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THE

Southwestern.

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Poetry.

[From the Galaxy for [illegible].]

Here and Hereafter.

A Rabbinical Tale.

BY JOHN G. SAXE.

"Say, what shall I believe?" my neighbor said
Late yesterday, when light discourse had led
To graver themes. "For me, I stand perplexed,
While [illegible] each upon his text
Of Scriptural foundation builds his creed,
And cries, 'Lo! here is Truth!' [illegible]
[illegible]
Must do his own believing. As for me,
My creed is [illegible] as any man's may be;
'Tis written in 'The Sermon on the Mount,'
And in the 'Pater-Noster,' I account
The words 'Our Father' (had we lost the rest
Of that sweet prayer, the briefest and the best
In all the liturgies of higher worth)
To [illegible] than all the creeds on earth.
A [illegible]—that I know;
And [illegible] would make them happy! Even so
Our Heavenly Father—as we clearly learn
From His own word, and dimly [illegible]
From His fair Works—for us, His children, [illegible]
To walk [illegible] and little prone to [illegible]
In all our ways [illegible] smile
[illegible] all the while
[illegible]
Of His designs I venture to explain
[illegible] with the eye of Faith. With that I see
(Aided by Reason's glasses) [illegible]
Hereafter, in that 'Coming Kingdom,' [illegible]
The King shall [illegible]
On earth."

"And what," my doubting friend inquired,
"Shall be our destiny?"

"No tongue inspired
Hath [illegible]
It is not given to know—[illegible]
[illegible]

The Freedmen's Aid Society.

The Seventh Annual Meeting of the Freedmen's Aid Society of the Methodist Episcopal Church convened in the Preachers'-room of the Methodist Book Concern, Tuesday, December 29, 1874, at two o'clock P. M. Bishop Foster was chosen Chairman, Rev. John M. Walden, Secretary. Prayer was offered by Rev. J. J. Lansing, of Nashville, Tennessee. There was a good attendance of the Managers, and considerable interest manifested.

The Corresponding Secretary, Dr R. S. Rust, presented his report, which was accepted and approved.

It gives an exhaustive view of the work of the Society, and shows by extracts from letters from teachers and others in the South, the great necessity for renewed efforts in behalf of the freedmen. It shows that during the previous year the total sum raised for the support of the Society was $55,134.98, or about four cents for each member of the Church. It is claimed that this is too small a proportion. Of the present condition of the Society's finances, the report says:

"The Board of Managers, after careful deliberation, fixed upon the sum of $100,000 as the least amount demanded for the prosecution of this work among the freedmen during the current year. This did not contemplate any extended enlargement of our work, but a vigorous support of that already inaugurated. The expenditures of the Society were arranged upon that basis, repairs were made, buildings contracted, and teachers hired and sent into the field; but only about two-thirds of the estimated amount has been raised, and the result is, the Society is embarrassed with a debt of $17,778. To liquidate this debt and carry forward the work already commenced, $100,000 must be raised the present year. Double that amount could profitably be expended, and we do not know how we can get along without it; but with the pressure of all the varied claims of the Church upon our people, we dare not fix upon a larger sum, and it would be treachery to the cause of Christ and humanity to entertain a lower one. The fatal policy of the past year in raising only two-thirds of the assessment must not be repeated; every dollar of the estimate must be raised. This amount, with its natural increase, annually raised for a few years, would dot the Southern land with school-houses and higher institutions of learning; would diffuse the blessings of a Christian education among millions now without them; would implant in minds now stolid and dark, a quickening power, which, leavening the whole lump, would make the land of the freedmen to blossom as the garden of the Lord."

Of the work of the Society the report says:

"The Society has aided in the establishment and support of the following institutions:

"Central Tennessee College, Nashville, Tenn.; Shaw University, Holly Springs, Miss.; Claflin University and Baker Institute, Orangeburg, S. C.; Clark University and Theological Seminary, Atlanta, Ga.; Haven Normal school, Waynesboro, Ga.; Baldwin Seminary, Baldwin, La.; New Orleans University and Thomson Biblical Institute, New Orleans; Rust Biblical and Normal Institute, Huntsville, Ala.; Richmond Normal School, Richmond, Va.; Centenary Biblical Institute, Baltimore, Md.; Wiley University, Marshall, Texas; Cookman Institute, Jacksonville, Fla.; Bennett Seminary, Greensboro, N.C.

"In addition to the above institutions of a higher grade, the Society [illegible] the support of schools [illegible] in connection [illegible] mission work—[illegible] received from [illegible] Society by a moderate [illegible] from teaching. [illegible]

[illegible] pupils in these schools, more than one thousand of them are preparing to [illegible] the elevation of their race by teaching school or by preaching the Gospel, and hundreds who have [illegible] in them have spurned [illegible] of wealth, office, and [illegible] and have consecrated themselves to the work of [illegible]

[illegible] of the Executive Committee, March 1, 1874, proposed in [illegible] to harmonize the action of the Society with that of the General Conference, was presented, and the [illegible] recommendations adopted, as [illegible]

[illegible] necessary to act under that [illegible] which is a part of the [illegible]

[illegible] Board of Directors [illegible] this Constitution [illegible] with the recommendations [illegible] by the General Conference [illegible] meeting during [illegible]

V. Let the annual meeting direct the Board to enact such by-laws as shall put the operations of the Society under the control and direction of the Church, through the General Conference.

VI. At the proper petition the next General Conference to adopt the Constitution in the Articles of Incorporation.

In pursuance with these recommendations, the meeting proceeded to the election of Managers. The Committee on Nominations, consisting of Drs. Hitchcock, Rust, and Brother Harvey De Camp, reported as follows, all of whom were elected: Board of Managers—Bishop R. S. Foster, E. Wentworth, J. M. Walden, William Nast, J. F. Larkin, David Rutledge, M. B. Hagans, R. F. Queall, Luke Hitchcock, F. C. Holliday, R. S. Rust, F. S. Hoyt, Erwin House, C. O. Edwards, J. F. Chalfant, Harvey De Camp, Grant Goodrich, Amos Shinkle, Benj. St. James Fry, J. V. R. Miller, H. W. Worten, Thomas Kniell, J. M. Buckley, W. J. Groo, W. G. Queall, David Decker, W. F. Day, General C. Albright, W. G. Matton, C. H. Holloway, W. L. Muir, J. H. V. Smith, A. C. M'Donald, Julius Polk, I. Coggshall, A. M. Neal, G. W. T. Wright, H. A. Jones, F. W. Evans, John G. English, M. Pritchard, George H. Weaver, H. Liebhart, Theodore J. Baur.

The following officers, elected by the General Conference, were elected by the Annual Meeting for 1874 and 1875:

President: Bishop R. S. Foster; Vice-Presidents: Hon. M. B. Hagans, Hon. W. J. Groo, Hon. Grant Goodrich; Corresponding Secretary: Rev. R. S. Rust, D. D.; Recording Secretary: Rev. J. M. Walden, D.D.; Treasurer: Rev. Luke Hitchcock, D. D.; Assistant Treasurer: Rev. Reuben Nelson, D. D.

Executive Committee: Luke Hitchcock, J. F. Larkin, Harvey De Camp, J. M. Walden, M. B. Hagans, E. Wentworth, F. S. Hoyt, Amos Shinkle, C. O. Edwards.

The question relating to an assistant secretary was taken up, and the following resolution adopted:

"*Whereas*, The last General Conference, on May 24th declined to entertain the proposition to elect an assistant secretary to the Freedmen's Aid Society; therefore,

"*Resolved*, That it is not within the power of this Society to elect such an officer."

Dr. Rust was, however, authorized to employ such clerical service in his office as circumstances, from time to time, may suggest.

The following resolution, adopted by the Committee, was approved and re-enacted by the Society:

"*Resolved*, That it is inexpedient, in view of the present indebtedness of the Society to increase its indebtedness, and the Corresponding Secretary is directed to bring the current expenses within the receipts."

A Committee, consisting of Bishop Foster, Dr. Walden, and Dr. Rust, was appointed to draft an address, appealing for increased contributions to this cause.

Judge Grant Goodrich, of Chicago, addressed a letter to the meeting, stating his inability to be present, and closing as follows:

"I would the more like to be able to attend your meeting, as it seems to me the necessity for the work of the Society is made more manifest by the spirit and purpose of the whites recently manifested in the South, and which seems to excite so little alarm and sympathy throughout the North. The colored people must find a fast and efficient friend in our Society, or they will be left powerless indeed. Would it not be well for you to put forth a statement of their wrongs and needs, and make an appeal for larger contributions. I believe it would do good and produce an increase of contributions. Praying that the God of the poor and oppressed may guide you to the best conclusions, I remain respectfully yours.

GRANT GOODRICH."

Public Schools in the South.

Upon the education of the toiling masses in this country the safety and prosperity of the Republic depends. No other section is in such crying need of public schools as the reconstructed States of the South. The colored people just out of a condition of chattel slavery, where it had been made a crime by the slave laws to teach them to read even so much as the Lord's prayer, would, of course, be pre-eminently blessed by a beneficent public school system.

To secure such a system has been the constant effort of the republican party in the Southern States. In some of them where enlightened statesmanship was in the lead the democracy have also sustained this movement. In others less enlightened, and especially since the doctrine that "might gives right," has been espoused by the democratic leaders the free schools have perished or are being rapidly destroyed. Arkansas furnishes a striking example. The cause of the schools there was devoted to educational purposes to the amount of 1,200,000 acres. In 1860 many thousands of acres of these valuable lands had been squandered, and, according to Governor Henry Rector's statement, who communicated the humiliating fact to the General Assembly in his annual message, "only twenty-five common schools had been organized and kept in the whole State!"

Directly after this date came the shock of civil war. Of the funds collected in the treasury for school purposes, thousands of dollars—all that had accumulated indeed—were seized and appropriated to carry the State out of the Union and to destroy the National Government from which these lands had been derived.

When the republicans came into power under the constitution of 1868, a common school system of a most admirable and efficient character was at once established.

In the brief period of four years thereafter one thousand seven hundred and seventy-eight school houses were erected; two thousand three hundred and two schools were organized and in successful operation; one hundred and seven thousand nine hundred and eight children were brought under efficient instruction, and the sum of two million two hundred and ninety eight thousand nine hundred and eighty-four dollars and seventy-nine cents was collected and expended for public school purposes.

Then the State passed from republican to democratic control by the desertion of Governor Baxter to the Bourbon party. Under the rule of the usurpers a bill has passed the so-called Legislature confirming all sales of these school lands sold during the war period for rebel war bonds, confederate scrip, and such like trash, thus robbing the public schools to a large amount. By various vicious devices the entire system of public school instruction has been broken down and the schools suspended. A few days since the schools of Little Rock, the capital of the State, succumbed and closed. Thus the existing usurpation in that State, under democratic auspices, ripens and harvests its legitimate fruits. How long will Congress permit such wickedness to maintain itself in authority by the illegal use of the sword?—*Washington Chronicle.*

Kalakaua's Kingdom.

The Sandwich Islands, otherwise called the Kingdom of Hawaii from the principal member of the group, ought to receive a little popular attention at this time when its ruler is the guest of the nation, especially if it is true, as suspected, that our Government will be called upon to ratify a closer connection with those far off isles as the upshot of the present royal visit. The islands are twelve in number, comprising in all a little over 6,000 square miles—about the size of Connecticut and Rhode Island. Two-thirds of this area belongs to the island of Hawaii, although Oahu is better known generally from its containing Honolulu, the capital city, which has about 10,000 inhabitants. The population of the whole group in 1872 was 56,897. It will be seen, therefore, that the islands are very sparsely inhabited, which is necessarily the case, owing to their broken volcanic surface. Mountains rise to the height of 14,000 feet above the sea level, and the soil is mainly composed of disintegrated lava and basalt. To return to the population, it appears by the last census of the inhabitants that there were 49,044 persons of the pure native race, 2,485 of mixed origin, 1,938 Chinese, 889 Americans, 619 English, and the remainder hailed from other European countries.

Last year the islands took from us goods to the value of $1,000,000, and the year before they sent us $2,128,000 worth. Their export of sugar is about 12,000 tons, and it is said it might be easily doubled. Their other exports are coffee, rice, tallow, hides, beef, mutton, and ship supplies. The government is that of a constitutional monarchy, the people having a voice in the choice of their sovereign. The present King was chosen last February. He has a regular cabinet, all of whose members are American or English, and a counsel of sixteen members, one half of whom are natives. The revenues in 1872 were $964,956. There are hundreds of schools, in which knowledge is disseminated.

Which?

"Yes, mother, I know; but then, you see, my good feelings only last half a minute."

So said my boy to me last evening, in answer to my appeal.

"I know it, Henry," said I, "but how long does it take to switch off a locomotive on to the wrong track? Once started on the wrong track, no matter how smoothly and swiftly it may run, it is running to destruction. On the other hand, a moment only, and the switch-tender will have put the locomotive on the right track, [illegible] save me.' It takes only a moment to say from the heart, 'Lord, give me thy Holy Spirit; make me thy child; do not leave me; let me not leave thee."

"On the other hand it takes but a moment to say, 'Pshaw, what's the use? I don't care. It takes but a moment to say, 'I'm not going to be laughed at for being a Christian, I know." It takes but a moment to drive the Spirit of God away, simply by diverting the mind, which may be done in many ways.

"And so the soul may be switched on to the right track, or on to the wrong track, in a moment of time, and either run safely to the end of life by God's grace, or run swiftly and surely to destruction." Is my soul on the right or wrong track?—*Morning Light.*

End of a Church Suit.

The Southern Methodist Church has gained the suit for the recovery of certain church property in Tennessee taken possession of by our church during the war. The Supreme Court of the State affirmed the binding force of Art. 9 of the Plan of Separation, adopted in 1844. The article reads: "All property of the Methodist Episcopal Church in meeting-houses, parsonages, colleges, schools, conference funds, cemeteries, and of every kind within the limits of the Southern organization shall be forever free from any claim set up on the part of the Methodist Episcopal Church, as far as this resolution can be of force in the premises."

This little fact will perhaps explain to our Northern minds why it is that the Southern Church holds on so tenaciously to the Plan of Separation, and is unwilling to enter into fraternal relations with us without a distinct recognition of the legal validity of that plan. They regard it as their sheet anchor, and defense against all claims that may, at any time hereafter, be set up by us to any property acquired before or at the separation. We of the North are apt to think of that plan as simply providing a dividing line between the two bodies, which line has been transgressed by both parties, and has been annulled and denounced by us as unconstitutional and all that. But to the mind of the Southern Church it is a different thing. It is the legal tenure by which they hold their church property, and they care very little for our renunciation and denunciation of it, so long as they know that its legal validity has been established by the Supreme Court of the United States.

The *Methodist* is perhaps rightly of the opinion that a decision in this case "in our favor would have been a great misfortune; for the validity of our peculiar trust deed is of more importance than a few churches, more or less. If our deed does not secure each church to the uses of the patron (the General Conference) against all contestants, then our connectional bond is as weak as packthread."—*Christian Advocate.*

The Prairies of Louisiana.

The prairie lands occupy about one-eight of the area of the State, and lie principally South of Red river, and west of the Atchafalaya, in the parishes of Rapides, Avoyelles, St. Landry, Lafayette, St. Martin, St. Mary, Vermillion, and Calcasieu. The vast prairies of Attakapas and Opelousas lie in this region. The prairies are uniformly level, or slightly undulating, and are usually elevated and dry. They are well watered and drained by fine streams which course through and permeates them in every direction, and furnish convenient navigation to nearly every part. A great variety of indigenous grasses grow upon these prairies and furnish a perennial pasture to unnumbered herds of cattle. On these prarries in southwest Louisiana, were recently located the largest vacharies in the United States for the rich and succulent grasses maintained in perpetual verdue, furnish as fine grazing as is to be found in the world. Single vacheries were accustomed to brand over 5000 calves every year previous to the war. The beef fresh from these green prairies is much prized for its rich flavor and juicy tenderness, and for the delicate manner in which it is interlarded.

The mutton of these prairies is famous for its superior excellence, and is pronounced by all who have opportunities of comparison as fully equal if not superior to the best British mutton.

This whole region is equal if not superior to any prairie land in the United States in point of fertility. Instances can be cited where such lands upon the Teche have been in cultivation for over eighty years without manure, and without even judicious rotation; and yet in 1861, produced over two thousand five hundred pounds of sugar per acre. They are equally adapted to cane or cotton; and [illegible] wheat, rye and barley have [illegible] the yield was [illegible] as oranges, grapes, peaches, pears, figs and bananas. The New Orleans and Texas rail road, with its branches is soon to be completed through the heart of this prairie region, and when this is done, no region in the United States can offer equal inducements to emigrants and capitalists. It is blessed with extraordinary salubrity and mildness of climate, and opens to the Northren emigrant the finest field in the South for the successful use of labor-saving machines, sufficient timber is found along the margins of the streams for building fencing and fuel, while the pride of China grows with such exuberance that in a few years it furnishes, when planted in sufficient quantity an ample supply of wood right at one's door. Wells of good water and cisterns supply water for all household purposes in this region, while stock ponds freckle the prairies every where.—*St. Charles Herald.*

The Slave-trade Doomed.

BY D. M. LOWREY.

South of Egypt and Abyssinia, in a latitude a little north of the Equator, in the very heart of Africa, is a section of country whose inhabitants have from time immemorial been free and unsubjected to a foreign yoke. It is a land of sugar cane and cotton; a populous region exceedingly fertile and beautiful as Eden. Within the last quarter of a century, this country has been explored by the celebrated travelers Speke, Grant and Baker; and described by them as a land of peace and plenty. But Egyptian slave-traders, at length, penetrated these remote regions and turned peace into anarchy, and prosperity into ruin. They devastated the cornfields, slaughtered the cattle, burned the villages, violated the women, massacred the men, and perpetrated individual deeds of cruelty, the like of which it is impossible for us to imagine. These incarnate fiends spread their nefarious traffic over ninety thousand square miles of territory, carrying desolation and misery wherever they went. The Egyptian Government, at last, awoke to the enormity of the crimes committed under its protection; and in 1869 an expedition was organized to crush the slave trade and open a legitimate commerce by annexing those distant provinces to Egypt. The command was given to Sir Samuel W. Baker, the famous African traveller. Mr. Baker assumed the entire direction of affairs. He had seen the condition of the country with his own eyes, but seven years before, and his heart was in the work. Under his supervision there were constucted in England three steel steamers of different sizes, and two steel lifeboats by means of which it was intended to open the navigation of the Albert Nyanza a lake of unknown extent and the Nile. He also had saw mills and boilers made, that the timber might be more readily cut. These were transported in sections, across the Nubian desert to Khartoum, the capital of Soudan, situated at the junction of the Blue and White Nile, from whence a fleet was to convey the expedition to Gondokora, a deserted missionary station below the falls of the White Nile. Beyond this point it is impossible for vessels to ascend. According to the original plan a caravan of camels was to bear the machinery from this place to a point on the Nile above the cataract where the saw mills were to be erected and the steamers built and launched.

But the vessels which were to transport the camels from Khartoun to Gondokoro wese not forthcoming, consequently the machinery never got any farther than the latter station. This misfortune was owing to the secret sympathy which all the government officials had with the slave trade; and Mr. Baker was continually harrassed by their determined though not open opposition. His own officers were in league against him. After innumerable difficulties he succeeded in getting his men and baggage safely at Gondokora where he suffered severely from the hostility of the natives whom the slave traders incited to open war. He subdued the natives, built his station and started for the interior. His force originally consisted of sixteen hundred men; but contrary to his orders, his colonel, in order to compass the failure and return of the expedition, sent half the men back to Khartonn while he was absent punishing the natives for a wanton attack on his troops. But the gallant Englishman nothing daunted set forth on his march with two hundred and fifty men. Though he encountered at every step the machinations and intrigues of the slave traders who prompted the natives to oppose his advance, and on one occasion met him with armed resistance, he was enabled to overcome them all. The reputation he had gained on his previous visit was his salvation now. The natives had confidence in him. His men endured untold hardships [illegible] would have immortalized their names. But he conquered at last. The slave traders were driven from the country and the natives yielded a ready obedience. In the removal of this element of discord, peace immediately ensued, the people returned to their villages and resumed the cultivation of the soil. At the expiration of his term, in April 1873, Mr. Baker left the region prosperous and secure. The line of Egyptian military stations now extends to the Albert Nyanza and almost to the Equator; and they were established to protect the oppressed and free the slaves. If the Egyptian government will but prosecute the work begun, the infamous traffic in human souls will soon cease to be numbered among the sins of mankind.

General Intelligence.

—The suppression of the religious order of "Sisters of Charity" has been decreed by the Mexican Congress, by a vote of 133 against 57.

—The towers of the Vanderbilt University, Nashville, Tenn., are nearly up. The mansion of the President of the Board (Bishop McTyeire) and a number of the Professors' houses are approaching completion.

—From 1804 to 1873 the Bible has been circulated in 271 languages, over 131,000,000 copies. Last year every hour of each working day 1,300 Bibles were printed, over 16,000 every day, and in languages spoken by 700,000,000 of people.

—There used to be a distillery in Warsaw, Ill., which was run by the firm of "Death, Haight & Coffin." Messrs. Haight and Coffin have retired, and we understand that the business is now carried on by Death & Sons.

—A Methodist minister in Kansas owing to the late failure of crops, received only fifty cents for his first quarter's salary, and another, with a wife and five children, had neither neither milk, butter nor flesh on the table for six weeks, and used roasted rye for coffee.

—The Pacific Mail Steamship Company has lost its eighth steamer by the burning of the Japan, near Hong Kong, China. The details of the disaster, so far as received, would indicate a large loss of life, chiefly Chinamen, on their way home from California, there being several hundred on board. There were only four cabin passengers on the steamer.

—The Supreme Court of Tennessee has rendered a decision on the suits of the Methodist Episcopal Church South, vs. the Methodist Episcopal Church, for the recovery of church property, principally in Greene and Washington counties, Tenn., in favor of the Methodist Episcopal Church South. The principle was settled by the Court so far as that State was concerned, that the ninth article of the Plan of Separation, of 1844, "operated as an effectual estoppel against the Methodist Episcopal Church as to any further claim," on property within the territory of said State.

—In the Museum of Pompeii there are preserved the most pathetic witnesses of the last days of the ill-fated city. When the workmen were digging in 1863, they struck into a small cavity, and poured plaster of Paris down its crevices. As soon as the plaster had hardened the crust of lava was carefully removed, and lo! the form of a human being in his death struggle perfectly preserved. Buried in the lava that hardened about him, his body had crumbled to dust and left this wonderful mould. Several bodies have thus been reproduced—one of them with the features perfectly preserved, so that there is still expression in the face. Two female bodies found lying near each other are called mother and daughter. There is nothing at Pompeii more touching than the despair depicted in the attitude of this group.

SILK CULTURE IN CALIFORNIA.—Silk culture in California seems to be considered a failure. The idea prevails that our climate is in fault. Mulberry trees thrive but silk-worms perish before maturing the cocoons. It is true that the occasional hot spells of summer have injured the worms in the great valleys of California. It is also true that two or three persons have escaped the fatality simply by careful housing and regulation of temperature. It is fair to say that all would have succeeded by like means. In the foot-hill country all do succeed; not a worm is lost by extreme heat nor by the reduction of temperature at night. It should be understood that in this climate there are no severe spells, as in Europe, to destroy the worms or make imperfect cocoons. There is a market for the eggs, but till lately there has been no sale for cocoons. The silk factory in San Francisco buys only reeled silk, and the grower has not learned to spin off the silk from the cocoons. Now, however, the factories at Paterson, N. J., open a market for the latter, [illegible]

Southwestern.

New Orleans, Jan. 14, 1875.

J. C. HARTZELL, B.D., Editor.

We give a large space to the proceedings of the Louisiana Conference in this issue, because of its special interest to a large class of our readers.

Louisiana Conference.

FIRST DAY.

The seventh session of the Louisiana Conference met in First street church, New Orleans, January 6, 1875. Bishop R. S. Foster presiding.

After religious exercises J. C. Hartzell secretary for last year called the roll, and nominated James Morrow as his successor, who was unanimously elected. I. S. Leavitt and C. Hunt, were elected assistants, and J. L. J. Barth and G. Dardis, statistical secretaries.

The usual Conference committees were appointed. The time of daily sessions was fixed to begin at ten and close at one o'clock. Friday and Monday nights were set apart for the anniversaries of the benevolent societies.

SECOND DAY.

The religious exercises were conducted by H. Green.

The Presiding Elders were called on to report. J. C. Hartzell of the New Orleans District reported that his district included most of the city and several parishes in the country, and that the district was in a fair condition. There would be no falling off in the membership, and while on the whole the benevolent collections would be less than last year, still on some of the charges there was an increase. His relations with his preachers had been pleasant. Several men on his district were preaching before he was born, and with these old men he had held sweet counsel, and wished to thank them for their advice and aid. He had also some of the youngest men of the Conference, and with these he had labored pleasantly. The Lower Coast Mission extending from New Orleans to the Gulf, had been fully organized, and the expectations of the last Conference had been fully realized. Seven preaching places would have to be provided for the coming year. The German churches of the district now number three. The third had just been dedicated, and with the lot and parsonage is worth $[illegible], and paid for by the people except a donation of $750 from the Church Extension. The membership of this church is about fifty and the Sunday school numbers nearly one hundred, all the result of [illegible] months work since the establishment of worship in a private [illegible] Third District.

[illegible] reported the La[illegible] District as in good condition [illegible] had greatly embarrassed the work financially though [illegible]

[illegible] reported his district [illegible] much better condition [illegible] the year began. Several [illegible] of church property had been added to the District.

[illegible] stated that his district [illegible] embraced about [illegible] many of the charges [illegible]. The over[illegible] the work, [illegible] preachers have to live [illegible] and labor to [illegible] Bro. Daily [illegible] health, and [illegible] the hard[illegible] life.

[illegible] of the Shreveport [illegible] Samuel Morant, [illegible] A. Martin, [illegible] V. Overton, were [illegible] N. A. Lewin [illegible] as an [illegible] Methodist [illegible] T. E. Madden [illegible] to Canada. [illegible] Superintendent [illegible] J. Hen[illegible] Willis Carr, [illegible] were re[illegible]

THIRD DAY.

C. W. Bryant, J. Hayward, F. Reeves, John Brooks, George Washington, 2nd, were passed as deacons of the second class.

The following effective elders were called, and work represented by their presiding elders, and by themselves. J. Gould, J. Morrow, J. Hayward, G. Dardis, S. Chinn, R. Hodge, A. Ross, L. Allinger, I. S. Leavitt, M. C. Cole, J. M. Bryan, S. Priestly, H. P. Taylor, E. P. Royal, A. Kennedy, John Sparks, Felix Lander, C. Downs, T. Kennedy, A. Hilton, C. Hunt, H. Wallace, W. P. Forest, H. Green, L. Johnson, S. Davage, A. Gunby, P. Yarborough, and J. W. Wesley.

Rev. M. Dale, Hon. J. Page, and Hon. P. Landry, were introduced to the conference.

A draft for $35 was ordered on the chartered fund.

Bro. Hilton was re-admitted on his certificate of location.

In the absence of recommendations from the quarterly conferences, the cases of Mrs. E. Hayward and Mrs. S. M. Small, widows of deceased traveling preachers, were by a vote of the conference, committed to the care of the conference stewadrs.

FOURTH DAY.

Religious exercises were conducted by S. Davage.

J. L. J. Barth, James Henderson, and A. Jackson, were admitted in full connection.

John Brooks, Anson Bunton, Josiah Fisk, and Marshall Smith, were elected elders. J. Kienle was elected to traveling deacons orders under the missionary rule. Harvey Johnson, Nelson Lee, Henry Johnson, Napoleon Bonaparte, Alfred Wilson, were elected to local deacons orders.

Rev. H. M. Church, of the Mississippi Conference, was introduced.

On Sabbath, the several church pulpits of the city were filled by the Bishop, members of the conference and visiting brethren. The day being extremely cold and stormy, the attendance upon the church services was small. Bishop Foster preached an able sermon in Ames Church at 11 A. M., on the text, "The glory which shall be revealed in us." The Bishop also preached in Wesley Chapel at night on "Charity." A class of deacons was ordained in Wesley Chapel in the afternoon, and a class of elders at night after the sermon by the Bishop. Rev. Dr. Prettyman, of Georgia, lectured in Ames Church at night on "Missionary life in the Turkish empire."

FIFTH DAY.

Devotional exercises of Bros. Kennedy and W. P. Forest.

The following brethren were ordained by the Bishop to the office of deacons, Jan'y 10, 1875:

Jacob Kienle, Henry Johnson, Nelson Lee, Napoleon Bonaparte, and Alfred Wilson.

The following brethren were ordained by the Bishop with elders, assisting to the office of elder, Jan'y 10, 1875:

John Brooks, Anson Bunton, Josiah Fisk, and Marshal Smith.

The cases of S. Osborne and Wm. Murrell were discussed at length, each making their statements to the conference relative to the troubles at Thibodeaux. In the case of Bro. Osborne, the action was that his character should pass, on condition that he be reprimanded by the Bishop for vexatious and unministerial conduct, and he be notified that on the recurrence of similar conduct during this year he will be located at next conference.

W. Murrell, substantially as above, with the addition that the conference was of the opinion that he was the cause of this trouble in the first instance.

H. T. Abbot, S. Armstead, J. W. Hilton, J. Dutch, Perry Hall, Austin Jones, J. Sparks, passed as elders.

The following resolutions were adopted:

Resolved 1st, That whatever may have been the necessities in the past requiring or justifying the holding of any political office by the members of this annual conference, we are satisfied that that time has now passed, and that from this time forth, we affectionately urge our brethren to abstain from political combinations, and that in case any brother persists in refusing to do this, it is in our judgment sufficient ground for his location by the conference.

Resolved 2nd, That while we thus express our conviction on this subject, we fully recognize the rights and [illegible] of any minister as a citizen of the State, and as such to hold and express any views in matters of politics he may conscientiously believe.

J. C. HARTZELL,
J. HAYWARD.

Rev. J. C. Woodward, a minister [illegible] and an ordained [illegible] to his former [illegible] and having also [illegible] gence and acceptibility as a minister of the Lord Jesus Christ, and we hereby commend him as a brother in the Lord to the people of God, among whom he has made his home.

J. C. HARTZELL,
E. WILLIAMS,
SCOTT CHINN,
M. C. COLE,
JAMES MORROW.

Whereas we look upon the question of equality in the churches as a grievance to our people, and as our presiding officer, Bishop Foster, has so eloquently explained the subject to the conference.

Be it Resolved, That we the members of the Louisiana Conference, will use our influence to harmonize the people upon this great subject.

STEPHEN PRIESTLY.

The relation of G. Washington 3d, and John Brooks, was charged from that of effective elder to supernumerary.

Benediction pronounced by Bro. L. Armstead, and conference adjourned.

SIXTH DAY.

Religious exercises by Bro. R. Hodge.

Question of effective elders resumed.

W. H. Cooper passed, being an elder.

Question 2d resumed.

Alex. Spears, Alfred Legardy, Cortes Thompson, W. E. Hill, passed conditionally on examination in first year's studies in 1876. Abraham Spruce, J. K. Jones and Frank Harvy, passed.

Who are admitted on trial? was next considered. Stephen Duncan, Marcus Dale, an elder, and Nelson Lee, a deacon.

The following reports were presented. Conference stewards reported the equal division of draft on chartered fund between Sister Small, and E. Hayward.

The auditors reported the accounts of the Presiding Elder to be correct.

The reports of the educational, Freedman's Aid Society, Sunday-school and Temperance committees, were presented and adopted.

The conference adopted the following on Temperance, presented by Bro. Morrow:

Resolved, That considering the numerous evils arising from the drinking customs of society, this conference set aside the first Sunday in March, to bring the subject of Temperance before the people.

Resolution in case of G. Washington 2d, introduced and adopted.

Bro. Allinger introduced a resolution, requesting the Episcopal Board to return Bishop Foster to this conference in 1876. Adopted by a rising vote.

Bro. E. Williams introduced the following, which was adopted:

Resolved, That no promiscious charges be made against the body of ministers in the conference, and that charity be the law that shall henceforth guide all our addresses in the Louisiana Conference.

Preachers Aid Society arranged to have their annual meeting at 7 P. M., in the conference room.

Motion to adjourn to 9 A. M., carried.

Benediction by Bishop Foster, and conference adjourned.

SEVENTH DAY.

Religious exercises by Bros. Forrest and Anderson.

Bible Cause Committee presented a report, which was adopted.

Report of committee on minutes of 1874, received and adopted.

Report of committee on periodicals adopted.

Report of statistical committee presented and adopted.

Report on Missions adopted.

Report on Orphans Home adopted.

The Church Extension Society reported.

The Bishop announced the following Church Extension officers for next year:

President, E. Williams; Vice President, L. Allinger; Rec. Secretary, M. C. Cole; Cor. Secretary, J. C. Hartsell; Treasurer, C. Bussey.

BOARD OF MANAGERS.—J. M. Vance, W. M. Daily, J. Polk, Peter Rix, and Alexander Robinson.

Resolutions on the other benevolent collections adopted as follows:

1. Presiding Elder—Quarterly.
2. Education—February or March.
3. Freedman's Aid—March or April.
4. Sunday-school Union and Tracts—May or June.
5. Bible Cause—July or August.
6. Church Extension—September or October.
7. Missions—November or December.

Place of holding next session, fixed at Wesley Chapel, New Orleans.

Committee of Examinations were announced for orders and admission.

Presiding Elder and Preacher in charge, where the recommendations are asked for.

First year—S. Davage, S. Priestly.

Second year—T. Kennedy, J. Hayward.

Third year—E. Williams, G. Dardis.

Fourth year—J. Morrow, C. Hunt.

The Bishop announced the following as triers of appeals:

E. Williams, Scott Chinn, S. Priestly, J. Dutch, S. Davage, M. C. Cole, L. Allinger.

To preach missionary sermon: E. Williams, alternate; G. Dardis.

To preach centennial sermon: W. M. Daily, alternate; J. C. Hartzell.

Bro. Lewis was introduced and sang some of original melodies.

Resolutions of thanks to the Trustees of First Street Church, Rev. J. Hayward, and to the citizens of New Orleans, were adopted.

Collection taken up for Bro. S. Osborne for $30.70, and placed in Bro. Hartzell's hands.

Bishop Foster indicated the course of study for 1875, at the request of the conference.

The hour for closing having arrived, the Bishop addressed the conference on the various questions referred to him during the session. It was full of brotherly love, prudent advice, wise counsel, and Christian sympathy. The conference expressed its approbation of passing a vote of thanks.

The Bishop then announced the appointments to 1875 as follows:

New Orleans District.

J. C. HARTZELL, P. E.

NEW ORLEANS.—Wesley Chapel, J. Gould; Ames Church, J. Morrow; First and Sixth Sts., E. Williams; Mount Zion, J. Hayward; Union Chapel, Marcus Dale; Simpson Church and Gretna, G. Dardis; La Harpe, C. Hunt; Thomson, Scott Chinn; Pleasant Plains, A. Ross; Algiers Circuit, R. Anderson; Clinton Street and Home Chapel, John Webb; Camp Parapet, Addison Moore; Plum Street Mission, Stephen Priestly; First German Church, L. Allinger; Second German Church, J. L. J. Barth; Third German Church, J. Kienle.

Point a La Hache, To be supplied; Union and Grand Prairie, Thos. McCintock; Buras and Southwest Pass, T. E. Madden; Lower Coast Mission, To be supplied; Ponchatoula Circuit, Reason Ennis; Mandeville, L. Johnson; Indian Village and Bayou Lacoombe, F. Reeves; Shady Grove, S. Osborne.

I. S. LEAVITT,
President New Orleans University, and member of Ames Church.

M. C. COLE,
Secretary to State Superintendent of Public Education, and member of Wesley Chapel.

Opelousas District.

J. M. VANCE, P. E.

Opelousas and Washington, Washington Brooks; New Iberia and St. Martinsville, A. Jackson; Homesville and Cheneyville, A. Hilton; Alexandria and Pineville, Wm. Murrell; Cototean, Horace Wallace; Cote Blanche and Wicks Island, S. Duncan; Cypre Mort, W. P. Forest; Baldwin, H. Green; Franklin, John Sparks; Jeannerette, Willis Carr; Brashear and Centerville, R. V. Overton; Houma, H. P. Taylor; Terrebone, R. Hodge; Thibadeaux, A. Kennedy; Woodlawn, Napoleonville, and Plankerville, E. P. Royal.

Upper Coast District.

W. M. DAILY, P. E.

St Charles and St, James, J. Henderson; St. James, J. M. Bryan; Donaldsonville, T. Kennedy; Ashland, C. Downs; Bayou Goula, A. Martin; Plaquemine, A. Spruce; Gross Tete, Prince King; Williams Grove, Peter Brown; Baton Rouge, S. Davage; West Baton Rouge, Felix Landor; East Baton Rouge, A. Spears; Stony Point, A. Gunby; Clinton, Isaac Hayward; East Feliciana, Presly Yarboro; Feliciana, John Brooks, Sup.; Little Bethel, Marshall Smith; Jackson, C. W. Bryant; St. Francisville, W. E. Hill; New Roads and New Texas, J. W. Wesley;

Shreveport District.

H. T. ABBOTT, P. E.

SHREVEPORT.—St. Paul's, J. Dutch, St. James, S. E. H. Morant; Wesley Chapel, S. Armistead.

Springridge, A. Legardy; Mansfield, J. W. Hilton; Red Spring Circuit, To be supplied; Natchitoches, J. K. Jones; Red River, T. Brown; China Grove, To be supplied; Allensville, Geo Washington; Campta, Frank Harvey; Bossier Circuit, Perry Hall; Minden, To be supplied; Scott's Circuit, To be supplied; Farmersville, To be suoplied; Monroe and Island, N. A. Lewin; Homer, To be supplied; Bastrop, A. Jones; Lake Providence, Nelson Lee; New Hope Circuit, Cortes Thompson; Columbia, to be supplied.

W. A. Cooper, Missionary to Mexico.

J.C. Hartzell, Editor SOUTHWESTERN ADVOCATE.

Bishop Foster to the Louisiana Conference.

Of the several addresses delivered to the Louisiana Conference by Bishop Foster, we have through the kindness of Rev. J. Morrow, abstracts of two.

On the subject of "*Equality in the Church*" after several had spoken, the Bishop stated what he understood to be the position of the church. He impressed upon the brethren that they must remember that it is a hard thing to get out of one way or condition into another. Our colored brethren a few years ago were in the midst of slavery, and they live surrounded by all the old prejudices of this people. They cannot grow into all their rights in a day. Their condition is far better now than ever before, and they must not be guilty of the folly of supposing that they can get everything at once. The Old Mother Church comes to help you, and is doing all in her power for you.

On the question of your right to seats in our church, we want you to understand that the General Conference never has undertaken to interfere with internal workings of congregations. It prescribes that the preachers shall have their rights, and that the people shall have theirs. The pews in the churches, are the people's. I have been kept out of Methodist Churches many times. The pews were rented by the people. A colored congregation has a right to say, we don't want white people in our churches. White presiding elders have the right to preach in your pulpits, because they are offices appointed to them. The General Church makes no distinction in her laws between her white and colored members. All are the same to her. She goes to all the people to put her arms around them and help them. If any of her preachers are dissatisfied, they have but to say the word and go where they think more can be done for them. I come to your city, and in spite of the prejudices of this people, do you all the good I can. In the midst of these prejudices, it is a great thing for me to shake you by the hand, walk with you on the streets, and eat at your tables. It is nothing to me, for I feel we are equals before God. But I come to help you, and the church comes to help you. We cannot take you into the parlors of this city, nor influence all the public sentiment of the place. By patience and diligence on your part, and the help of your friends all proper blessings now kept from you will be yours. But don't strike your friends, when they are doing all in their power to aid you.

ABSTRACT OF BISHOP FOSTER'S ADDRESS TO THE CLASS TO BE ADMITTED INTO FULL CONNECTION.

If you are called to preach, you are holy men. If you are not holy men, you are not called to preach. God wants men of clean hands in the pulpit. You are required to be as pure as men can be, not only in the pulpit, but at home, and in the streets, as pure in your imaginations, as in your lives.

If a preacher's life is wrong, he is a disgrace to the church. The man has no business in the ministry, who is not wholly given up to God. If there is any one here below that standard, he ought to be put out of the conference. The first thing for every minister is to be spotless. If your race is to be elevated, it must be through the ministry. An unholy and ignorant ministry cannot elevate your race. There are some men who think that voice is everything, but he is not a preacher who thus believes, he is a clown, and might just as well beat a tin pan. To preach, you must think and study. I don't think that any of you will be the greatest men that ever lived, yet all have intelligence. Though you may not become very great, you may be very good. These old men had few advantages, yet I am afraid few of you will ever equal them. They are respected and loved, and I fear many of their sons will not reach their standard. In this day it is a disgrace to your young men, if they are not educated. If you are content with the level you had when you entered the ministry, you will be a failure. You are the men who must elevate your race, but if you are lazy, you will hurt the church.

You are to be exclusively devoted to the ministry. Your temptations are great to enter into politics, owing to the peculiar condition of your people, but you are not politicians. No minister can accept office without forfeiting his views. It is a great wrong to the church. It is not your interest to be partisans. When you think for yourselves, you will differ among yourselves. Machines do not differ, but men do, compare notes. Inform yourselves, reason with each other, but don't make slaves of each other. If you let a common sentiment bind you, you will disgrace yourselves. Don't touch the dirty pool of party politics, give your votes honestly, but don't give yourselves into the hands of noisy demagogues. No man has intelligence enough to understand the terms and circumstances in which you are placed. I do not. I know what I, personally ought to do.

My business is to remember first that God has called me to be as holy, good, and pure as possible. Second, he has called me to devote all my powers, body, soul and substance to elevate the world.

Bishop Foster in New Orleans.

Bishop Foster arrived in this city January 5, and leaves for the Mississippi Conference on next Monday. He came among us a stranger but goes away leaving hosts of friends. His sermons and addresses in our different pulpits and before the conference have been characterized by a strength and an adaptation to the people and circumstances that commended them to all. In dealing with the difficult questions before the conference, Bishop Foster proved himself to be just what he announced to the conference he claimed to be—a man, plain spoken, and determined to be true to his convictions of duty, and to the law he has given him to administer. Socially, Bishop Foster won all hearts. For several days he was our guest, after which his time was divided among our friends. To-day he visits McComb City, Miss., to look after our work there, expecting to return to-morrow. Especially has Bishop Foster's heart been stirred while among us in the matter of securing proper books for, and aiding our brethren in the conference who need better preparations to preach. At the request of the conference he has indicated a course of study for those to be admitted and for those in the different years of study, which hereafter the conference will adhere to. In several instances he contributed to needy brethren of his own means to aid them. While speaking plainly to the conference of its defects and wants, the Bishop showed a yearning anxiety to aid to the extent of his power all who needed assistance. The abstract of two of his addresses which we publish elsewhere do not do him justice, and we regret especially that we cannot lay before our readers the wise counsels of his closing address to the conference. On the question of color in our congregations, the Bishop was explicit in stating that the General Conference and Church knew no distinction among our people, but at the same time the General Conference had never undertaken to regulate the internal affairs of our congregations.

Methodism.

Phillip Embury, a carpenter, preached the first Methodist sermon ever delivered in America, one hundred and eight years ago. After his sermon, a little class was formed. What a wonderful growth there has been from that humble beginning. Now there are 2,828,689 Methodists on this continent divided among the different branches. An exchange speaks thus of Methodism:

"The grand feature of Methodism is *a revival of Scriptural Christianity*, the power of Divine life in the soul. The power of the Divine Spirit in the soul makes it aggressive, enterprising, self-sacrificing. Its distinguishing agency in diffusing Scriptural holiness over these lands, is its *itinerant ministry*. It is this grand agency, that has enabled Methodism to keep up with the march of frontier settlements, cross the Alleghanies, follow the Indian trail beyond the Mississippi, and at length fill the far west with the sound of its victories. In the wake of its luminous progress, have sprung up all kinds of improvements. It has been a popular educator, civilizer and refiner to the rude masses of the west. A distinguished outsiderer has "recognized in the Methodist economy, as well as well as in the zeal, the devoted piety, and efficiency of its ministry, one of the most powerful elements in the religious prosperity of the United States, as well as one of the firmest pillars of their civil and political institutions." Bancroft, the historian, acknowledges the Methodists as "the pioneers of religion" in this country, and says, that they have "carried their consolations, songs and prayers to the furtherest cabins in the wilderness." Another talented writer has said, "Their voice went through the land as a trumpet call. It sounded over the heights and depths, and filled the country with its echoes." Not only have the banners of Methodism been planted in all the States and territories of the Union from sea to sea, but it has spread rapidly over Great Britain, its native home, into Scotland, Ireland to Nova Scotia, the West Indies, France, Africa, India, Germany, and is achieving remarkable success among the Cannibal Islands of the Southern Sea. "The world is my parish," said Mr. Wesley, and it seems that this prophecy is about to be realized. For the bright eve of the sun sees no longitude on the rolling earth, where Methodism is not working for the salvation of men. May her future history realize the noble anticipations of the poet Montgomery, who said, "Century expanding after century, like circle beyond circle in broad water, shall carry farther and farther the blessings of the Methodist dispensation, till they have tracked every sea, and touched every shore."

The *Northwestern* contains a lengthy and accurate account of Bishop Merrill's ruling in the Mrs. Van Cott case, from which it appears that when the matter was before the California Conference, the fact was developed that the first recommendation for orders Mrs. Van Cott recived, was from a Quarterly to a District Conference, instead of to the Wisconsin Conference as currently reported. Bishop Merrill desired it to be enderstood that, while ruling against the application of Mrs. Van Cott, as the Bishops had agreed in council, that in his opinion there was no authority for either a quarterly or a district conference to license a woman to preach, was simply a personal view of the question. No formal appeal was made to Bishop Merrill's ruling, though it is expected the question will come up at the General Conference in 1876.

We do not pretend to give either the news concerning the troubles in this State the past few weeks, or to enter into a discussion of their causes with a view of locating the blame. The secular papers are filled with accounts of the woes of Louisiana. One Congressional Committee has been here and another is on the road. Congress has the matter of a new election under consideration, with but little prospect that it will be ordered. The legislature is in session, all the democratic members refusing to take their seats. Hon. P. B. S. Pinchback has been re-elected to the United States Senate and gone to Washington expecting to take his seat. There is talk of compromise between the contending parties here. The presence of the United States troops under the command of Gen. Sheridan keeps the peace, and in our judgement this is about all that can be done in the interests of the people, until time cools heated passion and shames into reconciliation those who ought to be friends.

Dr. Liebhart has published a review of the work done by the German Conferences during the ten years since they were organized, in 1864. He thinks they have fully answered all reasonable expectations that were entertained of them, and have dispelled the doubts that were held by those who distrusted the expediency of forming them. Among the good results from the arrangement of them, he mentions the cultivation of an *esprit du corps*, and an ambition to do their best among the German preachers; the better acquaintance of the bishops and the church at large, with the character and needs of the German work which has been promoted by them; and the advance of church extension and educational interests among the German churches. During the last ten or eleven years the Germans have built 300 new churches; have added $1,801,444 to the value of church property; have contributed in round numbers $103,000 to the church extension collection; and have maintained four educational institutions, and to orphan asylums. They have been unalterably faithful to Methodist principles. The number of their traveling preachers has increased from 233 to 471; of local preachers, from 224 to 378; members, from 22,088 to 36,178; churches, from 334 to 552; parsonages, from 130 to 254; value of church property, from $577,4446 to $2,380,890; Sunday scholars, from 19,229 to 32,011; missionary collections, $14,791.28 to $22,053.51. Other items show a similar growth.

Bishop Keener, of the Church South, organized the Southern German Mission Conference for Texas and Louisiana in Houston Texas, a short time since. Two were admitted on trial, and the young conference surpassed its American sister in its missionary collection. The new conference numbers fifteen, all of whom voted *for* the proposed rule on temperance. We congratulate Bishop Keener and his church on the organization of this another conference. On the other hand, we regret that the Bishop could write such unchristian statements concerning our German work in the same territory. If Bishop Keener will take the trouble to post himself, he will find that although his church has had exclusive access to the German Methodists of the South-west ever since there was any German Methodism in America, to within five years. Still to-day his church is equalled, if not surpassed, by the German churches, ministers, and members of the Methodist Episcopal Church in the same region. The fling at that apostle of American German Methodism, Rev. Dr. Nast, of the *Apologist*, is on a par with the refusal to

admit him to preach in a Southern German Church in this city. Here is the quotation:

"We have some tried men in this Conference, who have breasted a different style of Norther from those which make their way from the summits and spurs of the Rocky Mountains to the fertile plains of Louisiana and Texas. In every circuit and station, no matter how narrow or obscure the settlement, they have Northern Methodist German missionaries, who seem to be not so much in search of sinners as of Southern Methodist fields. A principle of opposition, something more than a noble Christian emulation, has guided the policy of those who control these movements. The German settlements in Texas are increasing in numbers and wealth. The people are quite ignorant of Methodism, excepting as they have been taught by our preachers. In some places societies have, by the incisive force of this Northern fraternity, been divided, and the church-house has passed out of our hands. Last year the former cultivated editor of the *Apologist* paid a visit to these Texas fields, and it is to be hoped that he added no fuel to this conflict among the churches. One would suppose that the single breadth of the North-west would give room and verge enough to the zeal of these holy men. But no; fighting the devil is a tame business by itself; in the superabundance of their faith they must needs attack the faithful. That a man should come down upon you at full speed, his lance aposie, with pennant fluttering at its point, inscribed "Only [illegible]

[illegible] returns home [illegible] will probably be [illegible] of the Metropolitan [illegible] O. H. [illegible] Chi- [illegible]

—Rev. O. R. Franklin, of the Alabama Conference, has changed his residence to Alexander City, Alabama, where [illegible] may address him.

—Prof. S. S. Hamill, one of the very best elocutionists of the age, we are glad to learn is doing good work in the University of Wisconsin. His work entitled, "The Art of Reading and Speaking," published by Hitchcock and Walden, is universally commended.

Bishop Wiley left Boston Dec. 30, to attend the Southern conferences, in the Atlantic. *Zion's Herald* says his health is constantly improving, but suggests that the conferences must not require preaching or platform services at present.

—H. D. Sturdevant, Esq., formerly cashier of the Freedman's Bank in this city is now cashier of the Workingmen's Bank 94 Canal street. If all the cashiers and managers of the Freedman's Banks throughout the country had been as competent and faithful as Mr. Sturdevant, they would never have come to grief.

Dr. McDonald, we are pleased to learn, is meeting with success in [illegible] for the new building [illegible] Shaw University [illegible] Miss. Five thousand [illegible] have been raised, and [illegible] The Doctor's [illegible] improved.

[illegible]

Orleans District: Louisiana Avenue, Rev. Dr. Parker and also editor of the *N. O. Christian Advocate*: Moreau Street, T. Sawyer: Cadiz, J. A. [illegible] and Rev. R. J. Harp agent Publishing House.

President's Message.

President Grant's message on Louisiana affairs must have had a profound influence throughout the entire nation, in awakening the American people to a proper understanding of the true condition of affairs in this region. One thing the President is careful to do, and that is to state, that he does not believe that the political crimes which have been perpetrated in this State, are justified by all the people. They are not. This however does not do away with the terrible facts of such massacres as those at Colfax and Coushatta, nor does it shift the responsibility from the state of punishing the perpetrators of such crimes. We give the closing part of the message:

It is a deplorable fact that political crimes and murders have been committed in Louisiana which have gone unpunished, and such have been justified or apologized for which must rest as a reproach upon the State and country long after the present generation has passed away.

I have no desire to have United States troops interfere in the domestic concerns of Louisiana or any other State. On the ninth of December last, Governor Kellogg telegraphed to me his apprehensions that the White League intended to make another attack upon the State House, to which on the same day I made the following answer, since which no communication has been sent to him: "Your dispatch of this date just received. It is exceedingly unpalatable to use troops in anticipation of danger. Let the State authorities be right and then proceed with their duties without apprehension of danger. If they are then molested, the requisition will be determined whether the United States is unable to maintain law and order within its limits, or not." I have deplored the necessity which seemed to make it my duty under the constitution and laws to direct such interference. I have always refused, except where it seemed to be my imperative duty to act in such a manner under the constitution and the laws of Congress. I have repeatedly and earnestly entreated the people of the South to live together in peace and obey the laws, and nothing would give me greater pleasure than to see reconciliation and tranquility everywhere prevail, and thereby remove all necessity for the presence of troops among them. I regret, however, to say that this state of things does not exist, nor does its existence seem to be desired in some localities; and, as to those, it may be proper for me to say that to the extent that Congress has conferred power upon me to prevent it, neither Ku-Klux Klans, White Leagues nor any other association using arms and violence to execute their unlawful purposes can be permitted in that way to govern any part of this country. Nor can I see with indifference Union men or republicans ostracised, persecuted and murdered on account of their opinions, as they are now in some localities.

I have heretofore urged the case of Louisiana upon the attention of Congress, and can not but think that its inaction has produced great evil. To summarize: In September last an organized body of men in the support of candidates who had been put in nomination for the offices of Governor and Lieutenant Governor at the November election in 1872, and who had been declared not elected by the board of canvassers, recognized by all the courts to which the question had been submitted, undertook to subvert and overthrow the State government that had been recognized by me in accordance with previous precedents. The recognized Governor was driven from the State House, and but for his finding shelter in the United States Customhouse, in the capital of the State of which he was Governor, it is scarcely to be doubted that he would have been killed. From the State House, before he had been driven to the Customhouse, a call was made in accordance with the fourth section, fourth article of the constitution of the United States, for aid of the general government to suppress domestic violence. Under these circumstances and in accordance with my sworn duties, my proclamation of the fifteenth of September was issued. This served to reinstate Governor Kellogg to his position, but it can not be claimed that the insurgents have to this day surrendered to the State authorities the arms belonging to the State, or that they have in any sense disarmed. On the contrary, it is known that the same armed organization that existed on the fourteenth of September, 1874, in opposition to the recognized State government, still retain its organization, equipments and commanders, and can be called out at any hour to resist the State government.

Under these circumstances the same military force has been continued in Louisiana as was sent there under the first call and under the same general instructions. I repeat that the task assumed by the troops is not a pleasant one to them; that the army is not composed of lawyers capable of judging at a moment's notice of just how far they can go in the maintenance of law and order, and that it was impossible to give specific instruction providing for all possible contingencies that might arise. The troops were bound to act upon the judgment of the commanding officer upon each sudden contingency that arose, or the instructions which could only reach them after the threatened wrongs had been committed which they were called on to prevent.

It should be recollected, too, that upon my recommendation, to Congress, and while [illegible] to take action in the matter! [illegible] regard their silence as [illegible] in my course. No action has been taken by that body. If error has been committed by the army in these matters, it has always been on the side of the preservation of good order, the maintenance of law and the protection of life. Their bearing reflects credit upon the soldiers, and if wrong has resulted, the blame is with the turbulent element surrounding them. I earnestly ask that such action be taken by Congress as to leave my duties perfectly clear in dealing with affairs in Louisiana, giving assurance at the same time that whatever may be done by that body in the premises will be executed according to the spirit and letter of the law without fear or favor. I herewith transmit copies of documents containing more specific information as to the subject matter of the resolution.

U. S. GRANT.

Executive Mansion, January 14, 1875.

Texas Notes.

—Rev. J. Shackleford of M. E. Church has left Galveston to visit his parents in Kentucky. He will, it is expected, return in time for his new appointment after conference.

—The Rev. Johnson Reed, who was presiding elder of this district and pastor in [illegible] at Reedy Chapel, Galveston, has been transferred to the A. M. E. Conference [illegible]

—[illegible] John B. Baylor made a very [illegible] at the Sheriff's Convention [illegible] He accused Gov. Coke [illegible] of using his influence [illegible] Eastern and Central Texas, as [illegible] Western Texas, and found fault with his appointment of a Waxahatchie lawyer to sit in and decide the international case. He said "Western Texas would have railroads or she would be divided."

—Huntsville (Tex.) boasts of 1800 prisoners in the penitentiary, and says "still they come."

—Wood is selling at $16 per cord in Austin. The poor people are suffering terribly from severe weather.

—Rev. T. W. Rogers has been appointed to the pastorate of St. John's M.E. Church South, at Galveston. He preached his first sermon last Sunday.

—The Freedman's Homestead Association gave a grand supper on Christmas and New Years nights. Their association is prospering here and a number of persons are taking shares.

—W. B. Price, of Matagorda, is in Galveston. He is the first colored man who has been admitted to practice in the Supreme, State and Federal Courts of this State. He is in attendance on the court here.

—The alleged perpetrators of the Ku Klux outrages, were discharged by the jury at Dallas last week and a verdict of "nolle prosequi" was entered.

—At the municipal election at Houston, Lord, the republican candidate for mayor, was elected by a large majority.

—The weather is colder in Galveston now than it has been since 1873. There is a great deal of suffering here among our people, and in fact the cry is "High taxes and hard times." Many draymen will have to keep their drays at home, because they have not the money $15.25 to renew their license with.

VERITAS.

Our Own Church.

COLUMBUS, TEXAS.—Rev. B. F. Williams writes, "I have been here as pastor for nearly two years, and up to this time 175 probationers have been added to the church. We will open the new year with a protracted meeting. We have launched out into the deep and let down the gospel net for a draught, and may the Lord fill it with souls for the kingdom, as he did Peter's net with fishes."

SHREVEPORT, LA.—Rev. S. E. H. Morant, pastor of St. James, writes, "Our 4th quarter has just closed. The membership has increased from 60 to 83, with 7 probationers. Six have been excluded, $1005, have been raised for all purposes. We have bought a fine chuch lot, and have hopes of building a large church. Have paid the presiding elder $52.00, his full estimate, and have laid by $25.00, for benevolent collections.

JEANNERETTE, LA.—Rev. Addison Moore writes, Dec. 29: "Since my last letter I have some sad news to report. On the 24th inst. one of our truest members met with a violent death—supposed to have been by the kick of one his mules, as he was found dead near the spot where he was seen taking them to go to work. On the evening previous he stated to his wife that he thought he was going to die, as he had seen a great many people attending his funeral. The name of the deceased was James Solly. I have a bell for the Jeannerette Church but owing to its being too large for the steeple we are as yet unable to use it. I am busy collecting the missionary money. The service on the 20th at the dedication was very largely attended. The property value (real estate) of the Circuit can be estimated at three thousand dollars. The Circuit owns now three churches and one parsonage. I was not very successful in my spiritual affairs but have baptized thirty-five adults and one hundred and fifty children. I have attended twenty-one burials and performed fourteen marriage ceremonies. The congregation feels very sorry that I should leave, but God knows what is best for them."

CAMP PARAPET, LA.—The 4th quarterly conference was held January 3rd. Nelson Collins was elected secretary. The business of the conference was interesting, the committee on benevolent causes were appointed, and instucted on the importance of taking up the collections, by the chair. The Trustees reported a Parsonage built and the church is insured; the Stewards reported on salary to pastor $143.45.

Camp Parapet love feast was held on the 27th of December, 3 were admitted into full connection and many expressed the manner they desired to live on earth, and to call others to the Master's cause. The Lord was with our people. On the 31st was watch-night, 3 sermons were preached by the Rev. George Washington, of Columbia, Rev. Park Lawson and Rev. S. Priestly.

The first Christmas tree for the children at this charge was on the 24th of December 1874, the children made speeches as follows, and received presents:

Lucy Gray, by Jonas Ridgley; The Cottage, by Reason Cox; May Green, by John Holly; Freedom, Joshua Grant; Lady Clare, by Evelina Cox; Youth and Sorrow, by Edna Parker; many others spoke, which will take too much space to mention. I leave this charge in a healthy condition, with 20 subscribers to the ADVOCATE, for 1875, all are good pay Mr. Editor.

You need not print this if it is too much trouble—all my pieces are very troublesome.

STEPHEN PRIESTLY.

Marriages.

By the Rev. T. E. Madden, on the 23rd. of December, at the residence of C. J. Cannon, esq., Elmwood Plantation, Parish of Plaquimine, George H. Burton, and Miss Jenny Brown, all of the parish of Plaquimine La.

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We have sent out lists of subscribers to all the post offices where the SOUTHWESTERN is taken. Will those to whom the lists are sent, without delay see all the persons whose names are on the lists and ask them to renew their subscriptions for another year? MINISTERS to whom the lists are sent will please read the names from the pulpit and ask all to renew.

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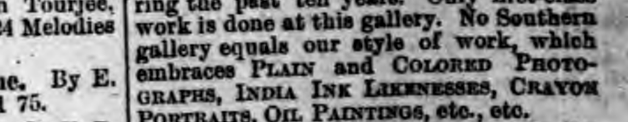

Has great Magnifying power [illegible] Counterfeit Money [illegible] Insects, Flowers [illegible] Circulars [illegible] P. O. Box 4,669, New York [illegible]

Be Kind to Everything.

Softly, softly, little sister,
Touch those gaily painted wings;
Butterflies and moths, remember,
Are such very tender things.

Softly, softly, little sister,
Twirl your limber hazel twig;
Little hands may harm a nestling
Thoughtlessly, as well as big.

Gently stroke the purring pussy,
Kindly pat the friendly dog;
Let your unmolesting mercy,
Even spare the toad or frog.

Wide is God's great world around you;
Let the harmless creatures live;
Do not mar their brief enjoyment,
Take not what you cannot give.

Let your hearts be warm and tender—
For the mute and helpless plead;
Pitying leads to prompt relieving,
Kindly thought to kindly deed.

The Civil Damages Act of New York promises to be a potent ally of the temperance cause. The result of a case which was tried in Brooklyn recently, should inspire every person who is injured by the sale of liquors to parent, husband, or child, at once to commence suit against the liquor dealer that dispensed the poisonous fluid. The rum-seller should be made to realize that if he pursues his infamous business he will have a hard road to travel. If he cannot be reached through the head or the heart, he should be touched in the tender point of his pocket; and if there could be superadded to this a suitable sojourn in prison, so much the better for the public morals. The case to which we allude was a suit brought by Mr. John Rigney against a firm of retail liquor sellers, for selling fourteen "drinks" of their vile stuff to his son, who was a minor, and not in the habit of drinking intoxicating liquors, from the effects of which he died. The judge charged, that according to the provisions of the Act, the jury could assess damages for the funeral expenses of the deceased, and for the value of his services to his father until he was twenty-one; and, further, that they could, also, award exemplary damages, if they saw fit. Fortunately, the jury did see fit, and returned a verdict in which they assessed the damages at two thousand dollars.—*Christian Intelligencer.*

The Lost Child.

The whole country has been aroused about the theft of Charlie Ross from the home of his parents in Germantown. We see the picture of the unfortunate lad in all the depots. Every father and mother feels the thrill of that dreadful story of crime and anguish. May the great effort for his rescue be successful.

But there are villainous influences awaiting around every door-step for the taking off of our children. There are tens of thousands of the little ones being, as to moral character, kidnapped in all our cities. Let parents be on the watch lest unclean pictures and bad companionships do a destructive work upon their families. If we could appreciate the baleful work being done upon the morals of the young, there would be bellmen on every street, crying, "A lost child! a lost child! a lost child!" What we want is more schools, better parental discipline, more vigilant police, more positive religious instruction, and more prayer. Keep the children more around the home fire side, and less in the alley's, the by-ways, and the streets of a busy city, where scoundrels can get hold of them. We cannot be too careful of these household treasures.—*Christian at Work.*

Kite-Day in China.

Kite-day in China, writes a traveller, occurs on the ninth day of the ninth moon, when the inhabitants of the cities go out upon the hills and spend the day in flying kites. Sometimes thirty or forty thousand people are assembled together on one hill, where [illegible] in this [illegible]. All classes take part in it, we believe, from the [illegible] to the actor. All [illegible] of birds, insects, and fish are represented by these gay-kites. On a fine day [illegible] is full of them, the effect is very pleasing. [illegible] with the heads of dragons and tigers. The spectator sees in the sky what appears to be an [illegible] bird, or group of hawks. The Chinese show great skill in keeping [illegible] kites going on one string.

[illegible] Advertisement [illegible] Springs, S. C. [illegible]

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"The Triumph" School Desk excels all others in the following particulars:

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5th. *The iron is dovetailed into the wood*—making a stiffer desk, avoiding the working loose of screws, and saving *over half the labor of setting up.*

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Produces a perfect slate surface, either Black or Green. A gallon will cover about 200 square feet with 3 coats.

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—Makes—

the same stitch on both sides. This late improved

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ONLY $20.

The sewing machine stand is furnished at an additional cost of fifteen dollars; making the whole price of the hand and foot machine only thirty-five dollars.

This is the Only First-Class Sewing Machine

in the market sold at such reduced prices.

☞ Agents wanted in all counties in the Southern States.

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MENEELY & COMPANY,
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A

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OF

YOUR OWN?

On the BAYOU TECHE, three miles from Franklin, the Orphans Home Society of the Methodist Episcopal Church has a large plantation, a part of which is offered for sale in small portions, from half an acre to several acres in size. Payments are to be made part cash and the balance

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BUY A HOME.

There is

A GOOD SCHOOL

now, and soon a seminary will be opened under the direction of the *New Orleans University*, so that scholars of all grades can have instruction.

THE CHURCH PRIVILEGES ARE EXCELLENT.

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Single Acre Lots

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This is a grand chance buy a home. It is in the

Richest and Most Beautiful Part of Louisiana,

with good schools, good church privileges post office with a daily mail, and with good opportunities to

Obtain Work.

If you are on the Teche go and see the land for yourself. If you are in the city call at the ADVOCATE office, 486 Camp street. If elsewhere, write to either Mrs. J. S. Roberts, or Rev. Henry Green, Baldwin, La., or to Rev. J. C. Hartzell, New Orleans, and all needed information will be given. 15-6m.

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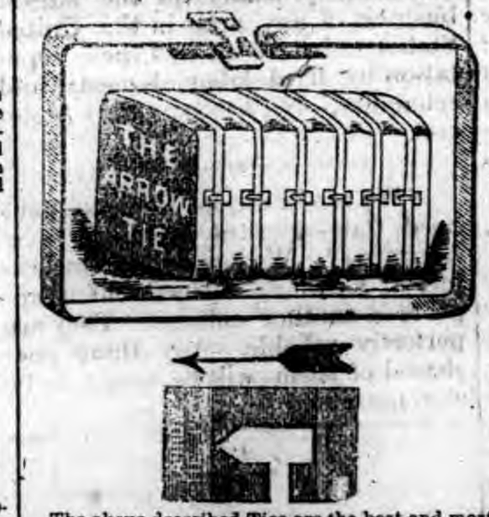

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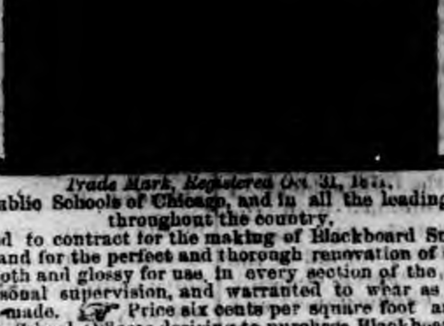

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Instruction in Music *extra*, 50 cents per lesson.
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It is intended that the University shall offer unexcelled advantages to young men and women desirous of a liberal education. The location is a choice one, easy of access, pure air, good water, healthy climate, and one of the best communities in the South. The President will be assisted by an able corps of experienced teachers. The welfare and morals of the students will be closely guarded, and government strictly enforced.

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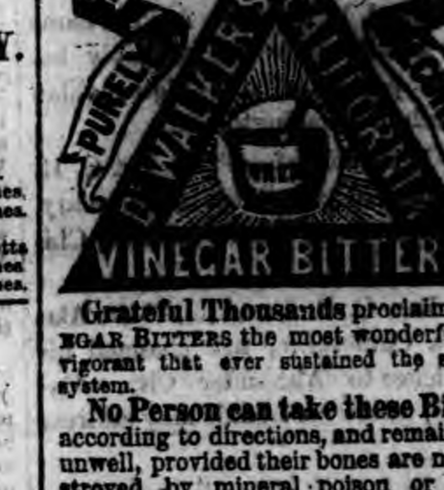

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Bilious, Remittent and Intermittent Fevers, which are so prevalent in the valleys of our great rivers throughout the United States, especially those of the Mississippi, Ohio, Missouri, Illinois, Tennessee, Cumberland, Arkansas, Red, Colorado, Brazos, Rio Grande, Pearl, Alabama, Mobile, Savannah, Roanoke, James, and many others, with their vast tributaries, throughout our entire country during the Summer and Autumn, and remarkably so during seasons of unusual heat and dryness, are invariably accompanied by extensive derangements of the stomach and liver, and other abdominal viscera. In their treatment, a purgative, exerting a powerful influence upon these various organs, is essentially necessary. There is no cathartic for the purpose equal to DR. J. WALKER'S VINEGAR BITTERS, as they will speedily remove the dark-colored viscid matter with which the bowels are loaded, at the same time stimulating the secretions of the liver, and generally restoring the healthy functions of the digestive organs.

Fortify the body against disease by purifying all its fluids with VINEGAR BITTERS. No epidemic can take hold of a system thus fore-armed.

Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the region of the Kidneys, and a hundred other painful symptoms, are the offsprings of Dyspepsia. One bottle will prove a better guarantee of its merits than a lengthy advertisement.

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For Inflammatory and Chronic Rheumatism, Gout, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys and Bladder, these Bitters have no equal. Such Diseases are caused by Vitiated Blood.

Mechanical Diseases.—Persons engaged in Paints and Minerals, such as Plumbers, Type-setters, Gold-beaters, and Miners, as they advance in life, are subject to paralysis of the Bowels. To guard against this, take a dose of WALKER'S VINEGAR BITTERS occasionally.

For Skin Diseases, Eruptions, Tetter, Salt-Rheum, Blotches, Spots, Pimples, Pustules, Boils, Carbuncles, Ring-worms, Scald-head, Sore Eyes, Erysipelas, Itch, Scurfs, Discolorations of the Skin, Humors and Diseases of the Skin of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters.

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For Female Complaints, in young or old, married or single, at the dawn of womanhood, or the turn of life, these Tonic Bitters display so decided an influence that improvement is soon perceptible.

Cleanse the Vitiated Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions, or Sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul; your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

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Druggists and Gen. Agts. San Francisco, California, and cor. of Washington and Charlton Sts., N. Y.
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Southwestern Advocate.

VOLUME X. NEW ORLEANS, LA., THURSDAY, JANUARY 28, 1875. NUMBER 2.

THE

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Rev. W. [illegible], Houston, Texas.

Rev. G. W. [illegible], [illegible], Texas.

Rev. W. [illegible], Jefferson, Texas.

[illegible]

Poetry.

The Lost Sheep.

There were ninety and nine that safely lay
In the shelter of the fold,
And one was out on the hills away,
Far off from the gates of gold.
Away on the mountains wild and bare,
Away from the tender shepherd's care.

Lord, thou hast here thy ninety and nine;
Are they not enough for thee?
But the Shepherd made answer: "This of mine
Has wandered away from me;
And, although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick, and helpless, and ready to die.

"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They were pierced to-night by many a thorn."

And all through the mountains, thunder riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own!"

[illegible]

... the republican party. Referring to his own death as imminent, he spoke of his great fear of the physical pain of dissolution, adding, "My old skeptical views trouble me sadly, so that I cannot always control them. The thought that there is no life after death comes to me sometimes like a terrible nightmare."

The late Chief Justice, who was a warm friend of his, once requested a copy of Mr. Smith's sermons and religious works. These Mr. Smith promised to send, adding that he would advise him not to read them. Mr. Chase took his advice and the books were unread.

Mr. Smith was an intensely religious man. Those who knew him best knew that a deep reverence for God lay at the bottom of his philanthropy. Thus, in his last public letter, speaking of the expulsion of colored children from a public school in Indiana, he says: "I ask what is the excuse for this crushing of hearts, and blasting of hopes—the hearts and hopes of even innocent little children? Is it that the laws require it? Not his, surely, who is 'no respecter of persons,' and hath made of one blood all the nations of the earth! But must not the laws be obeyed? Not those which are in opposition to divine laws. The common plea for obeying wicked laws is, that they command obedience. Our one and sufficient plea for disobeying them, is that of the apostle, 'We ought to obey God rather than man.'"

"The Bible," says Mr. Smith, in another letter, "after criticism upon it has exhausted itself, remains the greatest and most authoritative of all books." He did not accept it with the unquestioning faith of the orthodox Christian. He reserved to himself the dangerous privilege of testing its assertions by his own reason, and yet he made its precepts, and especially the words of Christ, the rule of his life.

The natural result of Mr. Smith's strong faith in God, was an equally strong conviction of the value of prayer. "Nothing is more natural," he says, "than for distressful want to make supplication; and nothing is more natural than for [illegible] to pray for forgiveness; nothing is more natural than for conscious want to praise and adore power, especially boundless power. May we not suppose that God has so constructed his temple—his universe—that prayer [illegible] upon heaven, and that blessings withheld from the prayerless do sometimes descend to the prayerful? [illegible] the attitude of this world toward its great and loving Father, will not be entirely what it should be until all lips break forth in prayer, and express the thankfulness, praise, and supplication of all hearts."

During the last months of Gerrit Smith's life, his constant desire was for a new heart, and a more Christ-like life. Calling upon him one day last summer, I found him in his library reading a volume of Romaine's works. After greeting me he said, "I have been reading Romaine's good little book. I greatly desire to come near to Jesus, and to partake of that lovely spirit which he so beautifully exemplified."

At another time he said, "Oh how I long to know that I have a new heart. Some days I trust I have, and some days I fear that I have not." A [illegible] G. O. Howard [illegible] Mr. Smith. [illegible]

[illegible]

... ness of the celestial city has chased away every doubt; grim death is no more to be feared by him. Jesus, whom he loved so well, is with him in Paradise, and with the friends of yore he walks the banks of the River of Life, and tells of trials all past, and glory all to come.—*Northern Christian Advocate.*

Roman Catholics and Science.

In the dogmatic constitution of the Vatican Council, quoted by Monsignor Capel to prove the liberty of opinion allowed to Roman Catholics on scientific subjects, the following passage occurs.

"All faithful Christians are not only forbidden to defend as legitimate conclusions of science such opinions as are known to be contrary to the doctrines of faith, especially if they have been condemned by the church but are altogether bound to account them as errors which put on the fallacious appearance of truth."

It is desirable, while the matter is under discussion, that both Roman Catholics and Protestants should be reminded of the most remarkable example on record illustrative of this requirement of the Church of Rome. Prefixed to the third book of Newton's "Principia," in the edition and commentary published at Rome in 1842 by the Jesuit fathers, Thomas Le Seur and Francis Jacquier, is this declaration in their name:

"Newtonus in hoc Tertio Libro telluris motae hypothesim assumit. Auctoris propositiones aliter explicari non poterant, nisi eadem quoque facta hypothesi. Hinc alienam coacti sumus gerere personam. Caeterum latis a summis Pontificibus contra telluris motum Decretis nos obsequi profitemur."

Hoping to give no offence to learned readers by offering a translation, or by the translation offered, I venture to supply the following as the English equivalent of the above:

"Newton in this third book assumes the hypothesis of the motion of the earth. The author's propositions could not be explained otherwise than by making the same hypothesis. Hence we have been compelled to appear in a fictitious character. However, we declare that we yield assent to the decrees passed by the sovereign pontiffs which deny the motion of the earth."

This proves two things: First, that successive Popes have, by their infallible authority, contradicted the fact of the earth's motion: and second, that all Roman Catholics are bound to submit to their authority, and to profess to disbelieve this most certain fact. There is no escape for them. No Roman Catholic in the world can pretend to be a better judge than these two learned men of what is required of him as a Roman Catholic. this is the dilemma: If the Popes are infallible, the earth neither turns on its axis nor moves round the sun. If the earth does so turn and move, the Popes are not infallible. But no person can be a true and sincere Roman Catholic who does not believe in the infallibility of every Pope when he makes and publishes a solemn decree. How are these acknowledged decrees, which compelled Newton's chief disciples to abjure his system of astronomy, consistent with the declaration of the present Pope, that the decrees of the sovereign pontiffs do not fetter the progress of science? In saying this, has not the infallible Pope stated a manifest falsehood?

Monsignor Capel must have forgotten several articles of the Pope's Syllabus, as well as the above declarations of Newton's Roman Catholic editors, or he would not be "at a loss to understand why his Protestant countrymen will persistently hold that reason is hampered, mind enervated, and science dwarfed by the church" (of Rome.)—*London Record.*

Chinese Books.

Printing a book in China is done as follows: Two pages are written by one trained to the business on a sheet of thin paper, divided into columns by black lines, and in the space between the two pages are written the title of the work and the number of chapter and page. When the sheet has been printed it is folded down through this space, so as to bring the title, etc. partly on each page. The sheet when ready for printing, is pasted face downward on a smooth block of wood, made usually from the pear or a plum tree. As soon as it is dry the paper is rubbed off with great care, leaving behind an inverted impression of the characters. Another workman now cuts away the blank spaces by means of a sharp graver, and the block is then passed to the printer, who performs his work by hand. The two points he has to be most careful about are to ink the character equally with his brush, and to avoid tearing the paper when taking the impression. [illegible]

John Wesley's Conversion.

From Tyerman's Life.

"Charles Wesley on May 21, 1738, was made a partaker of the blessing of salvation by faith. At the time he was ill of pleurisy, and his brother and some other friends came to him, and sang a hymn of praise to the Holy Ghost; and, after they were gone, he was enabled to exercise that faith in Christ of the want of which he had been recently convinced, and was filled with love and peace.—Wesley himself was still a mourner. His heart was still heavy. He felt that there was no good in him; and that all his works, his righteousness, and his praying, so far from having merit, needed an atonement for themselves. His mouth was stopped. He knew that he deserved nothing but wrath; and yet he heard a voice, saying, "Believe, and thou shalt be saved;" "he that believeth is passed from death unto life." Three more days of anguish were thus passed; and then on May 24, at five in the morning, he opened his Testament on these words: "There are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." On leaving home, he opened on the text, "Thou art not far from the kingdom of God." In the afternoon, he went to St. Paul's Cathedral, where the anthem was full of comfort. At night, he went to a society-meeting in Aldersgate street, where a person read Luther's preface to the epistle to the Romans, in which Luther teaches what faith is, and also that faith alone justifies. Possessed of it, the heart is "cheered, elevated, excited, and transported with sweet affections towards God." Receiving the Holy Ghost through faith, the man "is renewed and made spiritual," and he is impelled to fulfill the law "by the vital energy in himself." While this preface was being read, Wesley experienced an amazing change. He writes: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death; and I then testified openly to all there what I now first felt in my heart." Towards ten o'clock, a troop of friends took him to his brother; they sang a hymn with joy, and then parted with a prayer."

Animal Instinct.

A writer gives the following amusing account of the thinking powers of his horse: "I have a horse who was named Bubezahl, after the Mountain Spirit of the Harz, made famous in the stories of Museus. We have contracted his name to Ruby for convenience. Now, I have reason to believe that Ruby can distinguish Sunday from other days. On Sunday I have been in the habit of driving to Boston to church; but on other days I drive to the neighboring village, where are the post-office, shops of the mechanics, and other stores. To go to Boston I usually turn to the right when I leave my driveway; to go to the village, I turn to the left. Now, on Sunday, if I leave the reins loose so that the horse may do as he pleases, he invariably turns to the right and goes to Boston; on other days he invariably turns to the left and goes to the village. He does this so constantly and regularly, that none of the family have any doubt of the fact that he knows that it is Sunday, how he knows it we are unable to discover. I have left my house at the same hour on Sunday and on Monday; in the same carriage; with the same number of persons in it; and yet on Sunday he always turns to the right, and on Monday to the left. He is fed at the same time on Sunday as on other days, but the man comes back to harness him a little later on Sunday than at other times, and that is possibly his method of knowing that it is the day for going to Boston."

Magnitude of Ancient Works.

Nineveh was fourteen miles long, eight miles wide, forty-six miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was fifty miles within the walls, which were seventy-five feet thick and 100 feet high, with 100 brazen gates. The Temple of Diana at Ephesus was 420 feet to the support of the roof—it was 100 years in building. The largest of the pyramids was 481 feet in height, and 858 feet on the sides. The base covered eleven acres. The stones are about sixty feet in length, and the layers are 208. It employed 330,000 men in building. The labyrinth of Egypt contains 300 chambers and twelve halls. Thebes, in Egypt, presents ruins twenty-seven miles around, and contained 350,000 citizens and 400,000 slaves. The temple of Delphos was so rich in do[illegible]

The Cattle Interests of the United States.

Increase in aptitude to fatten and in average weight has been continuous and marked during the last half century. Since 1817 there have been imported into North America nearly, if not quite, one thousand well-bred animals, for stock improvements, mainly the beef-yielding short-horn; but also many of the best specimens of the Ayrshire for quantity of milk, the Jersey and its congeners of the Channel Islands, for richness of cream and quality of butter; the black-and-white Dutch, Devons, Herefords, and other breeds, not excepting the fat cow of Brittany. So great has been the success of this attempted improvement, that the cattle of the central portions of the West have become high-grade short-horns of increased size and superiority of flesh, with a far smaller proportion of offal. Instead of degenerating, the thorough-breds have been improved by the skill and care of our wide-awake breeders, until one family of short-horns, the Botes stock, has been for years exported to England at prices commencing at $2,000 to $3,000 each, advancing in a year or two to $7,000, as apprehension abroad was intensified, and culminated last season at the magnificent figure of $40,000 for an elderly cow, amid the excitement of competition between the most skillful breeders of two continents.

The average weight of importations two and a half centuries ago probably did not exceed 300 pounds; in 1710 the average in the London market had been reported at 370 pounds; at the beginning of the present century the London average had advanced to about 500 pounds, and now the official average is 600 pounds for British and 500 for imported beeves. The stock of this country not including that of Spanish blood, is now nearly up the British standard of weight.—*Phrenological Journal.*

Why are You a Methodist?

I have often wondered why there are so many different names of Christians—if all are one. It is true our Father is the same but the children have different actions. All good children ought to own their name. I believe the Lord recognizes the Methodists all over the world. Because their name begins with M, nearly the center of the alphabet, the world will center on Methodism.

The reason I am a Methodist is because I believe in probationship—as the angels and Adam were in probation. I am a Methodist secondly because I believe in perfection: "Be ye perfect as your Father in Heaven is perfect." I am a Methodist thirdly because I believe in Love Feasts,—as the first Christians did break bread and showed their love. I am a Methodist 4th, because I believe in Class Meetings to tell how my soul prospers. I am a Methodist 5th, because I believe the Lord's table is for the Lord's people. I am a Methodist 6th, because I believe in Baptising children, for they are the Kingdom of Heaven. I am a Methodist 7th, because I believe in the itinerant ministers that don't make a nest in one place, but go in all the world and preach the Gospel. I am a Methodist 8th, because I don't believe in the adoration of Saints. And many more reasons which are too numerous to mention at present, but my shingles, chickens, house and all I have are Methodist. Live a Methodist and you hurt nobody. Now if you don't want me to praise my name don't call our churches, papers, books, people, preachers and bishops, Methodist. I love the name. John Wesley blessed the name. He had as great a soul as Paul, Peter, John, James. They all still live. Amen. S. PRIESTLY(?).

The Human Relics of Pompeii.

A writer says: "In the Museum of Pompeii are preserved the most horrible and pathetic witnesses of the last days of the ill-fated city. When the workmen were digging in 1863 they struck into a small cavity, which was, of course, a mystery to them. Without breaking farther into it they poured plaster of Paris down the crevices that were opened, and as soon as the plaster had hardened, the crust of lava was carefully removed, and lo! the form of a human being in his death struggle perfectly preserved. Buried in the lava that hardened about him, his body had crumbled into dust, and left this wonderful mould. Several bodies have thus been reproduced—one of them with the features perfectly preserved, so that there is still some expression in the face. In one some parts of the skeleton are imbedded in the plaster, and two female bodies found lying near each other are called mother and daughter. There is nothing at Pompeii more touching than the despair depicted in the attitude of this group. It was pleasant to get out into the narrow streets [illegible]

The Summer Surgeon.

Such news! The strangest little surgeon! But you shall hear all about him. He always carries a small case of the queerest, sharpest instruments that were ever made. He is the tiniest little fellow, and his wonderful instruments can only be seen when they are placed under a glass called a microscope, which magnifies them, or makes them large enough to be seen.

In this surgeon's case there are two cutting-blades, or lancets, two tiny saws, one hollow tube, and one sharp-pointed instrument, which is also hollow like a tube. Now, when he thinks it worth while to bleed any one, he opens his little case, and first pierces the skin with the sharp blades; then he cuts the flesh with the two little saws to make the blood flow fast, and then he pours through one tube a fluid into the wound to make the blood thin enough to flow easily, after which he draws up the blood through the other tube into the vessel prepared for it, until he thinks that he has bled the poor patient enough.

Now what do you suppose this surgeon's name is? He is called Mr. Gnat, and he is none other than the troublesome little insect that stings one so often in summer. He uses all these wonderful instruments just to get a sip of blood from some tempting boy or girl—the rascal!—*From "Jack-in-the-Pulpit," St. Nicholas for February.*

How to Catch Men.

Christ taught His Apostles to become fishers of men, and it is the office of religious men and women to reclaim those who have fallen, and bring them into right relations with themselves and their God, as well as to save from falling those intrusted to their charge. Would they prove themselves mediators between men and their Maker, let them bait their hooks with true Godliness; let them live circumspect lives; let them practice what they preach. Men are easily caught; indeed, very many, if not most men, would very soon reform and pursue the right, when gently aided by kind admonitions, and when the real Gospel is so presented as to make the way seem clear for their acceptance. Man seeks happiness; indeed, happiness is the end of his existence. He prefers to be in normal or right relations, and it is only through perversion, or a wrong use of good faculties and powers, that he becomes fallen and corrupt. Inherited, of course. How could it be otherwise when the blood, bone, and muscle—every fibre of a father's being is permeated by foul poisons, or of corrupting diseases? Of course, "he was born so." The thing for us to do is, first of all, purify ourselves, then to catch and try to save others.—*Phrenological Journal.*

—Fresh evidence is brought by every steamer which arrives from Mexico of the intimate commercial relations of that country with the United States, and consequently of the rapid development of our sister Republic in material and intellectual prosperity. No less than seven hundred and eighty-nine journals are now published in Mexico, where formerly so few people could read. Californians are hastening there to work her mines, Americans are building her railways. The child is, no doubt, now alive who will represent Mexico in our United States Senate.

—The stem of the American wild rice, *Zizania aquatica*, is now coming extensively into use as a material for paper pulp, yielding, as it does, fully as much of the raw material as the esparto, and being comparatively free from silicates. The paper made from this substance is quite as strong and as flexible as that from rags, while it is easily bleached, economical in respect to chemicals, pure in color, and remarkably free from specks and blemishes. It is estimated that 100,000 tons annually can easily be obtained from the shores of the Canadian lakes alone.

—There are obstacles in the way of mission work in some parts of Europe. Bishop Harris says that in Saxony the missionaries are allowed to preach at five villages, but nowhere else. If any one except members is present at the preaching, the preacher is fined fifty dollars for each one so present, whether it is a child, a woman, or a man. This is expensive for the poor preacher. In some places, as in Wurtemberg, the preacher may preach, as that is considered merely a lecture, but he is fined if there is singing or praying; so they evade the law by the congregation singing and praying while the preacher stands outside, and then he enters and preaches.

—It is said that a plaster of fresh slaked lime and fresh tar is a sure cure for cancer, which with all its roots, will come out.

General Intelligence.

—Atlanta, Ga., is going to try another cotton mill.

—Eber B. Ward, the Detroit millionaire, who died recently, left an estate valued at $5,300,000.

—According to the Boston Journal the losses by fire in New England the past year, amount to $10,714,925.

—The abolition of capital punishment will probably come prominently before the Maine legislature this winter.

—Benton G. Boone, the new Speaker of the Missouri House of Representatives, is a grandson of Daniel Boone.

—Mrs. Asa Hutchinson, of the well known "Hutchinson Family" of singers, died recently of apoplexy, at Rushford, Wisconsin.

—Foreigners who have of late been traveling in China, speak highly of increased civility and growing confidence on the part of the people.

—Florida papers predict that at least one thousand places to plant orange groves will be purchased along the St. John's during the next three months.

—Vice President Wilson is not going to Europe this year; perhaps because the result of the Louisiana affair may render his official presence at Washington necessary before the close of the year.

—In view of the Arctic expedition to be fitted out by the British government, Lady Franklin renews her offer of a reward of ten thousand dollars for the recovery of the official records of Sir John Franklin's expedition.

—The circular note of Prince Bismarck, read in the secret session of the Von Arnim trial, stated that a new Pope, if not recognized by a majority of the European sovereigns, would cease to be a Pope, and would rank as a Bishop.

—The Chinese have names which correspond in frequency with the Browns and Smiths of Anglo-Saxon Christendom. Those most frequently occurring are Chin, Chang, Wang and Shin, which are the equivalents of "gold," "prince" and "stone."

—And still the Bible revision work progresses. The New Testament Company of Revisers recently assembled in London for their forty-fifth session, and proceeded with the second revision of the Gospel of St. Luke, commencing at the fourteenth chapter.

—The Congregationalists of Boston have arranged a course of sermons on the Gospel, to be delivered by about thirty congregational ministers at their respective churches. Drs. Alden, Manning, and Webb, and the Rev. Messrs. DeWitt, Wright and Herrick are to preach in the course.

—Since the Civil Marriage law went into force in Germany, in October, less than one-fourth of the Protestant men and women married in Berlin have had a religious ceremony performed. The new law makes the civil marriage a necessity, and places it before the church service.

—Illinois has no State debt. The Auditor reports that after the first day of January the debt of the State will be $1,450,000, payable at intervals during the next three or four years, and that the income of the State from the Illinois Central Railroad will amply sufficient to pay this interest as it accrues, and the principal as it falls due.

—The missionary party sent by the Church of England to Madagascar, reached that island October 4th. The party consists of a bishop, Dr. Kestell Cornish, and ten assistants. Up to October 18th, Dr. Cornish had visited the native churches at Mahasva and Ivondrona, and had taken steps toward the building of a new church at Tamatava.

—An iron bolt half an inch thick and one and one-half inches long, with a nut of the same metal attached, was found the other day imbedded in a piece of solid rock at Wyandotte, Kan., by one of the workmen of Morasch's quarry. A good deal of curiosity has been excited by the discovery, and all sorts of conjectures are rife as to how the iron found its way into the bed from which it was taken. Pre-Adamite undoubtedly; fell into the rock when it was in a fluid state!

—The great commercial value of the magnetic iron sands of New Zealand, worked to so much advantage in the manufacture of steel, has called attention to the very extensive deposits of the same substance on the coast of Labrador, and several establishments are now engaged in gathering this and forwarding it to England. At one place about thirty tons a day are extracted. The separation of the sand from other substances is effected mechanically [illegible] facilitated by the use of new magnetic separators, which has also been put to advantage as [illegible]

Southwestern.

New Orleans, Jan. 28, 1875.

J. C. HARTZELL, D.D., Editor.

The Mississippi Conference.

Monday, January 18, in company with Bishop Foster we left New Orleans for Meridian, Miss., to attend the seventh session of the Mississippi Conference. We took the 4 P. M. train on the New Orleans and Mobile [illegible] this is one of the very best roads on which to travel, in this country. Its officers are gentlemanly [illegible]; its road bed is solid, so that the train runs with hardly a jar, and its trains make good time. We had a comfortable sleeping car in a Pullman Palace car, arriving at Montgomery Tuesday morning [illegible] we were given homes at the Southern Hotel. Meridian is located on the Mobile & Ohio Railroad, and is a growing city of about 6,000 inhabitants. It is the terminus of a railroad from Vicksburg, and the junction point of a eastern road passing to Selma, Montgomery, &c. We met several leading citizens, and were favorably impressed with the people. Soon after the city is [illegible] the effects of the disastrous fire of the past the last. At the time of our visit Meridian had [illegible] new brick business blocks, [illegible] a large number of good residences, and two wealthy churches are published. We like Colonel [illegible] and spent a pleasant evening with him.

The conference was opened Wednesday morning [illegible] members answered to their names, and also a large number of local preachers, from all parts of the conference, and a large number of laymen. Their presence gave evidence of the interest felt in the proceedings of the conference. Bishop Foster presided with great ability, and his decisions were published. We like Colonel [illegible] and spent a pleasant evening with him.

Wednesday morning [illegible] Rev. J. W. Hicks, Rev. J. C. Johnson, Rev. [illegible] Bishop Foster [illegible] what has been heretofore and yet not absolutely out of reach.

We suggest to Presiding Elders that they take this matter in hand and see that every minister on their district has these books and let the matter of study and preparation be urged every quarter. The pressing demand of our Southern work now, is *more ministers capable of instructing the people.* The books named above can all be had of Rev. I. S. Leavitt, corner of Camp and Race streets, New Orleans. Read his advertisement in another column.

Show it to the People.

The ministers of the Mississippi Conference by a vote promised that they would take the SOUTHWESTERN into their pulpits as soon as they reached [illegible] and show it to the People. If the 5,000 members of our church in Louisiana, Mississippi and Texas, could see the SOUTHWESTERN *and have a chance to subscribe to it,* we would have 5,000 subscribers in thirty days. Mississippi will do her duty, and will the ministers in our other Conferences do as their Mississippi brethren.

Postage and Money Orders.

We publish elsewhere, the rates of postage, and give the rates for money orders and registered letters. All postage on the SOUTHWESTERN is paid by us, so our subscribers have only [illegible] to the office and get their papers. Send your money by post office order. This is the cheapest and best. No money can be lost. Take your money to the post-office, and the post-master will explain how to do it. If there is no money order post-office in reach, then send by registered letter.

Mrs. Van Cott's Recent Experience.

Mrs. Maggie N. Van Cott writes the following to us, dated Watertown Wis.:

I have been a Christian eleven years, and a worker in the vineyard almost nine years, but I have just passed through the most wonderful experience I ever enjoyed or read of. I visited this town counted a wilderness all over the state, as you perhaps know, and my prayer was, and is that it may bud and blossom as the rose, and it will. I had been here from Saturday till Thursday, Dec. 31, and but little had been accomplished, and my soul was in perfect unrest; besides I received letters from New York that almost overwhelmed my soul because of the news of sin they contained. Between the two burdens I bowed, and in an agony of soul I pleaded with God in mercy to let me die. I felt I could not bear it. I prayed, Lord, let me die, or give me the desire of my soul, in the salvation of souls.

The Spirit of God suggested: "Are you so much in earnest that you are willing to suffer for their sake?" My whole being cried out, "Yes, Lord, yes; only save them, and let me know what I can do." The voice said, "Fast until the victory comes." How the flesh shrank I answered, "Lord, thou knowest how obdurate their hearts are. It may be a long time." I cried, in the unholy littleness of my faith. The Spirit suggested, "My grace is sufficient." I answered, "On that grace I dare depend." Then with every fibre of my woman nature, and in the depth of solemn awe, I vowed, as the Lord God liveth, I will never taste a mouthful of food until I have a two-fold victory.

This was Thursday, Dec. 31, and during one hundred and twelve hours, or up to Jan. 5, I never tasted one mouthful of food, and but now and then a drink of weak lemonade that Sister Window made me. In the time I held seventeen meetings, including the watch-night service, and a Sabbath service of ten hours, and spent a night before God in prayer, taking no sleep during the day. The most remarkable fact is, that during all that time I enjoyed perfect health and strength; I did not have the slightest faintness or headache, while for weeks I have had much of distress in my head, and oftimes during an ordinary fast of twenty-four hours as to-day I have been weak and faint. But God seemed to hold me so sweetly and gently in His dear arms! Oh Sunday night we had twelve new cases at the altar, and a score arose from prayers. The people said I "Eat." I answered, "Never, until I see a double victory." On Monday I had the evidence that victory was near, and said, you may prepare breakfast for me to-morrow morrow morning. Monday afternoon a telegram from New York brought news of the victory here for which I had prayed, that set all the bells of heaven ringing and the harps playing, while angels were singing "Glory be to God." Monday night a score of new cases were at the altar. I did not, nor had I felt hungry all these hours. Ten o'clock was the hour for closing and I had asked the seekers several questions. At last I asked all at the altar who will promise, in the presence of God and this company, from this hour prayerfully to serve God, live or die, to raise their right hands, and, sir, as soon as they did it, I was conscious that God loosened His arms from me. He did not leave me, but I no feel conscious of my body's wants. A faintness and weakness came over me, and I trembled so I could scarcely stand while they sang the doxology.

Now the people gathered, saying, "Eat." I answered, "No; now I will keep a fast of thank-offering until morning;" and then it seemed, with all the will power I could exercise, I could not be able to keep from fainting. The morning of Tuesday, Jan. 5, I was scarcely able to rise, and with difficulty managed to dress and get to the dining-room, the odor of the room made me feel so badly, but as soon as I had taken food I was restored to perfect strength. To God be the praise! Please tell me why the smell of food did not affect me on the other days, as I visited the dining-room each morning for prayers, and why I have felt so badly to-day with a fast of twenty-four hours and the loss of two meals. I don't care much why. Tell the Church with his people [illegible] and trust. Holy, sanctifying grace is [illegible] in fullness of measure. I am on my journey home and trust to meet you there. I am resting at the cross, safe in the arms of Jesus, washed in the blood of entire cleansing. The work here is glorious.

Rev. W. H. Window adds: "I and my whole family are ready to testify to the truth of the above wonderful experience. The work here is glorious. It is a general awakening."—*Northwestern.*

The Atonement.

Blackwood & Sons, London, have published a work on "The Atonement" by Crawford from which we make the following quotation:

"The death of Christ has been singled out as the special object of commemoration in one of the most solemn and tender ones of the Christian Church. This is a remarkable fact. It is not usual among men to celebrate the death of those whom they esteem and venerate. The birth-day of such persons we often keep in remembrance, as the day on which they rendered some distinguished honor of permanent and notable achievement; but we do not usually commemorate their dying day, least of all if their death has been ignominious, however fully we may be persuaded of their innocence of the alleged crime for which they were condemned. The ignominious death of one whom we greatly love, we should naturally seek to bury in oblivion, and even the most distant allusion to it would be painful to us. How, then, comes it to pass that Christians are rejoiced in all ages to celebrate the death of Jesus Christ? That death was cruel and shameful in the highest degree. It was for many years, moreover, one of the greatest obstacles with which the preachers of the Gospel had to contend, being "to the Jews a stumbling block, and to the Greeks foolishness." And yet is there to a pre-eminence assigned to it, not only, as we have before heard, in the general strain of the apostolic writings, but specially in the institution of the Lord's Supper by Christ himself, above every other event in His history. The Lord Jesus has not required us to keep any festival in memory of His birth, although, since the fourth century, the practice has widely prevailed of setting apart a day in honor of His nativity. Neither has He told us to commemorate the splendors of His transfiguration, or the triumphs of His last entry into Jerusalem, or even the surpassing glories of His ascension. But the ignominy and anguish of His crucifixion He has commanded us to show forth until He come again. What reasonable account can we give of this proceeding, so different from the usual customs of the world?

"Surely there is something more peculiar in the death of Christ, something that has a very important and essential bearing on the purposes of His mission for the benefit of mankind, than in those other incidents of His history to which as a subject of commemoration. He has prepared it. That such is actually the case, indeed, we learn from the words employed by Him when instituting the Lord's Supper, declaring as we do, that "His body was broken for us" and that "His blood was shed for many for the remission of sins." But apart from all reference to these significant words, the simple fact of His death being selected by Him as the subject of a great commemorative ordinance, affords presumptive evidence that some special efficiency in furthering the ends of His beneficent mission must belong to it, and that on this account it may fairly claim to be held in perpetual remembrance by His disciples.

The "Vesta Circle" is the name of a young peoples' society organized in Mount Zion Church, in this city, under the direction of the pastor, Rev. J. Hayward. On the 20th inst. Rev. A. Bunton delivered an interesting and instructive lecture before the young people of the church, which was full of good advice and counsel.

The tax list of Georgia show that the colored people of that State own $1,000,000 worth of property. The probabilities are that the amount is greater, because the assessment is lower than the selling price. This fact shows that the accumulation of property by the colored people in Georgia, is well under way. One peculiar fact is that two-thirds of this property is owned by colored women. In eleven counties colored men own over $100,000 worth of property.

Bishop Bowman has been spending a short time in Boston, and his sermons, address to students of Boston University, and elsewhere, made hosts of friends. *Zion's Herald* of the 21st says:

"Bishop Bowman, in Monday morning's Preacher's Meeting, gave a very interesting account of our denominational condition and progress in the Southwestern States. He confirmed from personal observation the statement of the condition of things—the violence and murders constantly occurring, the perpetrators never arrested nor punished, and the cruel and constant abuse of the black man. His address quite waked up the old anti-slavery enthusiasm of some of the ministers [illegible] for subscribers. Nearly 100 subscribed. The periodical report endorsing and commending the SOUTHWESTERN was adopted with enthusiasm [illegible] the conference, and we predict a largely increased list for 1875. [illegible] there was the [illegible] on Friday night. We spoke a few moments. Dr. Fuller of Atlanta, followed with an excellent speech, and Bishop Foster made a very strong address in conclusion. Dr. McDonald then stated that Dr. Rust had agreed to give $8,000 toward a new building for Rust University, provided Mississippi Conference would raise $8,000. Already several thousand, it was stated, had been subscribed and the appeal was made for subscriptions. Rev. T. G. Johnson of Jackson, Miss., subscribed $1,000. Rev. A. W. Deshazo gave $50 cash and $400 in land. Dr. McDonald $100 in cash. Bishop Foster gave $50. Rev. H. M. Church $50. P. E. Bardwell gave a $50 school warrant. D. D. Goodwin gave 10 acres of land, and so it went until $2,233.50 were received in cash and subscriptions. Considering the people and circumstances, we have never seen that meeting excelled. We shall have much to say of this conference when all the reports are in.

This morning, January 27, leaves for the W. Texas Conference.

Conference Studies.

New Course Prescribed for the South.

In all our Southern Conferences there has been great difficulty in the matter of conference examinations. As the classification of all ministers in conference for four years from the time they are admitted on trial, depends upon their passing an examination on the course of study laid down in the discipline, it is a matter of great importance. On the other hand, the great majority of our ministers of color in the South have not had sufficient literary qualifications to enable them to pass the examination as prescribed in the disciplinary course. While this was so, the conferences have needed these ministers, and the blessing of God has followed them in their work. The result has been that, from the first, conference examinations in our Southern work have been in name only. The standard laid down in the discipline could not be reached by the candidates, and in the absence of any other prescribed standard, and in face of the necessity for preachers, the strict letter of conference study and examination had been conducted in a haphazard style. Several years since the thing was discussed at length in the Louisiana Conference, and a resolution was adopted asking Bishop Scott, who presided, to lay the matter before the Bishops with a view of having them indicate some course of study suited to the case. Last year the Presiding Elders of the Louisiana Conference took the liberty, after consulting with Bishop Merrill, to indicate certain books which it would be required that under graduates should master. At the late session of the same conference, the matter was again discussed and Bishop Foster was requested to prescribe a suitable course of study. He stated that the [illegible] had been under consideration [illegible] and he offer of what [illegible] he would like the responsible [illegible] The following is the course [illegible] by him [illegible] Bishop Foster's Compendium of Methodism, Fisher's Outlines of Theology, Watson's Institutes, Pearson's Hermeneutics, Watson's Plain Account of the Christian Religion, Paley's Evidences, Butler's Analogy, Watson's Theological Dictionary, Watson's Biblical Dictionary, Watson's Theological Institutes, Watson's Exposition of the Gospels, Watson's Exposition of the Epistles, Watson's Exposition of the Revelation, Watson's Sermons

The Texas Conference.

[illegible]

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On unsealed circulars, maps, prints, engravings, music, cards, photographs, types, cuttings, roots, seeds, etc., on one package to one address, prepaid, not exceeding two ounces, 1 cent; over two ounces and not exceeding four ounces, 2 cents. The weight of packages is limited to twelve ounces, except books and printed matter, which are limited to 4 pounds.

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No article contained in gilts can be sent by mail.

Secular Items

—Beeson's flouring mill, in Austin, Tex., was burned January 20. Loss, $17,000. Insured, two thirds.

—The Congressional Committee on Agricultural Colleges, reports that it finds that Alabama, Arkansas, Louisiana, Mississippi and Missouri have endangered the safety of their fund by the mode of investment. The management of the grant in North and South Carolina has been reputable. The number of students in agricultural colleges is [illegible] times and four fifths [illegible] furnished more than [illegible] graduates. Of twenty-[illegible] awarded replies, fifteen [illegible] that some students would be [illegible] that none have applied [illegible] would not be admitted, [illegible] has been made for them [illegible] that no rule prevents the [illegible] that the terms of admission have not been settled.

—George Paris, State Assessor for the Second District of New Orleans, killed himself in Washington on the 24th inst. The difficulty grew out of a small matter, both being in liquor.

—The Texas Legislature met at Austin, January 13. Hon. E. B. Hubbard presided in the Senate and Col. Guy M. Bryan in the house. The Governor's message was a very lengthy, but well written document. The Governor admits that there are lawlessness throughout the State, but claims that there has been many [illegible] for crime. He [illegible] all, without regard to [illegible] must be protected. He urges the establishment of a thorough public [illegible] system, and appeals to honest men at the desire of the State under [illegible] rule.

Literary Notes.

Beecham, Benjamin G. Wheeler; Beecham circuit, Oliver Wheeler; Hempstead, Willis Coleman; [illegible] street, John Gaddy; [illegible] Pattison; Chapelle Gilfoy; Courtney, Elias Reid; Brenham, John E. Magee; [illegible] Andrews; [illegible] Bell; Tyler, to be supplied; Bethany and Bryan, Lewis Teague; Benton circuit, Willis Van Hook; Weaver's Hill, Wesley Cargile; Calhoun, [illegible]; Cedar Gin, Lewis Woodward; Fairfield, John Bailey; Centerville, Wesley Arms; Kaufman, Wesley Fletcher.

Houston District.

WILLIAM C. DUNCAN, P. E.

Houston: First church, Spencer Tadwell; Second church, Paul Dougherty; Heights circuit, Jeremiah Smith; Houston station, Edward Lee; West End, Smith Pruitt; Hempstead, [illegible]; Cedar Bayou, [illegible]; Columbia, [illegible]; Eagle Lake, [illegible]; Richmond, Walter Gaines; Rosenberg, [illegible]; Orange, [illegible]; Orange circuit, [illegible]; Beaumont station, [illegible]; Beaumont circuit, [illegible]; Sabine, [illegible]; Liberty, [illegible]; Linden, John D. Hall; Jefferson station, Henry W. Hawkins; Jefferson circuit, [illegible]; Jefferson, William Brown; Jefferson circuit, [illegible]; Marshall station, [illegible]; Marshall circuit, Walter Hopkins; Clarksville, Emanuel Williams; Thomas Ward; Paris, Daniel Hollis; Mount Pleasant, [illegible]; Jacksonville and Cuthbert, Henry W. Hawkins; John D. Hall; Jefferson station, William Brown; Jefferson circuit, [illegible]; Jefferson, [illegible]; Uniontown, Hezekiah Williams; Bethel, Benjamin, Alfred [illegible]; [illegible], Elijah Wells; [illegible], Lester; Linden, Jo[illegible]; [illegible], Swearingen, Elijah [illegible]; [illegible], Henderson, Han[illegible]; [illegible], Tyler; [illegible]; [illegible]; [illegible]

My Three Little Texts.

I'm very young and little,
I am only just turned two;
And I cannot learn long chapters,
As my older sisters do.

But I know three little verses,
That mamma has taught to me,
And I say them every morning,
As I stand beside her knee.

The first is, "Thou God seest me."
Is not that a pretty text?
And "Suffer the little children
To come unto me," is next.

But the last one is the shortest;
It is only, "God is love."
How kind he is in sending us
Such sweet verses from above.

He knows the chapters I can't learn,
So I think he sent these three
Short, easy texts on purpose
For little ones like me.

Treatment of Babies.

A baby is a very tender thing, people say, but most of them are very far from knowing how tender. Imagine how nervous you are in certain states—when recovering from illness, say, when a fall of a book or the slam of a door makes you quiver and feel faint, as if some one gave you a blow. That is the way a young baby feels at its best. A puff of wind will set it gasping, its little breath blown quite away. A noise makes it shiver; a change of summer air makes it turn deathcold. A baby is the most nervous of beings, and the torture it suffers in going to sleep and being awakened by careless sounds when just "dropping off" are only comparable to the same experience of an older person during an acute nervous headache. Young babies ought to pass the first months of their lives in the country, for its stillness no less than its fresh air. But where it is not to be commanded, baby may be soothed by folding a soft napkin, wet in warmish water, lightly over the top of its head, its eyes, and ears. It is the best way to put nervous babies to sleep. I have tried it hundreds of times for a child so irritable that paregoric and soothing syrup only made it more wide awake. A fine towel would be wet and laid over its head, the ends twisted a little till it made a sort of skull cap, and though baby sometimes fought against being blindfolded in this way, five minutes usually saw him off into deep and blissful slumber. The compress cooled the little feverish brain, deadened sound in his ears, and shut out every thing that took his attention, so that sleep took him unawares. Teething babies find this very comforting, for their heads are always hot, and there is fevered beating in the arteries each side.

[illegible]

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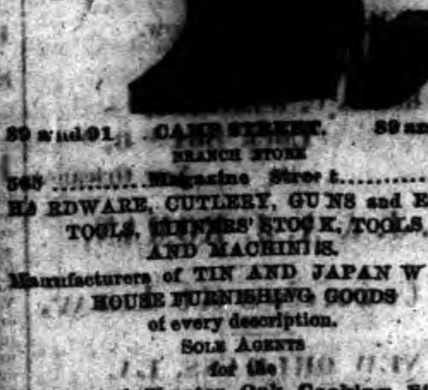

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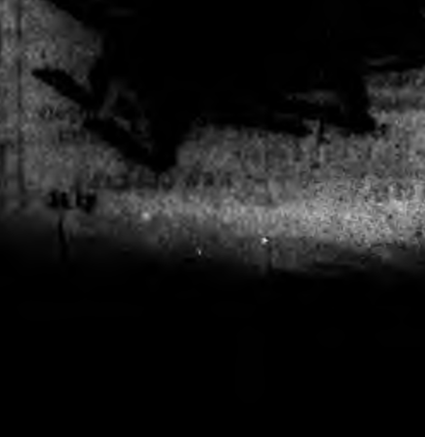

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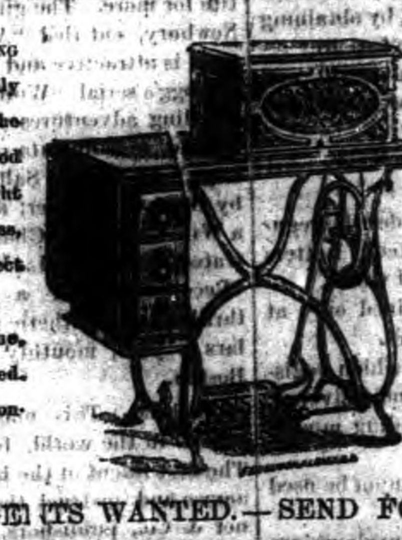

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Southwestern Advocate.

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THE

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Rev. G. W. Honey, [illegible], Texas.

Rev. W. L. Malloy(?), Jefferson, Texas.

ADVERTISING.

The Southwestern is the official organ of the Southwestern Conferences of the Methodist Episcopal Church, and circulates in every part of Louisiana, Mississippi and Texas. [illegible]

[illegible]

J. C. Hartzell, [illegible], New Orleans, La.

Poetry.

For the Southwestern.

Know Thyself.

I took a book to read,
And turned the leaves too hastily
[illegible]

[illegible]

R. W. B.

[illegible]

eating Sunday-school auxiliary to the institution is carried on under the supervision of the teachers, also a theological class designed for students preparing for the ministry, and others, meets every Sabbath for exegetical readings and discussion. This class numbers twenty-five, and has shown great interest. Two evenings of each week are devoted to a class of young men, former students in part, who are now, necessarily engaged in teaching, and other employments. Some of these have attained to a degree of proficiency that is greatly encouraging to their instructors, and qualifies them to successfully conduct the public schools of the city.

Board and lodging can be secured for from ten to fifteen dollars per month, a figure which puts an education within the reach of every young man or woman of purpose and industry.

We are doing what we can, and feel assured that our labor is not in vain in the Lord. Let all the church unite with those who are more intimately acquainted with, and therefore more earnestly interested in the work, in constant prayer that God's blessings, and especially his spiritual blessings, may rest richly on all our schools, the youngest and most hopeful children of American Methodism.

"The Methodist Quarterly Review."

BY REV. JAMES MORROW.

The current number of our "Review" is of more than usual interest. Every taste is suited and the food is healthy. The student of Comparative Religions will find his old teacher Sir John Lubbock pleasantly annotated by Dr. Winchell while those who love "divine philosophy" will rejoice over two papers devoted to Mr. Herbert Spencer though his name appears but in one. It says something for this man's grit that our higher class literature cannot wander far without touching his lines of thought. It may be hazardous to declare our belief that Mr. Bowne's "Examination" has been overpraised. Since the beginning "Apologists" have been too eagerly welcomed by the Church. [illegible] "This," says Mr. Spencer, "implies an existence out of relation," and Mr. Bowne follows by saying "that the absolute cannot become the absolute [illegible]" [illegible]

[illegible]

ed by the votes of the members of conference. In the May District Meeting the "representative of the district" on the "Stationing Committee" is chosen in the same way. Of late years it rarely happens that the chairman is elected. They thank heaven over there there that "rings" are impossible and they believe in dividing the honors. Dr. Goodwin's article on this whole question will do much to educate men for the next General Conference.

The article by Dr. Fox on "The Negro" is forceful and timely. Considered as a reply to Dr. Winkler's celebrated article in the "International" it is open to the charge of returning "railing for railing." If Dr. Winkler's essay smells of "provincialism"—an ill odour in literature—Dr. Fox's bears evidence of being the work of a special pleader. The temptation to students is great to accept some easy theory of explaining matters and on a "middle line" expect to find the truth. It will not do. Our hope is that a firm hand will draw a circle to include all facts *pro* and *con*. Who will do it? Dr. Winkler's essay indicates that instead of looking at the negro as the future harvest for the Church of Christ he regards him as the present foe of the white man in the South. Dr. Fox on the other hand falls into the too common error of mistaking and uttering half-truths for truths. Like all sectaries—here the Doctors agree—these essayists are generally right in what they affirm and wrong in what they deny. They are helpful to collectors of material for history, but dangerous guides if one must take their opinions with their facts. That Dr. Winkler's reading of the situation is simply Southern provincialism may be known by submitting it to the test of European thought and culture. There is not a respectable journal out of America that would publish his essay except as a curiosity or a fossil. Dr. Fox is a philanthropist and take him for all in all is much nearer the truth. But is it necessary to play the advocate at this time of day and simply make a speech on the other side? Has he read Dr. Abel Stevens' letters in the "Methodist"? Say that he has and what then becomes of the morality of advocacy that merely strives for a verdict? Archbishop Whately when asked by some Irish curates how they ought to treat the Methodists replied, "Ignore them!" How markedly like this is the method of suppression of unpalatable truths in this controversy. When twitted with this fault the reply has been given that it is not *our* business to state the opponents case. We know nothing more humiliating or more hopeless than this state of mind and this condition of the press.

It is always refreshing to turn to the "Quarterly Book-Table." Even when the editor's ink tastes somewhat acrid it serves as salad amid the sticky prose of the "goody" newspapers.

In an extended notice of the "Journal of the General Conference of the M. E. Church South," Dr. Whedon says, "We see then no justifiable obstacle in the way of the restoration of ancient fraternity between our two representative bodies at our next General Conference." Happy the delegates that will be there to see! Thrice happy the spirit that prompted the words!—"A wish in pains of earth, it enters heaven a prayer." In the notice of the "Sunday Service of the M. E. Church South," the editor says he is *uninformed* as to the use of the "service in England or in the Southern States. It makes men happy to hear an editor acknowledge that he is not omniscient. In England the service is used in all the principal chapels of the Southern counties. In Yorkshire and in other places of the North it is neglected or disliked. In Liverpool, however, and in the large cities generally it is much valued. It is used in one church in Ireland and the only instance of its use in the Southern States that has come to our knowledge is by a church in Mobile. The time is surely coming when we may have it. When liberty to replace the service for the minister with a brief liturgy for the people will be granted and enjoyed.

The saying attributed to Athanasius in the notice of the Evangelical Alliance ought to be credited to Irenæus.

West Texas Conference.

FIRST DAY.

The second session of the West Texas Conference began at Columbus, Texas, January 28, Bishop Harris presiding. The devotional exercises were conducted by Bishop Harris, assisted by Dr. Brush. The transfers of L. H. Carhart from the Holston Conference, and of Hiram Melton from the Texas Conference, were announced. G. W. Honey, secretary for last year, called the roll and twenty-five answered to their names.

G. W. Honey was nominated for secretary but declined, as he must leave the conference before its close, and nominated L. H. Carhart, who was unanimously elected. M. Hensen was elected assistant.

The Presiding Bishop gave the conference an interesting and able address on the necessity and importance of method and promptness in business.

Rev. C. Biel, of the German, and Rev. J. D. Peterson, of Southern Illinois Conference, were introduced.

The usual committees were appointed.

Resolutions passed the Texas Conference bearing upon the circulation of the word of God among our people of color were presented by the Bishop. It is claimed that an unfair discrimination made by the Agents of the Bible Society in Texas by which the colored people have but little opportunity to secure the benefits of said society. Rev. Dr. Brush was appointed committee to co-operate with Rev. W. R. Fayle of the Texas Conference in making the proper representation to the society in New York.

SECOND DAY.

Religious exercises were conducted by Mack Hensen. G. L. Honey was elected statistical secretary.

The Committee on Memoirs reported. Rev. H. S. Haven had died in the full triumphs of faith. Bro. Haven's memoir was published in the Southwestern at the time of his death.

The following were reported as having passed a satisfactory examination before the committee and were continued on trial: L. Madison, I. Smith, A. J. Turner, H. Christmas, B. Huffman, August, P. Johnson, P. Gates, W. Robinson, S. C. Locket, R. [illegible]. The following were continued but had not been examined: Lakman, J. Cayton, G. W. Smith, Scruggs, C. W. Helmes, R. P. [illegible], M. A. Baker, M. Anderson, [illegible] Lot. R. H. Kyle was discontinued at his own request.

The deacons of the second class was examined. C. S[illegible], W. O. Sheley, M. Hensen, D. Harper, C. Hackett, S. Allen, A. John, passed after reporting their missionary money, and passage of character.

By request of the conference Bishop Harris transferred Rev. I. D. Peterson from the [illegible] Conference to the West Texas Conference.

C. King, J. Wright and J. D. Peterson were reported as having passed satisfactory examinations before the committee and were elected to elders' orders. A. [illegible]well and H. Melton were not examined and were continued as deacons of the second class.

Isaac Wright was continued in the superannuated relation.

Austin was fixed upon as the place of holding the next conference.

Under question 10, Rev. Dr. Brush, Presiding Elder of the Austin District, reported the condition of the work on his District as being good, and his own character and those of the following brethren were passed: S. Gates, G. W. Honey, A. Neely, A. Brack, T. J. Lacy, C. Wilson, S. Morgan. T. J. Lacy was granted a superannuated relation. C. W. Honey was granted a certificate of location at his own request.

D. Gregory, Presiding Elder of the Columbus District, reported that his work had prospered during the past year, and his character was passed. By his own request a committee was appointed to examine certain reports which have been circulated touching the character of Rev. B. F. Williams.

Rev T. T. Leach reported the condition of his district as good, and his character was passed. The characters of J. G. Webster and L. Carper, were passed.

The benediction was pronounced by I. D. Peterson.

THIRD DAY.

The religious exercises were conducted by S. Gates.

Rev. J. C. Hartzell, editor of the Southwestern Advocate was introduced.

The committee to report on the best time of holding the conference, reported as follows:

Whereas, Our experience as a conference in the past has convinced us that the time for holding the same heretofore in the months of January and December is unfortunate and impracticable, growing out of the inclemency of the weather during those months, high water, bad roads, danger and expense of travel, and for the additional reason that our preachers are many of them largely supported by the labor of their own hands, by renting lands, &c., and these lands are thrown upon market on the 1st of January, and planting and sowing commences soon thereafter, and a successful canvass for our periodicals cannot take place after New Years; therefore

Resolved, That the Board of Bishops is respectfully requested and urged to so arrange the plan of Episcopal visitation as to hold the West Texas Conference early in the month of October. G. W. Honey, Chairman.

Bishop Harris stated that similar action had been taken by the Southern German and Texas Conferences and expressed his hearty approval of the resolution, and the report was unanimously adopted.

The Committee on Statistics reported as follows: Probationers, 1391; members in full connection, 5338; local preachers, 66; deaths, 46; children baptized, 989; adults baptized, 932; churches, 21; probable value, $39,475; parsonages, 2; probable value, $1100; Sunday-schools, 62; officers and teachers, 240; children, 3336; missionary money $214.40; church extension, $64.10; tract, $4.20; Sunday-school, $15.60; freedmens aid, $8.80; volumes in Sunday-school libraries, 2593; bishops collections, $14.25; raised for church building, $2040; bible cause, $2.00; conference claimants, $2.50.

Dr. Brush finished the investigation in the case of B. F. Williams, after which his character passed.

The Bishop gave an interesting and instructive address on the sacredness of the married relation, enforcing the teaching of Christ that for one cause alone are married people justified in seeking a divorce.

A. Foler, A. M. Gregory, and Reuben Coleman were admitted in full connection, being already deacons. A. M. Jemison was admitted, being an elder. The following were continued on trial, not having been before the committee to be examined. J. Holt, Cyrus Shanks, C. Young. Nathan Axtell was continued on trial.

The following persons were admitted on trial: E. Nesbit, E. Cogswell, A. R. Morris, W. Medlock, W. Graves, R. Hill, Van Buren Banks, B. F. Smith, W. Goodwin. A. J. Burni was admitted in full connection from the Colored M. E. Church in America, and his elders recognized, he having been admitted by Bishop Marvin of the M. E. Church South.

T. August, and P. Johnson were elected to deacons orders.

E. Nesbit, E. Armstrong, and W. Medlock, were elected to deacons orders. A. R. Norris was elected to deacons orders under the missionary rule.

Rev. J. C. Hartzell addressed the Conference on the intents of the Southwestern Advocate. At night an educational meeting was held, at which Revs L. H. Carhart, J. S. Webster and J. C. Hartzell spoke. At the close nearly one hundred subscribed to the Advocate.

SABBATH SERVICES.

Prayer meeting was held at sunrise, at which the attendance was large. Love feast began at half past nine and continued with unusual interest until 11 o'clock, when public services were held. Bishop Harris preached. His text was Ps. li: 10-13, and his subject was the relation of a man's moral character to his usefulness. (*We were unable to attend, but the sermon was spoken of by all as being a very able discourse, full of sound theology and practical wisdom.*—Ed.) After the Bishop's services a class of six deacons was ordained. At three o'clock, Rev. Dr. Brush preached an effective sermon on "The Glorious Gospel of the Blessed God," after which a class of three elders was ordained. At night a missionary meeting was held. Rev. T. T. Leach presided, and addresses were delivered by Revs. L. H. Carhart, M. Hensen, and J. C. Hartzell. A collection of $16 was taken at the close.

FOURTH DAY.

The religious services were conducted by Rev. S. Morgan.

Jacob Miller had been transferred to the West Wisconsin Conference. The committees on Education, Books and Periodicals, Temperance, Stewards, Sunday-schools, Missions, Bible Cause, Church Extension, and Outstanding Presiding Elders' Accounts, reported, and their reports were discussed and adopted.

The Southwestern Advocate was heartily endorsed as the organ of the Conference, its financial success was rejoiced in and its editorial management commended. Each minister was pledged to take the paper into his pulpit as soon as he reached his appointment, show it to the people and urge them to subscribe.

The Bishop announced the examining committees for 1875, and the general subject of conference studies was discussed by the Bishop, and at the request of the Conference he indicated a course of study suited to the condition of the Conference, and at his suggestion the Conference voted unanimously to, as nearly as possible require the different classes to master the course year by year. Rev. J. C. Hartzell stated that Rev. I. S. Leavitt, who has charge of our Book Depository in New Orleans was prepared to furnish the books named. An advertisement of their prices would appear in the Southwestern.

L. H. Carhart was appointed to preach the missionary sermon at next Conference, and B. F. Williams was appointed alternate. Wm. Brush was appointed to preach the centennial sermon with T. T. Leach as alternate.

Resolutions of thanks were offered by A. M. Gregory, and adopted as follows: To the people of Columbus, for entertaining the Conference; the Trustees of the Baptist church for the use of their church; to the Railroads, for reduction in rates; and Rev. J. C. Hartzell and W. L. Malloy, for their presence and words of cheer.

Dr. Brush offered and the Conference adopted the following:

Resolved, That we highly appreciate the administration and services of our Presiding Bishop, W. L. Harris, LL. D., and we heartily assure him of our earnest prayers and sympathies.

After an address by the Bishop, singing by the congregation and prayer by Rev. J. C. Hartzell, the Bishop read the appointments as follows:

Austin District, Wm. Brush, P. E.

Austin—James Chapel, to be supplied; Wesley Chapel, Samuel Gates; Austin Circuit, Morton Lott.

Georgetown and Burnett—C. Young; Georgetown Mission, J. D. Peterson, S. C. Lockett.

La Grange—A. Campbell, P. Gates.

Ledbetter and Fort Mason—M. A. Baker.

Denison—A. Jemison.

Sherman and McKinney—A. J. Burris, A. M. Gregory.

Dallas and Ft. Worth—L. H. Carhart.

Dallas Mission—C. L. Madison.

Waco—St. James Church, S. Morgan; Mt. Zion Church, A. Brack.

Marlin—A. Taylor.

Big Creek—Chas. C. Helm.

Port Sullivan and Calvert—G. Wilson.

Springfield—H. Melton.

Corsicana and Battle Creek—W. Medlock.

Belton—C. Shanks, R. P. Brown.

Columbus District, D. Gregory, P. E.

Columbus—B. F. Williams.

Columbus Circuit—R. Hill, A. Axtell.

Oakland—B. F. Smith.

Wharton—E. Cogswell.

Caney—To be supplied.

Cunningham—C. King.

Industry—S. Allen.

Bastrop—R. Coleman.

Halletsville—A. Neeley.

Sweet Home—P. Johnson.

Peach Creek—J. Oakman.

Egypt—B. Huffman.

Webberville—E. Nesbit.

Red Rock—To be supplied.

Alliton—Van Buren Banks.

San Antonio District, T. T. Leach, P. E.

San Antonio—J. G. Webster.

" " Circuit—G. W. Smith.

Medina—W. O. Sheeley.

Lockhart—C. Hackett, R. Deux.

Seguin—A. R. Norris.

Gonzales—M. Hensen.

" Circuit—L. Morris.

Cibolo—Isaac Smith.

Lavernia—T. August.

Clinton—A. J. Turner.

Goliad—J. Wright.

" Circuit—J. Holt.

Victoria—J. W. Robinson.

Indianola and Cuero—L. Casper.

Corpus Christi and Rockport—I. Clayton.

Helena—J. T. Hill.

Texana—D. Harper.

Belmont—H. Christmas.

Boxville—C. Schruggs.

Hesterville—P. Schruggs.

Sutherland Springs—W. Goodwin.

Lodi—M. Anderson.

General Intelligence.

—Drew Theological Seminary has 118 students.

—California is being supplied with dressed poultry from Chicago.

—An unpublished poem of Milton's has been discovered.

—The new Arctic expedition fitted out in Germany will leave in June.

—The Baron St. Leonard, formerly Lord Chancellor of England, died yesterday, at the age of 94.

—Senor Castelar will soon go to Geneva. He declares that he will refuse to take his seat in the Cortes if he is required to swear allegiance to the monarchy.

—Virginia has passed a law to suppress games of chance. Marriages, however, will continue, as usual.

—The probable marriage of King Alfonso of Spain to the eldest daughter of Prince Frederick Charles, is talked about in the German newspapers.

—Garibaldi went to Rome the other day, and the Romans went frantic with enthusiasm over him. They took the horses from the carriage and drew it themselves.

—The Garland Legislature, of Arkansas, has appropriated $50,000 for "executive contingencies," and suspended the collection of the school tax, because the State was too poor.

—According to the last United States census, the number of religious organizations in the State of New York is 5625; value of church property, $66,055,755; churches, 5472.

—A bill has been drafted which authorizes a Government concession from France for the construction of a submarine railway tunnel between France and England. Copies have been distributed among the members of the French Assembly.

—The *Times'* correspondent at Berlin telegraphs that the Prussian Bishops have been asked by the Vatican whether means exist of filling the vacant Dioceses in Prussia without infringing on canonical or Prussian laws.

—The radicals of the Louisiana Legislature are caucusing upon a project to remove the State Capitol back to Baton Rouge. So says the *Picayune* of the 21st. The alleged reason is intimidation in New Orleans.

—It is said that the Bishop Wilmer, who protested against Sheridan from New Orleans, was the first clerical rebel to strike the name of President Lincoln from his prayer-book. He should protest against Sheridan for consistency's sake.

—A dispatch from Berlin says: The Chancellor has submitted to the Federal Council an ordinance prohibiting the importation into Germany of American potatoes, as a measure of precaution against the introduction of the Colorado beetle and the spread of the potato disease.

—Colonel Tom Scott and his friends were before the Senate Committee on Pacific Railroads on Wednesday night, and submitted an argument in favor of the subsidy to the Texas Pacific Road. General Colton, Huntington and Harvey Brown were present in opposition to it. The committee will meet again on Saturday.

—The publishes statement that the President directed General Sheridan to place a company of Federal troops at the disposal of Governor Ames to prevent a threatened disturbance at Vicksburg is authoritatively denied. The President has no official information relative to the sending of troops to Vicksburg, or what was done by them after their arrival there.

—In the Superior Court of Augusta, Ga, Ike Hooper was yesterday sentenced to be hanged February 19 next, for the murder of a colored man, Satter White, in December, 1873, while out serenading with a brass band. The case went to the Supreme Court, hence the resentence. He was first sentenced to be hanged in March. 1874.

—The London and River Plate Bank in London has received the following dispatch from Montevideo: "The Uraguayan Government has fallen and the rebels are in power. There is general alarm. business is suspended. The British squadron is in the harbor. Pedro Varela, President of the Senate, has been elected by the rebels Provisional President of the Republic."

—Considerable interest was awakened in the Boston Preacher's Meeting recently, by the introduction of Rev. Josiah Henson, known as "Uncle Tom," being the hero of Mrs. Stowe's *Uncle Tom's Cabin*. He is now 86 years of age, and resides in Canada, whither he went by the "underground railroad" to get away from slavery. The story of his life is wonderful. He is still well and strong, and his address before the meeting was full of pith, wit, stirring amusing incidents and excellent common sense.

—The services of our Signal Service Bureau are beginning to be more and more cordially appreciated by scientific foreigners. Professor Proctor, the distinguished English astronomer who recently visited this country, has a high opinion of it. In a paper published in the London *Times* he says that the system of meteorological observations adopted in the United States should be introduced everywhere in Europe. The daily reports of the weather in the several portions of America, as well as the probabilities, he thinks, are now so accurate that the mistakes averages hardly 10 per cent., and grow steadily still less.

—The friends of the Fort St. Philip Canal are not altogether pleased with the rejection of their scheme by the Board of Civil Engineers, and the adoption of experiments with the jetty system upon the South Pass. Nevertheless they think that an attempt to do something to open communication with the Gulf sufficient for the necessities of commerce is better than doing absolutely nothing. The New Orleans *Times* says: Should the scheme prove successful, should a permanent channel of twenty-five feet in depth be established in the South Pass, our future prosperity is assured. The experiment will involve, we understand, an expenditure of about $8,000,000.

—Whitelaw Reid, editor of the *Tribune*, having been summoned to Washington to give evidence before the Congressional Committee on Pacific Mail Affairs, was afterward arrested (at night, as we understand,) on a charge of libel by ex-Gov. Shepherd, of the District of Columbia. The matter was brought to the attention of the House of Representatives, by Mr. Hoar, of Massachusetts, who offered a resolution for the appointment of a select committee of five to inquire whether the privileges of the House have been violated by the arrest and detention of Mr. Reid, while he was in the District of Columbia, under a subpœna from a committee of the House.

Southwestern.

New Orleans, Feb. 11, 1875.

J. C. HARTZELL, D.D., Editor.

Rev. J. C. Hartzell left New Orleans for the West Texas Conference Jan. 27, in the interests of the SOUTHWESTERN. All his letters to the office have been of the most cheering nature. Success! success! all along. In one letter he says, "My trip so far has been a success, thanks be to God." In another he says, "The Lord is blessing me and giving me the hearts of the ministers and people as never before in this enterprise for the promotion of His most holy work." Still later, "My trip is a glorious success. I feel the Lord is leading in this work, praise his name."

In most of his journeyings in the State, Bishop Harris has been his companion.

About to-morrow, we hope to again see our editor's hopeful face in the office.

Rev. Washington Brooks sends us this week [illegible] subscribers for the SOUTHWESTERN. How many of our preachers will send us a like number before the close of next week?

The Rev. Samuel Reinke, the oldest Bishop of the Moravian Church in America, died on Thursday, January 21st, at Bethlehem, Penn., in the eighty-third year of his age.

The [illegible] conferences, including the [illegible] West Texas, and Southern German, have united in asking the Bishops to change the time of holding their sessions from January to early in October. A number of good reasons are assigned, and Bishop Harris, who has just held these conferences, unites heartily with them in making the request.

At a meeting of the Catholic Temperance [illegible] in Boston, Sunday, [illegible] steps were taken to [illegible] a central hall in that city for the use of the Catholic Total Abstinence Societies of Massachusetts. [illegible] the first move in a [illegible] for the erection of similar buildings in each State of the Union.

The railroad from New Orleans to [illegible], a distance of eighty miles, is owned and controlled by Charles Morgan and just now is being subjected to a grand and important improvement. [illegible]

[illegible]

The Power of Sacred Song.

From the Daily Edinburgh Review.

[Mr. Ira D. Sankey, of Chicago, has accompanied Mr. Moody on his Gospel tour through England and Scotland, and his sweet service of sacred song has had much to do in fixing the impression made by Mr. Moody's deep earnestness of speech.]

The power of music over the mind and soul has been described and illustrated with encyclopedic fulness. Fletcher, of Saltoun, put it in a forcible aphorism which will never be forgotten: "Let me make the songs of a country, and let who will, make the laws." Wharton boasted that he had overturned an ancient dynasty by a song—the famous Lillibulero. Whitefield protested that it was not to be borne that the devil should have all the best tunes. Luther promoted the Reformation, as much by his favorite psalms and hymns as by his preaching; and our own Scottish forefathers made a notable, if not altogether successful attempt to wean the population from the ribald ballads of the sixteenth century, by substituting "guide and godly ballads," to the same melodies, and, as far as might be, adopting the same words.

Yet we have hardly wakened up in Scotland to a sense of the importance of sacred music, notwithstanding all the efforts made during the past twenty or thirty years. In a good many Presbyterian congregations the psalmody is still treated as a bit of convenient padding to be laid between the more important exercises of worship. The minister gives out four verses, sometimes only three, and sometimes only two; and by getting up to preach or to pray, or by looking up his text or his MSS during the singing, shows that he has not got his mind in that part of the proceedings. And should the sermon be of more than the average duration, an attempt is made to recover the lost time by shortening the singing. Any prejudice there may be against "singing the Gospel" will thaw and resolve itself into a pleasant dew as soon as he opens his mouth.

Why should there be any prejudice? For generations most of the Highland ministers, and some of the Lowland ministers, too, have sung the Gospel—sung their sermons, aye, and sung their prayers, too. The only difference is that they sing very badly, and Mr. Sankey very beautifully. He accompanies himself on the "American organ," it is true, and some of us who belong to the old school can't swallow the "kist of whustles" yet. It may help us over this stumbling-block if we consider that with the finest voice and ear in the world nobody could maintain the proper pitch of a melody, singing as long as Mr. Sankey does. And then the American Organ is "only a little one." When a deputation from the session waited on Ralph Erskine, to remonstrate with him on the enormity of fiddling, he gave them a beautiful tune on the fiddle, and they were so charmed that they returned to their constituents with the report that it was all right—"it wasn't the wee sinful fiddle" that their minister operated upon, but a grand instrument, full of grave, sweet melody. I'm afraid some good, true, blue Presbyterians will be excusing Mr. Sankey's organ, and themselves for listening to it by some such plea as that.

General Intelligence.

Extent of the Destitution.

Mr. Frederick S. Watts, Commissioner of Agriculture, in a communication dated Washington City, January 30th, says:

"From an investigation of our reports I conclude: 1. That the area of [illegible] by grasshoppers comprises from two hundred to [illegible] hundred and twenty-five miles wide, extending from the settlements of [illegible] Dakota through Nebraska and Kansas, over five hundred [illegible] and [illegible] to the [illegible]. 2. A few western counties of [illegible] and Minnesota report injuries [illegible] to compare for severity with [illegible] of the country [illegible]. I am satisfied that the extent of territory [illegible] in 1874 [illegible] hundred [illegible]. 3. The grass[illegible] of Missouri [illegible] of the population of [illegible] Kansas and Nebraska, [illegible]

injuries as severe as in any others. The average of such cases in the return to the commissioner of Kansas is five hundred and fifty-five in each county. These do not include cases of partial destitution, which in some counties are quite large, ranging from twenty-six to one thousand. The cases of total and partial destitution in these thirty counties amount to over forty thousand, while in other counties there are probably cases unreported sufficient to swell the aggregate to fifty thousand. In the more thinly populated counties of Nebraska and Dakota, the number of such cases of course is smaller. Adding the cases east of Missouri, I do not think it out of the way to estimate the number of our people more or less severely affected by this pest at from seventy-five thousand to one hundred thousand.

Mississippi Conference.

(Continued from last issue.)

THIRD DAY.

Conference was opened by the Bishop.

Rev. M. Proctor led in the devotional exercises.

Minutes of previous session read and approved.

Dr. E. O. Fulton, editor of the *Methodist Advocate* at Atlanta, was introduced, and addressed the conference in the interest of the Atlanta Book Depository, and the *Methodist Advocate*. The name of H. C. Lewis was called, his case was referred to Committee of Inquiry.

Question 3d, resumed.

Alexander Peebles' character passed, and advanced to class of second year.

John Hockinson's character passed, and advanced to class of second year.

Question 6th, resumed.

Albert Austin's character passed, and advanced to class of deacons, of second year.

Sawney Barr's character passed, and advanced to class of deacons, of second year.

Question 10th. Wesley Jones' character passed.

H. M. Church's character passed.
John Gaston, " "
Bartlett Bailey, " "
Perry Jamison, " "

E. Scarborough, located at his own request.

G. W. Dunlap, died during the year.

F. Funches, referred to Committee of Investigation.

Gilbert Brooks, referred to his Presiding Elder, for trial.

Parker Davis, put on trial.

Rev. H. R. Revels was elected Assistant Secretary of conference, and directed to take the proceeding of of the Court of Trial.

J. H. More, put on trial.

Question of election of Local Preachers to Deacons orders.

Robert Brown, was represented and elected to Deacon's orders.

Question of election of Local Deacons to Elders orders, was taken up.

Juniper Yeates, represented and elected.

Question 7th, resumed.

H. Cawthorn, elected to Elders orders.

Committee on Periodicals reported.

Remarks were made by H. M. Church, C. P. Head, Geo Baker, J. G. Johnson, A. Cook, D. D. Goodwin, A. C. McDonald, J. W. Dun, S. W. Deshazo, and J. C. Hartzell. Report adopted. Notices were given, Doxology sung, and benediction pronounced by Dr. Prettyman.

FOURTH DAY.

Conference opened. Bishop Foster in the chair.

Religious services conducted by Rev. E. Scarborough.

Minutes of the previous session were read and approved.

Question 2d, resumed. Who are admitted on trial?

Harrison Woodcock, Peter Harris, and Lewis Shumpert.

Charles Frierson and Willis Foulk were re-admitted as deacons.

John Eans was re-admitted as an elder.

Question 4th. *Who are admitted into full connection?* taken up.

Meshek Lockman, Henry C. Clements, Caroll Crump, and Cramp Westbrook were admitted, they being deacons.

The following named were absent, and were continued on studies, first year: Louis Bradford, Owen H. Murphy, Peter Banks, Jas. L. Harrison, John Foster, Henry C. Lewis, Reuben Collins, Michael Robinson, Ephraim Collins, Edmund James.

A. R. Sambins and Bunbry Bardwell were ordered to attend conference next year or be located.

The following cases were laid over for examination: Henry Wyatt, Barnabas Clark, Morris Shumpert, Robert Roundtree, Riley Walker, John Shumpert, [illegible] Underwood, Louis Graves, [illegible] A. Gladney, H. Henderson, P. Kirkelin.

Class second year called forward, whom Bishop Foster delivered a most searching and powerful address and asked the usual questions.

The following were admitted, being already deacons: Meshech Lackman, H. Wyatt, Burrell Clarke, Robert Roundtree, Riley Walker, John Shumpert, Alfred Gladney, Henry Henderson.

Caroll Crump and Hamilton Westbrooere admitted and elected to deacons orders.

Wm. Grood and Louis Graves were refer to Committee of Inquiry.

Morris Shumpert and Peter Perkelin were continued.

Rev. Drurd, pastor of the M. E. Church Meridian, was introduced to the conference. Report on Temperance was read and adopted.

The conference secretaries were constituted committee to publish the minutes. The Presiding Elders were instructed to raise money to publish them among the preachers.

The Committee on Investigation reported no cause of action, in the case of Whatewood, and he was continued on trial. Louis Graves was discontinued. J. W. Johnson, David S. Green, F. Funchis, and Perry C. Clans, were held for trial.

Committee of Investigation found no cause of action, in the case of Daniel Wh and he was passed as a deacon of second year.

Committee of Investigation reported no cause of action, in the case of J. H. More, and he was located at his own request. In the case of A. Handy, the committee reported no cause of action, and his character passed. In the case of H. C. Lewis, it was ordered that he be reproved for improper tempers and words, and was continued on trial. There was no cause of action in the case of Mc Toliver, and his character passed and he was made a supernumerary.

Question 1 taken up.

The characters of Jene Fern, and Gilbert Heen passed, and they were continued as supernumeraries.

Question 1 taken up.

Owen Jones was reported deceased.

Notices were given, doxology sung, benediction by A. C. McDonald.

FIFTH DAY'S SESSION.

Religious exercises conducted by Bro. J. W. Dun. Minutes of the previous session read and approved.

Question is resumed.

Morris Thompson admitted on trial.

A draft on the chartered fund, of thirty-five dollars, was ordered.

Bishop Foster addressed the conference on ministerial support, and benevolent collections. He explained that each preacher must, under all circumstances, take up the benevolent collections.

Committee of Inquiry reported no cause of complaint against B. J. Wilson, and he is continued on trial.

Grenada is selected as the seat of the next conference.

J. H. Parr, J. Campbell and William Holles were located at their own request.

Dr. Revels was substituted for P. C. Clements in Auditing Committee.

Report on education presented and adopted. Conference Stewards reported that the chartered fund be divided equally between Mr. Josephine Jones and Mrs. Laura Golden.

Report on Church Extension presented and adopted.

Report on Freedmen's Aid Society presented and adopted.

Resolution of thanks to the citizens and to Bishop Foster were adopted. A resolution requesting that the time of holding the session of the conference be changed to 1st of December.

Board of Church Extension and Examining committees were appointed.

Notices was given, doxology sung and adjourned with benediction by Rev. Dr. Hurd, to meet at 7½ P. M.

EVENING SESSION.

Opening services by Rev. Dr. Prettyman.

Report on statistics presented and adopted.

Court of trial made the following reports: Parker Davis and D. S. Green, located for insubordination; J. H. Moore and F. Funchers, expelled for immorality; case of P. C. Clements postponed for trial before his presiding elder. In the absence of the evidence against J. W. Johnson, it was recommended that his character pass and he be granted an appointment, subject however, to an investigation before his presiding elder.

Report of Committee on Missions read and adopted.

An impressive closing address was made by Bishop Foster, followed by a prayer full of divine unction.

The appointments were read, and the conference adjourned with singing the doxology, and benediction by Rev. H. M. Church.

Mississippi Conf. Appointments.

Grenada District, A. C. McDonald, P. E.

Holly Springs—H. R. Revels.
" " Circuit—J. W. Johnson.
North Mt. Pleasant—H. C. Lewis.
Byhalia—M. Nevils.
Chulahoma—P. Kirkelin.
Hickory Flat—H. Westbrooks.
Abbeville—To be supplied.
Oxford—J. M. Shumpert.
Water Valley—To be supplied.
Grenada—N. Shumpert.
" Circuit—To be supplied.
Duckhill—To be supplied.
Winona—Fred Stewart.
Columbiana Circuit—To be supplied.
Vaiden—R. Prigen.
A. C. McDonald, President and Financial Agent of Shaw University.
W. W. Hooper, Professor in same and member of Holly Springs Quarterly Conference.

Jackson District, J. G. Johnson, P. E.

Jackson—P. Blue.
" Circuit—H. Henderson.
Brandon—S. Doby.
Evergreen—W. Woodward.
Forrest and Morton—O. Carter.
Lawrence—To be supplied.
Canton—E. Graves.
Canton Circuit—A. Handy.
Madison—H. Woodcock.
Clinton—R. Anderson.
Balton—To be supplied.
Edwards Depot—C. P. Head.
Vicksburg—J. B. Smith.
" Circuit—To be supplied.
Fayette and Port Gibson—To be supplied.
Natchez—To be supplied.
Union Circuit—R. Roundtree.
New Hope—E. Collins.
Hazelhurst—Jas. Ellis.
Crystal Springs—D. White.
Burtonton Circuit—R. Collins.
Georgetown—A. J. Thompson.

Okolona District S. W. Deshazo, P. E.

Okolona—Jno. J. Shumpert.
" Circuit—D. McLachlan.
Tupelo—C. L. Crump.
Corinth—A. Gladney.
" Circuit—To be supplied.
Ripley—L. L. Shumpert.
New Albany—S. Barr.
Pontotoc—Jas. J. Shumpert.
Houston—A. Custin.
Cotton Gin—J. Merriwether.
Aberdeen—Wesley Jones.
Siloam—H. Hardy.
Columbus—Miles Proctor.
" Circuit—W. Gatewood.
Tibbee—G. Carr.
Starkville—J. Mosely.
Tampico—N. Yeates.
Spring Valley—L. Bradford.
Greensboro—P. E. Bardwell.
Shady Grove—J. P. Lewis.
Bellefountain—To be supplied.
Pittsboro— " "

Meridian District, Moses Adams, P. E.

Meridian—P. Jamison.
" Circuit—S. Williams.
Lauderdale—B. Clark.
Shuqulak—H. Heslup.
De Kalb—L. Boone.
Philadelphia—To be supplied.
Carthage— " "
Kosciusko—R. Walden.
Plattsburg—D. D. Goodwin.
Louisville—A. B. Lambkins.
Whitfield—P. Banks.
French Camp—B. Bardwell.
Bankston—To be supplied.
Macon—N. Cannon.
" Circuit—D. Moore.
Mishularville—To be supplied.
Crawford—H. Cockran.
Ex. Prairie—To be supplied.
Enterprise—M. Lockman.
" Circuit—B. J. Wilson.
Quitman and Desoto—John Hockinson.
Shubuta—George Barney.
Waynesboro—H. Davenport.
Paulding—H. Wyatt.
Garlandsville—A. Peebles.
State Line—To be supplied.
Dalesville—To be supplied.
Trenton—To be supplied.
Newton—W. Foulk.

Greenwood District, J. W. Dunn, P.E.

Greenwood—C. Frierson.
Shiloh—M. Payne.
New Midway—B. Bailey.
Holly Grove—To be supplied.
Yazoo City—Jno. Gaston.
Silver Creek—H. Creighton.
Pickens—J. Cannon.
Durant—J. D. Walden.
Goodman—To be supplied.
Mt. Pleasant— " "
Benton—T. Gibbs.
Piney Grove and Deasonville—To be supplied.
Walnut Ridge—To be supplied.
Caney Creek—Joseph Clemens.
Panola—To be supplied.
Corne—M. Robinson.
Cold Water—To be supplied.
Hernando— " "
Austin— To be supplied.
Friars Point— " "
Bolivar, C. H.— " "
Greenville— " "

Gulf District, H. M. Church, P. E.

McComb City—To be supplied.
Summit and Brookhaven—To be supplied.
Meadville—To be supplied.
Monticello— " "
Magnolia— " "
Liberty— " "
Hamburg— " "
China Grove— " "
Augusta—A. Cook.
Bay St. Louis—J. N. Thomas.
Pass Christian—P. Harris.
Pascagoula—Lev Baker.
Ocean Springs—M. Thompson.
Handsboro—S. H. Hart.

Our Southern German Conference.

MR. EDITOR: Enclosed you will find the Statistical Reports the Southern German Conference for this year, together with the list of appointments for 1875 which it affords me great pleasure to present to your readers. The second session of our young conference which has just held at Zion's Church, New Braunfels circuit, was a very pleasant one. Bishop Harris who presided over our deliberations made himself beloved and esteemed, both with the brethren and the people in attendance, who were just as much pleased as they were surprised to hear an "American" Bishop read a chapter from the Bible, say the Lord's prayer, and conduct two ordination services all in the German language. You know Bro. Editor, how much easier access a man will have to our sympathies and confidence by speaking and understanding our own tongue.

As a matter of course the business of so young a body as we are, did not take up much time; which left us all the better opportunities for doing what we did thoroughly, and, also, for spending more time than is usual with larger conferences in religious devotions.

As a few items of perhaps more general interest I may be permitted to give the following:

Our ranks were left intact by the "grim messenger" this year. Another fact worthy of notice may be mentioned, out of our entire membership (of now over 700) there are only two deaths to be reported. This speaks volumes for the salubrity of *Texas*,—at least for the Methodist part of the German population.

Two of our old pioneer brethren left the ranks of the effective ministry, Brother Edward Schneider taking a superannuated, and Brother Gustavus Elley a local relation. These brethren, however, have the privilege of seeing their places filled immediately by a number of fresh and energetic workers. Five, mostly young men, were admitted on trial into the conference this session.

Two more brethren, Brothers Rudolph Bruck and F. Feistkorn came to us from Northern fields, and a third one, Brother F. Von Schlamback of Baltimore, is to be with us next fall.

The status of the conference is this: Full members, 15; on trial, 8.

The general progress of the work within the bounds of our conference affords us every reason for great thankfulness to Him, who has been with us in a visible manner. As far as numbers can show, a comparison of the Statistical Reports for this year and the last, *will* show to every fair minded person that our German work in Texas is not only living, but thriving in a most promising manner. And if Bishop Keener of the M. E. Church South, had taken the trouble of looking over the statistics of our German Conference in the South, he could have easily detected that his remarks about the Northern German work in Texas were not well founded. In the first place the Bishop is under a very wrong to think that "the people (Germans) are quite ignorant of Methodism, excepting as our (*i. e.* Southern) preachers have taught them." The facts here are these: the M. E. C. South, German, has, we think, 12–14 appointments in the state of Texas, while our new conference covers 21 appointments, 14 of the latter, that is two-thirds of the whole number, and at least, an *equal* number with the Southern appointments, are occupied by our Northern men *alone*, and with the exception perhaps of one or two have never seen any other Methodism than this dreaded "Northern" article. We think, that the German people of this state have just as good if not a better chance of being taught Methodism now, as never before. But let Bishop Keener and the Church South, understand that *our* men justly claim an equal share in the honor of *establishing* German Methodism in Texas. These figures at the same time dispose effectually of the ever recurring reproach cast into our teeth that we "find it too tame a business to fight the devil alone, * * that we must needs attack the faithful," and reap where others have sown. Let it be further understood clearly, that at 14 out of 21 appointments our "Northern" preachers stand alone, that is in entirely *new* fields. Let it be further understood, that the six new churches which we have been permited to build during the last year stand in places where a Southern German Methodist church was never thought of. The Bishop's assertion besides "that in every Southern circuit and station, no matter how narrow or obscure the settlement, they have Northern German Methodist Missionaries" is equally far from being true, as a very simple process of subtraction will clearly show. And if now in places where the two churches do work side by side, God in a good degree blesses our "Northern" efforts that unconverted members of the Church South, and even children of Southern German Methodist ministers are converted at "Northern" altars—who is he, even though a Bishop, who dares to stand up and blame the Almighty and Allwise for the evident mistake he must have made in countenancing "the knight errantry of this Northern fraternity!"

But enough of this. We would not have said this much had we not apprehended that in the minds of some of our Northern brethren the impression might linger and be nourished by the assertions of representative men in the church South, that our German work in the South was not entirely legitimate and absolutely necessary.

We feel not a little gratified in pointing our friends to the advance in our missionary collections. Our people responded generously to the call of that noble Society. May they ever enjoy the privilege not only of receiving, but of giving freely and liberally. Our Sunday-school work is likewise in a very healthy condition. The value of our church property was nearly doubled during the past year. Six new churches were added to the number. Brenham was selected as the seat of the next conference. A resolution was unanimously carried requesting the Bishops to effect a change of time (from January to October) in holding our conference. The Texas and West Texas Conferences have taken similar action.

Our Missionary Adniversary was a very interesting and profitable occasion. Bishop Harris entertaining us with a cursory but very vivid sketch of his recent tour around the world, in visiting our various Mission fields on the globe. Thus thankful to God for what He hath wrought and greatly encouraged we enter upon a new year of promising labor, trusting to Him who is able to bless and establish us above all that we can ask or think. And to Him be all the praise, forever. Amen.

ERNST. F. STROETER.

Austin, Texas, Feb. 2, 1875.

STATISTICS.

Probationers, 168; Full Members, 602; Local Preachers, 9; Deaths 2; Children baptized, 117; Adults, 5; Churches, 15; Value, $24,600; Parsonages, 7; Value, $4,250; Sunday Schools, 23; Officers and Teachers, 107; Scholars, 606; Benevolent collections as follows: Missions from churches, $580; got from Sunday Schools, $129.10; Total for Missions, $710; Conference claimants, $20.85; Woman's Foreign Missionary Society, $3; Church Extension, $56.80; Tracts, $15.65; Sunday School Union, $20; Freedmans Aid, $2; Education, $9; Raised for support of Bishops, $21.35; For building and repairing churches and personages, $5,628.80; Indebtedness on churches and personages, $5,120.09; Claims for ministerial support, $2,973; Receipts for ministerial support, $1,600.25; Expenses of Sunday Schools $293.20; Special collections, $728.15.

APPOINTMENTS.

Austin District.

WILLIAM PFAEFFLE, P. E.

Austin, Ernst. F. Stroeter.
Giddings, Ferd. Mamme.
Brenham, Henry Dietz.
Washington, Carl Spross.
Industry, Daniel Striehl.
Columbus, Joseph Happ.
Flatonia, Florentin Fiestkorn.

San Antonio District.

CARL URBANTKE, P. E.

San Antonio, Max Mannewitz.
Llano, Anton Ulrich.
Fredricksburg, C Gluenecke.
New Braunfels, Carl Biel
Seguin, William Felsing.
Hochheim, To be supplied.
Victoria, Jacob Ott.
Indianola, Henry Homburg.

Waco District.

F. SCHUBLER, P. E.

Waco, Aug. Arnold.
Dallas, Ft. Worth, and Corsicana, Chas. Albrecht.
Hempstead, Herman Frantz.
Spring Creek, To be supplied.
Houston, Rudolph Bruck.
Galveston, To be supplied.

[illegible] in Mexico City.

[illegible]

"Mexico City, [illegible] 1874."

This [illegible]. There was a slight [illegible] in [illegible] to compliance [illegible] every day [illegible] previously [illegible] been assigned its work, and it isn't pleasant to have one's arrangements so [illegible] con[illegible] and [illegible] which had been [illegible] con-trolled while there was a "needs be" in the case, now with the prospect of a brief change of surroundings, seemed considerable, and so it was decided the part of wisdom to obey. Then, another argument in favor of the proposed trip—the Superintendent or one of his assistants would be coming to Pachuca to preach, just in time, on the return, to assist one over the rough places of the journey.

Oh, that diligence ride from Pachuca to Omatusco! Those of the readers of the SOUTHWESTERN, who remember traveling by the old fashioned stage-coach, can easily imagine its discomforts,—except the dust of the dry season in Mexico,—on that point, having realized nothing like it, their experience would probably be at fault.

On this wise runs the journal of the trip: Left Pachuca at 7 A. M., reached Omatusco at 12:30 P. M. Train due from Puebla at 1:30. One had no more than time to shake off the dust, take some refreshment, and be comfortably ready.—But 2 o'clock came—3,—[illegible] P. M., before the impatiently [illegible] train arrived,—and then, behold! there were no passenger cars! [illegible] agent was interviewed as to their whereabouts, and we were assured that they were coming immediately. The detached engine was observed "taking the back track,"—another fifteen minutes' waiting, and it returned bringing the missing cars. This Puebla train [illegible], having on the occasion an unusual number of freight cars, and the engine not being strong enough to bring them all up the steep [illegible] few miles from Omatusco, the train was divided. Railway management, in Mexico, is not yet perfect as a system; but what a luxury was a seat in one of those cars, compared with that enjoyed (?) during the morning!

The lengthening shadows of evening gave an added charm to the landscape, during the remainder of the journey [illegible] appreciated [illegible] scene. Just [illegible] the glittering summits of [illegible] and Ixtaccihuatl [illegible] glow caught from the [illegible] in a line [illegible] splendor, then faded [illegible] of twilight,—[illegible] the mountain [illegible] with the surrounding [illegible]. At 7 P. M. we reached [illegible]. The warmth of our [illegible] the fatigues of the [illegible] and the [illegible] of the visit is not [illegible].

[illegible]

services are held on the Sabbath, and twice during the week. The interests of the work will probably soon demand an increase of the number of these outposts.

Christmas eve was an occasion of great rejoicing to the children of the Orphanage. According to Mexican custom the feasts of the season are prepared on the day preceding Christmas, and the children clamored for a Christmas dinner in the style they were accustomed to enjoy it, and to their intense gratification the dinner was bountifully furnished. The expense of this, as well as the presents for the trees was provided for, by the generosity of friends of the institution in the city.

At 7 P. M. the little ones assembled in the chapel, and there two beautiful trees, brilliantly lighted, and loaded with toys, as well as more substantial gifts, greeted their vision. It was the first time they had ever seen such a display, and their bright, black eyes sparkled with delight. After the customary opening exercises, singing and prayer, and two short speeches, one of which was, a Spanish version of the old story of George Washington's little hatchet, the presents were distributed. The children, after singing, with an organ accompaniment, a few hymns, for the entertainment of their friends, were dismissed to their rooms to enjoy their newly acquired treasures. The singing was full of melody. Many of them have fine voices, particularly one sweet little girl named Carlotta, who, concealed by the trees, sang a solo beautifully, also a duet with one of the boys, while the others joined in the chorus. The audience were enthusiastic in their appreciation of the music, one gentleman wishing to adopt Carlotta, promising to take her to the U. S. and give her the best educational advantages.

But, no; this would defeat the purpose of the institution. These children are the hope of our mission; carefully instructed, and truly converted, they will be the future teachers and preachers who shall guide their countrymen into the light of a pure gospel. There are now twenty-six children in the orphanage;—fifteen girls, and eleven boys. The latter will, as soon as practicable, be removed to Puebla, which is to be the location of the Boys' Orphanage.

On Sunday, Jan. 3, at the English Chapel, Dr. Butler preached an interesting Christmas sermon,—subject: "The wise men [illegible] sion"; after which [illegible] and Dr. Cooper assisted [illegible] ministration of the L[illegible].

A large congregation [illegible] in the evening, at [illegible] where Dr. Cooper preached. The Eucharist was again administered, Dr. C. and Rev. C. W. Drees officiating. Over seventy communicants knelt at the altar. How many of them thus remembered Christ, as their personal Savior, only the All-[illegible]; but observing their [illegible] deportment, and listening to the musical Spanish rendering of the sacred service, and the hearty singing, at intervals, as the different groups advanced and retired, one is impressed with the truth that Methodism has, in Mexico, a glorious work to perform, which is well begun.

S. M. W.

[illegible], Jan. 16, 1875.

Our Own Church.

Notice.

[illegible]

[illegible]

[illegible]—Rev. Levi Johnson [illegible] "I have a large con-[illegible] [illegible] the Advocate.

[illegible]

[illegible] Thomas [illegible] work for [illegible] the cash [illegible] for a subscri-[illegible]

[illegible] appointments [illegible] the "Gulf Dis-[illegible] Conference for the first [illegible] as follows:

[illegible]	Feb. 6 and 7.
[illegible]	Feb. 9 and 8.
[illegible]	Feb. 20 and 21.
[illegible]	Mar. 6 and 7.
[illegible]	Mar. 20 and 21.
[illegible]	Mar. 23 and 24.
[illegible]	Apr. 10 and 11.
[illegible]	Apr. 11 and 12.
[illegible]	Apr. 17 and 18.
[illegible]	Apr. 14 and 15.
[illegible]	Apr. 23 and 14.
[illegible]	[illegible]

[illegible]

antly. He and his official board rented thirteen acres of land. He paid $450, and his wife $450 toward paying the rent. He writes of this to encourage the preachers to help their people. He and his wife made seventy-five barrels of corn on three acres, and the brethren made fifty barrels on nine acres.

JACKSONVILLE, TEX. Rev. H. W. Hawkins writes Jan. 26th: REV. J. HARTZELL, please continue to send the SOUTHWESTERN to all the old subscribers of Jacksonville and Reynolds. We like the paper.

HOUSTON, TEX. Rev. S. M. Kingston writes Jan. 23d: We have been having the coldest of weather. During the session of the Texas Conference, Bishop Harris expressed himself as feeling the cold as keenly here as in any place North. We fear great destruction among the cattle. We are now having heavy rains, and the city is in a fearful condition with mud and water. The four districts are in a prosperous condition. We will do all we can for the SOUTHWESTERN.

BARNARD, ARK.—Brother Eli Johnson writes Jan. 25, 1875: "I have moved from New Iberia to the above place, where you will please send my ADVOCATE. I have shown your paper to some of the people in this part of the country, and they like it very much, and I think I can get you some subscribers. Be sure to forward my paper to me, for I'm lost without it. I'm a Methodist, and like the doctrine; so please send me my SOUTHWESTERN.

Literary Notes.

The receipt of all books at the editorial rooms of this paper will be promptly acknowledged, and when read, will receive appropriate notice.

—Littell's Living Age. The numbers of *The Living Age*, for the weeks ending Jan'y 23rd 30th have the following noteworthy articles: The Republic of Venice; its Rise, Decline and Fall, from the *Quarterly Review*; Rubens and Vandyck in England *Tinsley's Magazine*; Saxon Studies, part III, by Julian Hawthorne, *Contemporary Review*; Ismalia, by Thos. Hughes, *Macmillan*; "Barry Cornwall," unpublished letters, personal recollections, and contemporary notes,—by S. R. Townshend Mayer, *Gentleman's Magazine*; International Vanities, VIII, *Blackwood*; Charles and Mary Lamb, their Editors and Biographers, *Westminster Review*: Setting up a Butler, *Saturday Review*; The Effect of Exile on Pretenders, *Spectator*; Longevity and Brain-Work, *Spectator*; The Ultimate Consequences of Mr. Gladstone's Pamphlet, *Economist*; A Philological Puzzle, *Pall Mall Gazette*; and the usual choice poetry and miscellany. These numbers also contain part I of "The Count's Daughters," and instalments of the entertaining serials "Alice Lorraine," by the author of "The Maid of Sker," and the story of "Valentine and his Brother." With fifty-two such numbers, of sixty-four large pages each, (aggregating over 3000 pages a year) the subscription price ($8) is low; or still better, for $10.50 any one of the American $4 monthlies or weeklies is sent with the *Living Age* for a year, *both post-paid*. LITTELL & GAY, Boston, Publishers.

General Intelligence.

—Rev. W. H. [illegible] is to supply Trinity M. E. Church, Chicago, until spring, when it is expected that Dr. O. H. Tiffany will go there.

—The Methodists claim that they have a church for every mile on Long Island. Within a radius of forty miles they can count forty churches.

—In Detroit the evangelical churches have been holding union revival services for over a month. There are four daily services, with an attendance at times of fifteen hundred persons.

—The Prussian authorities have closed the Roman Catholic Seminary at Fulda, expelled the head priest from German territory, and sequestered all the property of the Bishop of that diocese.

—A letter from a Missionary in India says, the tyrant who rules the zenanas in that country is the mother-in-law, and she often proves to be a stone wall against the Gospel efforts of Christian visitors.

—On the first Sunday that Hyacinthe opened service in the hall in Geneva over 500 persons were present. He calls his church the "Christian Catholic Church."

—The first sermon by a Methodist resident missionary, [Rev. G. M. Pierce] in Salt Lake City was delivered in Independence Hall, May 15, 1870. Now there are three Methodist centers in the city.

—A Christian woman in New Orleans has voluntarily turned Jewess, and been received by the Hebrews with impressive ceremony. The conversion of a woman to Judaism has seldom, if ever, been known before.

—The Tennesseeans will give concerts at the following places: Tuesday evening, January 19, 18th street M. E. Church, N. Y.; Wednesday evening, January 20, East Baptist Church, Madison and Governeur streets, N. Y.; Thursday evening, January 21, Simpson M. E. Church, Brooklyn; Friday and Saturday evenings, 22 and 23, Athenæum, Brooklyn; Matinee, Saturday, commencing half past two, Hanson Place, M. E. Church; Monday evening, January 25, Wednesday, January 27, Dr. Talmage's Church, Brooklyn; Thursday, January 28, Carroll Park M. E. Church, Brooklyn. Those having correspondence with the Tennesseeans should address, J. W. Donavin, 805 Broadway, New York.

—Hark! A Romish paper says: "A depot for the distribution of Protestant tracts has been opened directly in front of the palace of the Cardinal Vicar in Rome. These preachers are very forgetful. The fate of the martyred tract-distributor in Mexico, appeals to their sense of decency in vain."

—A bill for compulsory education has been introduced in the Ohio House of Representatives.

—Jerusalem is connected with Europe by two lines of telegraph.

—The great painting of St. Anthony, by Murillo, has been stolen from the Cathedral in Seville.

—A boat from New Haven to Constantinople is going to take a mammoth case of fruit trees, selected from the New Haven Nursery, for a resident of the latter city.

—The wife of the Tichborne claimant, having refused to pay a poor rate demanded of her as Mrs. Orton, was summoned before the magistrates recently, by the Lymington overseers as a defaulter. The magistrates granted a distress warrant, desiring it to be held over for a few days. Defendant states that she is not Mrs. Orton, but Lady Tichborne, any lawful claim upon whom she is willing to pay.

—Mr. Spurgeon has left for London for a five weeks' vacation, which he will spend in the South of France.

—Pinchback's admission to the Senate on his credentials of 1872, is now considered beyond a doubt.

—General Gordon, of Georgia, tried to persuade the Senate that Southern outrages were mythical.

The jury, which is now trying Henry Ward Beecher in Brooklyn, is composed of six Americans, three gentlemen from Ireland, two from England, and one from Germany.

—At a meeting of the San Francisco Chamber of Commerce January 29, for the consideration of the project to petition Congress for extending the route of the Southern Pacific Railroad to meet the Texas Pacific beyond the Colorado River, by invitation of Mr. Leland, Mr. Stanford addressed the meeting, and said in effect that the road would be completed in half the time if the two companies had the right to construct, and it would give San Francisco control of the business of Arizona if the road was constructed by California capital. No advantage was gained by the construction of competing lines, but there was an advantage in having the roads distinct companies and meet half way. A line from the East to the Colorado River would draw much of the trade eastward. These views were given directly in the interest of California, and paramount to those of the Southern Pacific Company. Resolutions were then adopted that in consideration of the fact that the routes by the Isthmus of Panama and Cape Horn secure permanent competition, guaranteeing low rates of freight between the Atlantic and Pacific, and believing that for the interior competition is best secured by the different railroad companies building and running from extreme to center, as in case of the Central and Union Pacific, therefore the President of this chamber is directed to request our Senators and Representatives in Congress to favor the extension and construction by the Southern Pacific Company, of a line east of the Colorado River to a junction with the Texas Pacific and Atlantic and Pacific Roads upon terms equally favorable with such roads until a junction is made.

—Several prominent colored men from Arkansas and Alabama, together with Frederick Douglass, suggest a meeting of the colored representatives now in Washington, with a view to consider what course it will be necessary to pursue in the possible failure by Congress, from any cause, to furnish the necessary legislation for the protection of life and property in the South.

Business Notices.

It is useless to attempt to cleanse a stream while the fountain is impure. The blood is the fountain of life. Care should therefore, be taken that it be in a healthy condition. Dyspepsia, complaints of the liver and kidneys, eruptions of the skin, scrofula, headaches, and all diseases arising from impure blood, are at once removed by *Dr. Walker's California Vinegar Bitters*, the great and infallible purifier of the blood and renovator of the system. It has never been known to fail, provided the patient had not delayed using it until his vitality was too far gone.

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Yours in faith,

JOHN B. WETHERALD.

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2t

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I.—BECALMED.

O wearisome days and nights so still, so still—
The ... sails hang flapping stiff and ...
We pine and chafe, and set our helpless will
In vain revolt at what to change, to know,
... for us. We hear the strong winds blow
And fret us in the east, the west, we see
Good ships and small go gliding fast and free.

II.—ADRIFT.

O ... days and nights so dark and ...
The ... wave ... and leap on every side;
No rudder ... no mast, nor spar, can hold ...
We think no ear could hear us if we ...
We think God would not ... us if we ...
We feel forgotten, helpless, cast away;
We shut our eyes and do not even pray.

III.—ON SHORE.

O peaceful days, and peaceful nights whose peace
Cannot be uttered! O green shores of ...
Beyond the body! Shall we ever cease
To smile that through such hot and ...
We came? That ... and ... could ...
That we could fail to see how God's good hand ...
Our ... and our driftings planned?

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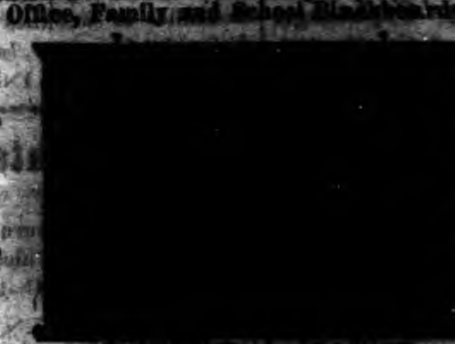

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VOLUME X. NEW ORLEANS, LA., THURSDAY, FEBRUARY 25, 1875. NUMBER 4.

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Poetry.

Departure of the Midnight Storm.

BY A. B. COLLINS.

Full loud and hoarse the quaking poles
With thundering fierce resound;
On ebon throne black night controls
The waste and wild profound.
The forests bow; the lightnings gleam;
The great seas writhe and groan;
Mad horror hangs o'er hill and stream,
And chaos resigns alone.
The midnight toll
Grates on the soul,
The tide that flows—
Like wails of dread despair;
The gale that blows,
The heart that throes
With rankling woes,
In one wild havoc share.

The storm abates; the demons hie
To dungeons 'neath the sea;
While o'er the deep the night winds sigh,
On land they dance in glee.
And thus the weird, tempestuous night,
Sets heaven's gates ajar;
And now, anon, with searching light,
Is seen a weeping star.
And then the moon—
Propitious boon—
On all her radiance pours,
Till 'mid the glooms,
Like hellish grooms,
Or shades from tombs
In nether rooms,
The clouds come flitting o'er.

Ere long the storm recoils in fright
To night's Plutonian shore;
The harbinger of morning bright
Hangs Eastern cities o'er.
With pilgrim step and amice gray,
The Dawn comes faint afar;
With rosy hand she ushers Day,
And guides his golden car.
Then comes erewhile,
With gladsome smile,
The sun: his scourging van
In jasper lined
With gold combined.
One cowering wind
Now sinks behind
The cliffs Æolian.

The light reveals a ruin great
Of hamlet in the dell;
The mossy tower stands desolate,
And silent hangs the bell.
But soon the wide diffusing beam
Restores the languid vine,
Bedecks with pearl the mountain stream,
And cheers the somber pine.
The sylvan scene
And pastures green
Awake again in song;
The blooms replete
With nectar sweet,
The palates greet
Of lambkins fleet,
That graze the downs along.

NEW ORLEANS, Jan. 20, 1875.

An Outsider's Opinion of Louisiana

The New York *Christian Advocate* says:

Only a few days since we "interviewed" a gentleman who had just before passed some time in the city of New Orleans, and of whose ability and inclination to judge intelligently and fairly we could have no doubt. His statements differed, as to matters of fact, scarcely at all from what any discriminating reader of the newspapers might learn from them, but his tale was intensified by its greater fullness of details and the vividness of his own feeling, caused by what he had himself seen, or else gathered on the spot from first hands. The picture which he drew, without any attempt at effect, of the state of affairs in that city, was painful and humiliating in the extreme. We will give a few points in a condensed form.

The first thing to be noticed, because it is everywhere patent, and [illegible] on the daily life of the whole community, is the absolute prostration of every kind of business. The whole industrial system is brought to a stand-still, and while people's wants recur as at other times, there is no way by which to provide for them. Lack of confidence seems to have became universal, and nobody ventures to engage in any commercial or industrial enterprise. The terribleness of this state of things can be adequately appreciated only by those who have actually seen and felt it.

The rate of taxation upon all kinds of property, and especially upon real estate—which is least able to evade such impositions—is simply enormous, amounting in many cases to a virtual confiscation. Our informant told of a gentleman with whom he had met and conversed, whose house rent was eight hundred dollars per annum, and the tax upon his tenement one thousand dollars. This was, perhaps. an extreme case, yet it was by no means a solitary one, nor entirely unlike the common average. The State Governments is Republican, and that of the city Democratic; and in respect to dishonesty and rapacity there is little choice between them. The two political parties are about equally corrupt. Both are hungry for taxes, which, when obtained, go chiefly to feed the corrupt officials.

Among the blacks everywhere, and outside of the chief cities almost equally among the whites, the most extreme ignorance prevails, with its inseparable accompaniments. The whites despise and maltreat the blacks, not because they are ignorant or brutish, but because they are "niggers;" and the blacks distrust the whites in every thing, having learned by terrible experience not to expect any thing like fair play or even-handed justice from them.

The "White Leaguers," who, no doubt, represent the whole effective white sentiment of the State, demand that the power to govern shall be put into their hands—regularly if it *may*, or forcibly if it *must* be. They demand, as indispensable to the maintenance of the peace, that the freedmen shall not be the equals of the whites before the law—so far as legislation and administration are concerned. They profess to consent that the freedmen shall enjoy their liberty and the protection of the laws, provided they take no part in the political affairs of the city or State—but for all this they offer no pledge or guaranty beyond their informal and unauthorative declaration.

The Republicans—including the white Union men and the blacks—declare that with the White Leaguers fully installed in power, all white Republicans—styled by their enemies, if Northerners, "carpet-baggers," and if Southerners, "scallawags"—would be either killed or driven from their homes; and all colored men would be forbidden to vote, except at the dictation of their enemies, and if they resisted they would be either murdered or reduced to a condition more intolerable than slavery itself.

From his own personal observation our informant became satisfied that a state of feeling pervades the great mass of the white population which upon the slightest provocation instantly break out into insurrection but for the presence of the United States troops; that at the time of the attemptempted organization of their House of Representatives either the spurious Democratic Legislature must have been allowed to pass unchallenged, or else there would have occurred the most fearful riotings and bloodshed; that there is no thought among the ruling class of quietly accepting any settlement of the case that does not place themselves, simply as white men, in every thing pertaining to the government, above the freedmen, however much the latter may outnumber the former.

He also saw for himself, or learned from unquestionable authority, that on account of the prevailing coercion and terrorism, a fair expresion of the preferences of the electors could not be obtained. Among the more cultivated classess no man can vote the Republican ticket except at the risk of social ostracism, and of the loss of all mercantile business or professional employment. In respect to the blacks, the employers openly declare the right to demand that their *employes* shall vote as their employers may dictate, or else quietly submit to be discharged from service—an assumption even more hateful than chattel slavery itself. It is demanded also that the colored vote shall not be cast "solid" against the whites, though no white man is permitted to vote with the freedmen with impunity.

The blacks seem to be fully convinced that the great body of the whites are their enemies, as to whatever relates to their political rights—of which they are especially jealous—and that the success of the White Leaguers would be death to their liberties. Hence they are intensely alive to all political questions; listen to or engage in political discussions with the liveliest interest, attend all caucuses, and, if not deterred by fear, vote at all elections. And in this, as in most other things, they stand together as a class; nor do they hesitate to resort to terrorism themselves, if any one of their own race is known to go over to the enemy. A Democratic negro would be among his own people very much like the speckled bird among the birds of the forest, and he would probably share the speckled bird's fate.

After all that has been said about the interference of the General Government in the local affairs of Louisiana, it is manifest that, but for the presence of the United States soldiers, all law and civil order would be at once overthrown; and while the city would be governed by a Committe of Vigilance under the protection of the White Leaguers, and in their interest, the open country would every-where become the prey of anarchy, and of pillage and murder, in which the life of a negro would be about as safe as it was in this city during the riots of July, 1863. It is acknowledged on all hands that since the November elections the spirit of resistance to the law and violence to the freedmen has very greatly increased, and all seem to feel assured that further sucesses of the party that then prevailed will still further aggravate these evils. So things now stand; and the end is not yet.

The American of the Future.

Rev. Dr. Fulton, of Brooklyn, lectured on "The American of the Future," in Ames Church, in this city, on Tuesday night, February 16. We give the following extracts, only, sorry that our space forbids the publication of the entire lecture:

It is said there is a place on the Isthmus which joins North and South America together, standing on which you can hear the roar of two oceans as their waves break upon the rock-bound shores. Is it not possible that the American of to-day occupies as commanding a position? He stands between the American of the past and the American of the future, believing that the possibilities of that future are committed to his keeping. The waves of the past and the future meet at his feet * * * A man, without God is sick and feeble, wanting in positiveness, in mental and moral force—a puppet, a play-thing of the hour. An individual may have size, age, and the appearance of a man, and yet want manliness. As the man at the Sabbath-school convention said: "We have people enough that wear coats and pantaloons, but we want a man in our school." The cry of the age is for a man! Things enough walk our streets, glass themselves in mirrors, and dance attendance upon trifles; but these are triflers, they attempt nothing worthy of effort. They lack manliness. By a man we mean the mightiest and most potential power on the footstool of God. A man is a creation, and growth. Wooden men can be built by hammer and chisel. But a man with powers full-toned and developed, ready on a moment's notice to be exerted in their fullest strength, with perfect science and to the wisest end, his body, mind, and soul under the control of a wisdom that is discriminating and reliable—he is the noblest creation the world has ever seen and can by any possibility behold. Up to this hour the characteristics of the American of the Future have not been determined. This work must be undertaken. At this hour the people stand around what too many regard as the corpse of a noble past, with the solemnity of undertakers. The wail that comes up from all parts of the land; the lack of faith, of hope, of purpose, is as frightful as it is lamentable. Our Lazarus is in his grave, and we have no faith, even in the power of God, to bring him up, set him on his feet, and bid him fulfill his mission. Hark! Christ is in our midst. He speaks and says Americanism is not dead—it sleepeth. It shall come forth resurrected and re endowed. The fetters that bind it shall be loosened. He shall walk forth into the Canaan of the Future with the reproach of Egypt rolled off. * * *

Portraying the American of the past and the representative of modern days, the speaker continued:

The American of the Future is yet to be made. What shall be the characteristics that shall distinguish him in the opinions of people at home, or in the estimation of men who think of us and look at us from abroad? Shall he be narrow as a partisan, or broad as a statesman? Shall he represent a section, or the nation? Shall he be distinguished for his philanthropy, or misanthropy? These are questions not asked one moment too soon. It has been the habit of some to give to the American of the Future colossal proportions. They have described the American Republic with a head frosted with Polar snows, with the Rocky Mountains for a spinal column, the Mississippi and its tributaries serving as veins and arteries, his feet standing in the Southern delta, and his hands, laden with the gifts of every zone, extending welcome to all the world, * * * If love shall die out and hate shall prevail; if self-seeking shall become the rule; if local interests shall engage the thought; if there shall be lines of division between sections and classes; if no up-lift above the narrow and sordid into the realm of a generous forbearance to mistakes, and of a purpose to glorify God by helping men to the largest, freest, and fullest development of all their powers of mind and soul—then may, then must it be true that this nation, founded of God, and sheltered and watched over by Providence, because of its mission to the people of all climes and races, shall fail to fulfill its destiny and sink into the grave of oblivion, and be remembered as an addition to the failures of the past. * * * The American character is forming; it is our business to make it worthy of the name. National character embraces all the elements of national destiny. As in the individual, so in the nation; if the organic intellect be wise, if the great public heart, national and moral, be sound—if the executive will, in all its deeds and volitions, be just—then shall the reward be glory, immortality, and eternal life.

Dwelling upon the present uniformity of consent to hinder the development of true American character, the speaker pointed out the evils of class legislation, and the necessity of protecting alike the rights of high and low, and deprecated the exaltation of one and the degredation of another individual. The most obscure exert an influence upon the great human brotherhood. A most important duty was to educate and Christianize the freedmen of the South, and if this work was not speedily done they would barbarize us. The American of the Future would be helped by the people contributing to the prosperity of the nation. Men are needed with hearts large enough to enfold the nation, and with minds to comprehend its needs—men who know more than their forefathers ever did. They must be broader, better educated, more comprehensive than statesmen of the past. The merchant must be cosmopolitan—must know languages, histories, and how to do business; he must keep an eye to the four quarters of the globe as well as to the condition of the people about him. This know'edge must be obtained in brief time, and requires a quick, clear brain and a temperate life. Statesmen of the future will be men who shall hold their natures well in hand, in order that they may give full play to their higher faculties. There was a golden opportunity for young men to become masters of the situation. The girls would be as skilful in household duties as they now are in imitating French ballet girls. The boys who think more of a neck tie than of Algebra will never do for the future. Farmers, carpenters, shoemakers, etc., must be fitted for high positions and companionship with the greatest. Christ never wore the girl's face, with hair parted in the middle, with which so many delighted to picture him. The future American would be a true Christian, and only honest men would then be known as such. Being freedmen, they would soar like the eagle to the grandest heights, following the guidance of God. Setting forth the wonderful things to be achieved by the future American, Dr. Fulton expressed a firm belief in the one Church, the one government, and the one brotherhood which shall precede the good time coming.

One Cause of Southern Poverty.

First, I assign as one of the reasons of our continued poverty and want of progress, the fact, that we do not produce enough of what we eat and wear, and buy too much on credit. To present an elaborate argument in defence of this position would require a volume. One or two practical facts will suffice to prove my ascertion true, and the answer that every farmer will give when applying the idea to his own case will corroborate these facts.

In 1859, the South produced over five million bales of cotton, of four hundred pounds each, which sold at an average of eleven cents per pound, realizing less than $350,000,000.

In 1869, the cotton crop of the South was less than three and a half millions of bales, four hundred pounds each, and sold for an average of twenty-two cents per pound, realizing over $300,000,000.

The cotton crop of 1873 reached considerably beyond four millions of bales, and sold for less than $275,000,000. And this has been the history of our crops annually in the past; have we any reason to anticipate that similir effects will not follow the same course in the future? Then if the all cotton policy, or a large cotton crop has actually tended to impoverish us as a people, who will assert that the same policy will not have similar effects upon individuals?

On paper it can be easily proven, that cotton, as a crop, will pay better than any or all other products. But these figures are far more unreliable than the oftabused labor of the country. There is no question but that individual farmers, having lands peculiarly adapted to the growth of cotton, can net more money growing cotton and buying their breadstuffs and provender than by cultivating diversity of crops. But it is an egregious error to think, that because A, B, or C, can do so, therefore every Southern farmer can persue the same course, anticipating the same result.

Through a series of years, regardless of the price of cotton, (I reiterate here what I have often assirted before in these bags), on ninety-nine out of every hundred Southern farms, it is cheaper to grow oats for plough animals than to haul corn from the nearest depot, because oats will follow cotton with no cost but the seed and harvesting, both of which can be paid for every winter in the mutton that can be fatted on the growing crops; it is cheaper to raise all the pork the farmer's family can consume annually than to buy bacon at ten cents per pound; it is cheaper to grow a pound of wool, up to a certain number of pounds, than the same number of pounds of cotton; and it is cheaper to grow anything that can possibly be grown upon the farm than to buy it *on a credit.*

Few farmers understand properly what is meant by "buying on a credit." They know they get the article and pay more for it than if they paid the cash, but they never once calculate the premium or percentage they are paying for this privilege of getting time or "credit." Let me illustrate. The average farmer may raise meat enough to do him till the 1st April. By that time he has to buy, having no cash, though good credit, he "goes to the store" and buys bacon at 15 cents per pound, payable 1st November following. He learns the cash price is 12½ cents per pound, but necessity compels him to buy on credit. He thus pays 2½ cents per pound for the privilege of a credit, or one-sixth the price to be paid, which is simply 16⅔ per cent. per annum for the use of money. But he buys in April, and has to pay 1st November, only eight months' credit, and thus pays *twenty-five per cent. per annum* for use of money. What farmer can afford to do this and live? What is applicable to bacon is equally so to corn, hay, flour, implements, mules, and every article the farmer buys on a credit.

It is estimated that the average increase of the agricultural wealth of the United States is about four per cent per annum. The average increase of agricultural wealth in any Southern State, annually, since the war has not been one per cent. Indeed, some of the states have travelled the other road, and are now lost in the wilderness of debt; and there is no more potent cause for this condition of things than that of buying on a credit the necessaries of life to enable them to grow cotton, and this too, very frequently at a cost that exceeds its market value. There is an infatuation about this cultivation of cotton that amounts to an hallucination. Can there be nothing invented to so far dispel it as to induce the Southern farmer to live more within himself and less at the mercy of the Shylocks of the land?—*Rural Carolinian.*

Hon Pierre Landry.

The *Louisianian* is giving sketches of the members of the legislature, and among them we notice the following of Hon. Pierre Landry, a leading layman of the Methodist Episcopal Church in Donaldsonville:

Mr. Landry represents the district embracing the parishes of Ascension and St. James, was born in the first named parish, in 1841. Reared and educated in this State, the parents of young Landry took care that their son should be liberally instructed, and he therefore received a thorough course of education under careful tutors. Reared in the ease and abundance resulting from competency, the call for Union volunteers here by the Federal authorities after the capture of New Orleans found the subject of our sketch patriotically leaving his home and comforts, and enlisting in the service of the Union. He remained in the army during the entire war.

Honorably mustered out, he returned to his duties as a planter; and in 1868, while merchandizing in connection with his plantation, in Donaldsonville, he was elected Mayor of that promising little city. So well did he perform the functions of that office, that in 1870 he received the appointment of magistrate for the town, which office he held for two years. We should, however, remark here that this appointment was received after Mr. Landry's election by a large majority to this House of Representatives in 1870, but in which he was not permitted to take his seat because of the admittance of an opponent, unfairly seated. In 1872 he was again elected to the House by a majority so large as to be beyond dispute. During the two years of his service, his public acts for the people of his parish and constituency so endeard him to their hearts that, in the Republican Nominating Convention of 1874, he was unanimously selected as the party's choice for State Senator. The campaign was active and heated. Senator Landry's opponent, a pseudo republican, hesitating at nothing to defeat him. The popularity and sterling character of the man, was, however, too much for the opposition. On election day Mr. Landry was elected to the Senate by the largest vote ever polled in the district, thoroughly discomfiting his Zacheus-like competitor. Of a tall and commanding presence, a strong, fine-looking, whiskered face, attesting the even tempered but indomitable will of the possessor, Senator Landry well becomes the dignified body of which he is a part. He is married and has an interesting family, a wife and several children. In manners, rather seclusive, he seldom makes speeches; but when he does, his language choice and well selected, and the general current of his ideas demonstrate the solid abilities of a profound thinker and well educated man.

The Bible in Times of Extremity.

The following incident, illustrating the eagerness with which men, *in articulo mortis*, drink from the Bible as from a stream of clear, cool water, was related to me by an eye-witness whose regiment was in the same brigade with mine, and who afterward died in the hospital at Baton Rouge. I was present at the battle referred to, being then a private soldier, but was on another part of the field. The language here employed is substantially that of the narrator, Corporal S——, of the Thirty-first Massachusetts Volunteers. The engagement was the battle of Bisland, fought at Franklin, Louisiana, early in April, 1863, and in which our arms were victorious:

"The morning after the battle I was wandering through the swamp on our right, where some of the hardest fighting had been done. It was a scene of confusion. Corpses of Confederate and Union soldiers were scattered all about, singly and in heaps. My way was somewhat obstructed, too, by branches of trees that had been cut off by shot and shell during the engagement. As I went on, having now reached the extreme limit of the battlefield, even beyond the skirmish line, my attention was arrested by a singular spectacle.

"Two soldiers in Confederate uniform sat on a log at a little distance before me. I advanced cautiously, but they did not seem to be aware of my presence. I noticed in a moment that they were without arms or accoutrements, and these I presently discovered lying together at a little distance. I now saw that one held in his hand a little book which he seemed to be reading, while the other leaned toward and against him as if to listen. The men were both dead. I took the book from the cold, rigid hand. It was a Testament, and on the fly-leaf a name was written—in all probability that of the late reader—and the following:'—th Regiment, Arkansas Volunteers; from his mother.' I replaced the book and went on."

These men, having been mortally wounded at about the same time, had laid aside their arms and equipments, and sat down there together, where, notwithstanding the confusion and din about them, one had read, and the other listened to the sacred word. I do not know what passage they were reading when Death stole up and pressed their eyelids down. Perhaps it was the parable of the laborers in the vineyard, where it is written that they who had been called at the eleventh hour received equal wages with them who had borne the burden and heat of the day; or it may have been the story of the crucifixion, where it is recorded that one of the dying robbers at the Saviour's side repented and received salvation, as indeed must all who ever receive it, at the hands of the dying Son of God. I have no doubt but the record of any life, however seemingly eventless it may have been, when carefully examined, will demonstrate the truth of our proposition, that man's extremity is the opportunity of God's word.—*Rev. E. N. Pomeroy, in the Congregationalist.*

A Sermon on Push.

When Cousin Will was at home for vacation, the boys always expected plenty of fun. The last frolic before he went back to his studies, was a long tramp after hazelnuts. As they were hurrying along in high glee, they came upon a discouraged looking man and a discouraged looking cart. The cart was standing before an orchard. The man was trying to pull it up hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push! push!" was the cry.

The man brightened up; the cart tumbled along as fast as rheumatism would do it, and in five minutes they all stood panting at the top of the hill.

"Obliged to ye," said the man, "you just wait a minute;" and he hurried into the house, while two or three pink-aproned children peeped out of the door.

"Now, boys," said Cousin Will, "this is a small thing; but I wish we could all take a motto out of it, and keep it for life. 'Push!' it is just the word for a grand, clear morning.

"If anybody is in trouble, and you see it, don't stand back; push!

"If there's any thing good doing in any place where you happen to be, push!

"Whenever there's a kind thing, a Christian thing, a happy thing, a pleasant thing, whether it is your own or not, whether it is at home or in town, at church or at school, just help with all your might; push!"

At that moment the farmer came out with a dish of his wife's fresh doughnuts, and a dish of his own best apples; and that was the end of the little sermon.

"Hold My Hand."

Many times had the sweet, trusting little face looked up to mine, and the baby voice murmured. "Hold my hand, mama," Many times had I clasped that little hand in mine and guided the uncertain steps in the four years that had passed since God sent her to brighten my sad life, and fill my heart with a strange, sweet gladness, even in the midst of deep sorrow. And now she lay so white and still, her little hand resting in mine, while the tender feet passed down to the chill waters. I could not lead her farther, and an angel come, and lifting her gently in his arms carried her over the stream and laid her in the Saviour's bosom. Safe, forever safe. But the sunshine had faded out of my life, and darkness thick darkness, had settled down upon my soul. I could not see the way, and my feet wandered into crooked paths, and again and again I asked: "O! why has God forsaken me?" And then in my helpless, bitter woe, I cried; "Father, hold *My* hand."

If I have ever seen those sweet words of Isaiah, it had been when I did not so much feel the need of them, and they had passed from memory: but now I read them with a thrill of joy, as if God had heard in the far-off past, and "calling down through the ages," had answered even the thoughts of my heart in words so full of tenderness and pitying love: "I will hold thine hand, and will keep thee." And then, as though the compasionate Father had opened His loving arms to all the sorrowing children of earth, He utters the blessed promise, "I will bring the blind by a way they knew not. I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them," So, though our own eyes cannot discern the path before us, let us cling to the Father's hand and walk by faith, assured that over yonder God will give us light, according to His promises.—*Bethel.*

Smooth Things.

Flatterers are ever false. Yet flattery in one form or another is grateful to nearly all. Many people like to have their qualities appreciated, but more like to have them over-estimated. Self-conceit invites the language of adulation, and in turn exaggerates the meaning of merely complimentary words. It is always dangerous to place a proper self-respect at the mercy of those who will flatter for their own ends:

"True dignity resides with him alone,
Who in the secret hour of sober thought
Can still suspect and still revere himself
As man."

When, however, flattery rules the pulpit, and preachers of the Gospel prophesy smooth things because the people like to have it so, then the beguilement of words is Satanic in spirit and in effect.

The Gospel is a discovery of man to himself. It is intended to let him see the plague of his own soul. It holds up the mirror to nature as it is. But is there not much of so-called preaching in our day which ignores human depravity, apologizes for wrong-doing as an infirmity, and makes small account of the deceitfulness of sin while it prates of the dignity and capability of human nature?

We believe that a successful pulpit will tell the truth plainly in love. It will not handle the Word of God deceitfully. It will not keep back the hard "sayings" lest they should prove distasteful. The Gospel is gentle, but it is also honest. It is the word of salvation; but if man is not lost, how can he be in want of the great physician? There are times when preachers should have great boldness in the faith. There are sins of Pharisaic impiety in the church to be denounced. There are crimes in high places to be held up for abhorrence. There are Balaams and Iscariots and followers of Simon Magus even now making merchandise of the things of the kingdom. No dulcet pipings, but trumpet blasts are needed on the walls of Zion.

DISCOLORATIONS & SPOTS ON ORIGINAL

Southwestern.

New Orleans, Feb. 25, 1875.

J. C. HARTZELL, B.D., Editor.

Editorial Correspondence.

The West Texas Conference began its second session in Columbus, Tex., January 28. The distance from New Orleans is four hundred and fifty miles, and we were from Wednesday Morning, January 27, to Friday night, making the journey. The eighty miles by rail to Brashear and the two hundred and forty miles by steamship from that point to Galveston were made on good time and comfortably, except a few hours of sea sickness. As to sea sickness, we cannot say "it is better felt than told," but we can say that after it is experienced it is just as well not to mention it. At Galveston we were delayed half a day by a change in trains which kept us over night. We called on Rev. J. Shackelford and Rev. J. F. Crozier, of our Church, and Rev. A. G. Marment, principal of Barnes Institute. At a few minutes past six Friday morning we were off again, and the whole day until after dark was spent in going one hundred and thirty miles, by rail. The journey from Harrisburg, forty-five miles north of Galveston on the Houston Railroad, to Columbus was relieved of monotony by the pleasant conversation enjoyed with Judge Jones of Galveston. A resident of Texas for forty years—a Judge under the Republic of Texas, and a lawyer of prominence in his State, he was well prepared to give us information about the agricultural, social, religious and political interests of the Lone Star State. We trust Judge Jones may find time to give our readers an occasional letter on Texas matters. From Harrisburg we went on the Houston, Harrisburg and San Antonio Railroad. It is called the "Sun-Set Route" and is destined to be one of the most important roads in Texas. It is now completed to Luling, within forty miles of San Antonio, whither is being pushed. From thence it is to run to the Mexican border. Its present completed part goes through some of the richest agricultural counties of the State. In the Brazos and Colorado bottom lands we saw farms where two bales of cotton to the acre was not an uncommon crop, neither was seventy-five bushels of corn to the acre. It was also excellent sugar land. We passed vast tracts of country where flocks of wild deer bounded away from the approaching train; innumerable numbers of wild geese and ducks quietly watched the train go by, and cranes of various species by hundreds were seen walking and feeding at a respectful distance. It reminded us of our trip in 1868 from the Missouri river to Denver, Colorado, only this was better than that, because it lasted but one day.

We arrived at Columbus after dark and found Bishop Harris at Rev. O. Riel, pastor of our German Church. We were assigned a home with Bro. Boedeker, one of our German brethren and to whose family we are indebted for many favors. The conference on Saturday morning, when we entered was well along in its work. Rev. L. H. Carhart was at the secretary's table with Rev. Mack Henson by his side as assistant. Rev. Dr. Brush presiding elder of the [illegible] District looked even more robust, physically than a year ago, and [illegible] his brethren [illegible] by all and giving himself diligently to his conference work. Rev. T. T. Leach of the San Antonio District seemingly not at all changed by the year's labor just past, in his quiet way busily at work. So too, Rev. D. Gregory of the Columbus District. Rev. G. W. Honey left conference a few hours after our arrival, being called home on business. He requested and the conference granted him a certificate of location. We understand that his location is intended to be temporary until he can arrange his business matters, so as to [illegible] entirely to the ministry. A good many brethren were [illegible] away by the scarcity of money, and [illegible] by the impassable condition of the roads.

The [illegible] work of the conference showed [illegible] of strength, and [illegible] whole [illegible] felt, as the [illegible] of the work was [illegible] and opportunities for [illegible], with Southern [illegible] had a [illegible] Texas [illegible] into [illegible] Wes[illegible] [illegible] sent men to Denison, Dallas, and elsewhere, to establish missions among the white people. In proportion to the efforts made, the movement has been a success. It is a great misfortune that the missionary appropriations to the conference was diminished this year, as it leaves the brethren in charge of these points, to be greatly embarrassed.

We found the conference enthusiastic over the SOUTHWESTERN. Rev. A. Brack, of Waco, led the conference in the number of subscribers brought in for 1875, but all the brethren begin the new year determined to secure good lists. Saturday night, an education meeting was held, Rev. L. H. Carhart gave an eloquent address, Rev. J. G. Webster followed, after which we spoke a few moments, and asked for subscribers. Nearly a hundred gave their names and the money.

Saturday night we suffered severely from a billious attack, from the effects of which we were kept in doors all day Sabbath. It was a disappointment not to bear Bishop Harris in the morning. Dr. Brush preached in the afternoon, the hour to which we had be assigned. Sunday night, a missionary meeting was held. Bro's. Carhart and Henson spoke, after which we tried to talk. A good missionary collection was taken, Rev. T. T. Leach, presided. Conference closed Monday noon The sessions were held in the Baptist Church of Columbus, the use of which was proffered by the Trustees, Judge Harcourt and others. This act of Christian courtesy, by these Southern gentlemen, was highly appreciated. We were sorry to learn that certain fellows of the baser sort, claiming to be Christians, tried to have those gentlemen reconsider their Christian act, and shut the doors on the conference.

At Austin, with Bishop Harris we were the guest of Rev. G. W. Honey at the finest hotel in the city, of which Bro. Honey is proprietor. We also dined with our good brethren Dr. Brush and Bro. Stroeter Thursday night, Bishop Harris gave a lecture on his tour round the world to a large audience in the Baptist church. Nearly all the clegy of the city were present, and the words of commendation for the lecture were many. We spoke the same night in our Wesley Chapel, Rev. Samuel Gates, pastor, and took a large list of subscribers to the paper. Our German church in Austin under the pastorate of Bro. Stroeter, is doing very well. The church is a model of neatness, and is located on "Church Hill." We were gratified to note the good feeling which prevailed among the ministers of different denominations in Austin. We spent a pleasant hour in the legislature of which we will speak again.

Friday morning we left for Houston, in company with Bishop Harris, he to take the northern train at Hempstead to spend the Sabbath with Bro. Carhart at Dallas. Toward evening, as the train neared Chappel Hill the forward trucks of the car in which we were sitting, and which was full, ran off the track, and a most terrible accident was averted only by a kind Providence. We were on a curve, and high banks on either side, and yet the car was dragged for nearly two hundred yards without being capsized. The forward trucks went clear from under the car, still our car kept upright by the coupling alone. When at last the train stopped the car broke from its coupling and fell with a crash, and still stood upright. Not a passenger was injured.

At Houston, Rev. W. L. Molloy took us in charge, and we were entertained by his host until Monday. Our church is strong in Houston, and yet not as strong as by the blessing of God, it can be made. We spoke at 3 P. M., at the Second Churen and at night to a large audience at the First Church, Rev. Spencer Hardwell pastor. Nearly a hundred subscribed for the paper at these churches. Our German pastor, Rev. Bruck, has made an excellent beginning and is about to buy a lot, and build. We called at his home, but failed to see him. Monday, Bro Molloy went with us to Galveston, where at night, a large audience greeeted us as we preached, and Bro. Molloy and the good pastor, Bro. Shackleford, presented the paper, and a list of about eight was taken. We were especially delighted with the singing. The choir is one of the best trained we have heard, and as the congaegation joined, the music was grand.

Of our brethren in Texas we can only speak words of kindness. All seem devoted to the work. Bro. Fayle had gone to New York so we did not see him. Bros. Molloy, Kingston, Cole, and all were entering upon the new year with enthusiasm. May the Lord give a good year to all.

This trip to Texas has given us an acquaintance with our Texas men and work which will be of great service to us, and we hope to make it so to the cause.

Help the Freedmen's Aid Society.

Dr. Rust has sent forth an appeal to the church for money to aid him in carrying forward the schools established in the South by the Freedmens Aid Society. The Society must be helped and that at once or the great work it has in hand be greatly hindered. Bishop Wiley said the other day in the Philadelphia Preachers Meeting that the South was the grandest missionary field in the world. We heartily believe it. Now a great portion of that work is among the Freedmen, whose hands are extended to us for the bread of life. Their ministers must be trained for their work, and they need teachers by the hundreds. The Society Dr. Rust represents is meeting these wants. Bishop Haven has poured his great soul into an earnest appeai to the church to help this Society now. We will publish his words next issue.

We in the South must come to the rescue too. Let the Freedmen's Aid Collection be taken now. The brethren of the Louisiana Conference will remember that a special collection was to be taken immediately after conference for the benefit of the New Orleans University, the money to be forwarded to President Leavitt. The work is the same. Let all in the name of the Master do their duty to this noble society. Dr. Rust closes his appeal as follows:

The debt of the Freedmen's Aid Society has been increased to such an extent as to awaken fears in the minds of the Managers, and they have instructed the Secretary to bring the expenditures within the receipts. For the last few months our *receipts have been less than one-half of our expenditures.* We must not drift longer in this direction. The alternative is submitted to every preacher in our Church. Take this collection, or fearfully cripple our mission work in the South, among a people the most needy of any upon the face of the earth. We have no agents to do this work. The General Conference, with great unanimity and earnestness, imposed this duty upon the preachers; if it be done at all, it must be done by them. If any member of our Church has neglected to make his annual donation to this cause, I beseech him to do it now; and if any congregation has neglect- to give a collection in behalf of this enterprise, I entreat such congregato do it now; and if any minister has neglected to preach on this subject, and take up his annual collection for the freedmen, I beseech him by the love that he cherishes for the Saviour, who considers every act of affection and charity to one of his humblest creatures as an act of love to him personally, on the next pleasant Sabbath to plead in behalf of the poor freedmen, and take this collection. Will you, dear brother, do it for Christ and his suffering people in this fearful crisis?

Remittances may be made to Rev. Luke Hitchcock, D. D., Cincinnati, or Rev. R. Nelson, D. D., New York, Treasurers.

In an able editorial on the "Intolerance of Opinion at the South," Zion's Herald says:

"But here is the serious, unfraternal and unchristian fact: While Southern politicians, ministers, and laymen, can express their sentiments, however obnoxious they are to the convictions of Northern men, with the utmost freedom, in the pulpit, in the rail road car, in the hotel, on the corners of the street, with great demonstrations of earnestness and violent denunciations even of others holding different views, the most guarded utterances made by Northern men at the South, that can be distorted into opposition to prevailing sentiments, are met with impertinent sneers or social ostracisms; and every form of personal and business opposition is put into requisition to drive away any one daring thus to utter, in a perfectly gentlemanly way, an honest conviction. The eminent Southern ministers that visited the Northern camp-meeting last summer were shown every possible attention, and allotted every honorable opportunity to address our largest audiences. They were frank in the expression of their own sentiments, courteous indeed, but still not guar[illegible] severely their speech in social intercourse. No one thought of criticising the freedom of those eloquent guests. Has one of them, however, in Southern prints attempted to secure a like return of courtesy for our eminent Northern ministers who may providentially visit the South, or suggested that the pastors of the Methodist Episcopal Church South should pay the respect to their Northern brethren due to their office, their character, and the fraternal attentions they have vouchsafed to visitors from the South? Our most cultivated men, high in office, renowned for talent, accomplished scholars, men marked for their gentle address, enter cities and large towns where several Southern ministers have churches, but not a man of them, although the fact is publicly known of their presence, offers a nod of recognition, or proffers the slightest Christian courtesy. What is the significance of this? And this is not true, simply of individual ministers who have been outspoken in their views upon Southern sentiments, but of our most conservative, fraternal and peace-seeking men. There are no conspicuous instances recorded where this unfraternal policy has been even temporarily interrupted. There have been no Round Lake camp-meetings in the Southern States.

The most singular fact is the apparent unconsciousness of the existence of this hateful, unmanly and unchristian temper on the part of Southern, and the evident feeling of abuse which they manifest when Northern persons infer and state that there is any lack of true courtesy or manly generosity among the better portion of the Southern communities. There is no doubt that exaggerated and false statements have been made; and there is also no doubt that one-half of the personal and pecuniary injury to the Northern business men, the social and most offensive ostracism and positive violence and brutal abuse, in portions of the Southwestern States, has never been told."

Letter From Dr. Butler of Mexico.

Last issue we gave a most interesting letter from Miss Warner of our Mexican mission. We are indebted to Rev. James Morrow of this city, for the following interesting letter from Dr. Butler. On last Thursday the New Orleans Preacher's Meeting remembered our fellow laborers in Mexico, in a special session of prayer. Bro. Morrow says:

DEAR BRO. HARTZELL: The inclosed letter from my friend and fellow countryman, Rev. Dr. Butler, superintendant of our missions in Mexico, will I am sure, be a treat for your readers. The kind reference to Miss Warner has been a matter of great satisfaction to her former associates and always friends in Ames church.

May I hope that all who read Dr. Butler's letter will join with us in prayer for "Our Nearest Neighbor," and for the tried and true evangelists who are laboring for her redemption:

"*City of Mexico, Feb.* 9, 1875.

REV. J. MORROW:—*Dear Brother,* Brother Hartzell has kindly sent me by last mail a copy of his paper from which I have learned your conference news. Please, when you see him, thank him for this. I would like to have an occasional copy. You are the nearest Methodism to me—only five days away, and it is good to see something from our own folks.

Bishop Keener, since he was here, kindly sends us his Advocate. So that I have the news of their section on that side.

I was gratified to see the news of the accession of some 25 to your own charge in December. You sent us a noble representative of it in the person of Miss Warner. That blessed woman is worth her weight in gold—laboring away so patiently and faithfully at the work in Pachuca, honored by all around her and laying good foundations for Methodism there.

I am sorry to say that Rev. Dr. Cooper, by whom this will be presented, has had to leave his work finally on account of ill health, and a painful and dangerous disease that often prostrates him.

You have heard of the terrible massacre at Acapu'co, (265 miles west of this city) on Tuesday week. 7 killed, and 9 wounded. A most unprovoked and cold-blooded affair, planned and executed by fanatical Romanists who don't believe in

"Fredom to worship God"

for other men than themselves. How blessed must Rome be to them. She can imagine that murder can stop Protestantism, or arrest human freedom. No, the blood of these martyrs will as even prove "the seed of the Church," and Evangelical Christianity will thrive all the more, and all the faster, for it.

Ask your Preacher's Meeting to pray for us. We need it, and believe in the power of prayer. We too are exposed to the same wicked vengeance.

But here we stand and will stand, God being our helper. The cause we represent cannot be killed, for it is immortal, and will live, and will yet cover Mexico with all the purity and joy and peace of Evangelical civilization. So, we labor on in hope, and trust in God and commit the keeping of our souls to him, while we do his work and await his will.

Sometime or other, when I am weary and worn out, I may run over the Gulf and look in at you all in your Southern city. Meanwhile believe me to remaim dear Brother, yours respectfully,

WM. BUTLER.

Book Committee Meeting.

The Book Committee met in New York February 10, and 11, Dr. Hunter presided. The report of the Agents showed the business condition of the New York and Western Concerns to be excellent. The Bishops and clergy of the church were urged to give more time and care to the consideration of our publishing interests.

The Bishop's funds were found inadequate by a large amount to meet their salaries. This is be regreted as the deficiency must be met from the Book Concerns.

Respecting the proposed new hymn book, the committee "deemed it of doubtful authority and expediency to publish any portion of our hymns for ordinary pulpit use to the exclusion of others, or encourage by our example, any pastor to use any other compilation of hymns for that purpose, otherwise than ordered by the General Conference." This action of the Committee was wise for reasons given elsewhere, written some days before the meeting.

It was however recommended that the Book Agents publish a small collection of hymns, mostly from our hymn book, for use in Sunday Schools and social worship.

Rev. I. D. King, of the Committee had died, and a suitable resolution was passed.

The periodicals were found generally to be doing well. The New York *Advocate* leads the weeklies with a list of 50,000. Next comes the *Western* with 20,160. The *Northwestern* 17,142. The *Central* has 8,500, and the Methodist *Advocate* reports 3,970. The Church publishes *twelve* official weeklies, besides several monthlies and one quarterly. The circulation of Sunday School periodicals is truly wonderful. The *Journal* has a circulation of 109,000; the Sunday School Advocate averages 276,508; Good News, 61,000: Sunday School Classmate, 39,000; Picture Lesson Papers, 106,000; Berean Lesson Leaves, 956,000; Bible Lessons, (German) 14,500.

The sales of the Methodist Book Concern at New York and Cincinnati, during the year ending November 30, 1874, aggregated the sum of $1,552,048.50. At the Methodist Book Concern, New York, the increase of sales over those of the previous year was $8,040.78, a total increase for the year of $92,639.69. Our enterprising publishers very properly say in their report, after giving the figures: "In view of the fact that the year was one of great depression generally, we think this a very favorable result."

Hindoo Life.

BY MISS LIZZIE M. PULTZ.

In other days, when I read the description of the famous Kohinoor, and heard of the finely-wrought gold of Delhi and the rich treasures of this Eastern land, I little thought that one day I should be permitted to enter that then far-off land to gather treasures for the Master's storehouse. India is rich in resources, poor in love to God.

In this country the dealers come to your door and display their treasures. I have often been surprised by the variety and beauty, as well as at the quantity of the precious stones displayed; they are of all sorts and sizes, from the diamond small enough to be inserted in the hands of your watch, to the chalcedony large enough for a lady's brooch. Were they all pure, the owners' coffers would soon be filled. Only a skilful judge can detect the real gems; many, which to the trained eye of a casual observer appear faultless, fail to pass the test of a competent judge; a few are without spot or blemish. So, doubtless, it will be in that day when the Lord shall come to make up his jewels,—many who are outwardly fair, and apparently meet for the companionship of the saints in light, will fail to gain an entrance through the gates of pearl; they will be weighed in the balance and found wanting.

The native gentlemen ornament their caps and robes with precious stones, their value corresponding to the wealth and rank of the wearer. As in other lands, so in India the women always surpass the men in the quantity of their jewels. There are "tinkling ornaments about their feet, chains and bracelets, head-bands and ear-rings, rings and nose-jewels," in such abundance that I daily weary of the sight. In imagination go with me to the city; first I will enter the home of the most tidy and polite little heathen woman I have met in India. She offers me a seat, then seats herself at my feet. While she is reading, take a glance at her ornaments: the gold band which encircle her arms are so skillfully and beautifully wrought that a modern belle of your own land, should she see them, would doubtless covet them; a small jewel is in her nose and no less than five rings in each ear; on the left thumb is the little looking-glass scarce large enough to reveal her beauty; add to these her anklets and toe-jewels and the picture is complete.

The ornaments of the poor are no less in number, but of cheap metal and roughly made. One woman whom I visit has a nose-jewel several inches in diameter, which by its weight has made a large rent in the flesh. Though she still persists in wearing the ring she is anxious to have the injury repaired. When told to go to the native doctor, that he would put in a few stitches and it would soon heal, she said, "Oh, no, I can never do that. I am not permitted to go out." It was then suggested that the doctor be called to her house; this proposition was no more favorably received than the other; her reply was, "My husband does not wish any other man to see me." So it is that these women disfigure their faces, thinking they thereby render themselves attractive.

Yesterday one of the women noticed that my ears had been pierced, and mentioned it to another standing by. Oh, how I wished that I might blot out that mark of heathenism! But no, it cannot be; though the rings have long since been laid aside, yet the scars remain.

Sisters, is there no lesson in this for you? Though oceans roll between you and this benighted land, yet your influence in many ways reaches even here. The fields are white unto the harvest, the appeal for laborers has been sent forth to our native land, and from some parts the answer has been sent back, "You must not expect many reinforcements the coming year, for many are suffering here who demand our help." Can you not give what is needed at home, and still have something for India?

How many missionaries would the jewels worn by Christian women send to India? And would you be any the less happy should you part with them? —*Heathen Woman's Friend.*

MORADABAD, INDIA.

Rev. J. D. Fulton, D.D., of Brooklyn, N. Y.

This distinguished Baptist divine has just made a tour of the South, lecturing and preaching. He has a national reputation as a brilliant lecturer, and an earnest and successful preacher. He is now pastor Hanson Place, Baptist Church, in Brooklyn. He came to our city to lecture in Ames Church, for the benefit of that congregation. He spoke Sunday morning, Feb. 14, in Coliseum Place, Baptist Church. In the afternoon, of the same day, he spoke at the Leland University, and at night he preached in Ames Church. On Monday night he lectured in the Common Street Baptist Church. On Tuesday, he spoke to the students of the New Orleans University, and at night he gave his lecture on "The American of the Future," in Ames Church. In all the churches where he spoke, large audiences attended, and in each instance the doctor maintained fully his reputation as a speaker. Dr. Fulton is a man of strong convictions, especially in the matter of the duty of the South, to educate the colored people. God is evidently leading him in his work of rousing his church to her full duty in this regard. In his sermon in Coliseum Baptist Church, on the duty of the church entering every door of usefulness presented by Providence, he spoke of this great work, and regretting the apathy of the Baptist Church, in comparison of the earnestness she ought to have, he urged his hearers to enter more heartily into this open door. In his lecture Monday night on "The Force that Wins," he showed the colored people that they themselves had a great work to do in lifting up their race. He showed them that the force that wins, demanded character, culture and capacity. The abstract of Dr. Fulton's lecture on "The American of the Future," given on our first page, conveys but little idea of its real merit.

The *Bulletin* and *Picayune*, of this city, while not agreeing with the political sentiments of the lecturer, spoke in high terms of the lecture.

If the South could hear more of the representative men of the North of all classes, in church and State, and be satisfied to hear them discuss views not yet accepted by the South, great good would come. This nation is one, and the difference which now divide different sections, must be removed.

Editorial Notes.

Rev. Dr. Braden writes us from Nashville, Tenn: "We are having a gracious work. In the college last week, twenty-four professed to find peace, and others are seeking. Our students number one hundred and forty-five.

It was a very pleasant surprise to us to meet Rev. Dr. Fuller, of the *Methodist Advocate*, at the late session of the Mississippi Conference. He was in robust health, and full of faith and energy for his work. Dr. Fuller makes a good paper, and we rejoice to learn that the *Methodist Advocate* is doing better financially than ever before.

We were greatly pleased to meet Rev. Dr. Fuller, editor of the *Methodist Advocate*, at the late session of the Mississippi Conference. The Doctor was warmly greeted by all, and he was full of hope respecting our Southern work. We were glad to learn of his great interest in the SOUTHWESTERN, and of his desire to see it succeed.

The faculty and students of New Orleans University, give an entertainment and festival, Friday and Saturday nights Feb. 26, 27, 1875. Admission both nights, twenty-five cents. The proceeds go to the benefit of the University. There will be plenty to eat, good music, and rhetorical exercises. Go.

A Protestant Episcopal Church is about to be organized in Mexico, under the name of "The Church of Jesus." The convention of delegates from the Episcopal mission churches of the country are meeting in the city of Mexico, to arrange and complete the work. These Episcopal churches in Mexico are the outgrowth of God's work, under Rev. Dr. Riley, who has up to this date, been the most successful Protestant missionary in Mexico.

Rev. John A. Lansing, pastor of one of our churches in Nashville, sends us greeting on the receipt of his SOUTHWESTERN, and promises to give us an occasional letter. He has sent us an appeal for aid in building a church, and we heartily commend this dear brother and his work to the people of the entire church. Helping him in his struggles to build for Christ in yonder city, is one sure way of laying up treasures in that better city, whose builder and maker is God.

The death of the Emperor of China is now officially announced, and the report that the Empress committed suicide out of grief for him is confirmed. There were indications of trouble a few days ago as to the succession, but all seems harmonious now. The new little Emperor is only about five years old, and the Regency will manage the affairs of the Empire. The little fellow has been proclaimed Emperor. His name is Tsaetien, and he is the son of the late Prince Chun.

The Chinese New Year occurs Feb. 5, 8. But for the first time in the history of the world, that heathen festival has been observed by Christian services under the direction of a Chinese Young Men's Christian Association. This was done in San Francisco the present month. The subjects for prayer and conversations, were: 1. Thanksgiving to God, for his great mercy and love. 2. Christian union. 3. Prayer for China and the Chinese people. 4. For the Christian Chinese in America. 5. For our parents, brothers and sisters, and kindred; for our friends and also for our enemies. Rev. Tom. Jung, Rev. Foon Chake, and Rev. Chow Loke Chee, conducted the principal services.

Our fellow laborers in our Mexican mission need the most cordial sympathy and earnest prayers of the whole church. From Dr. Cooper, personally, and from other sources, including Dr. Butler's letter, which we publish elsewhere, we learn of the determination of the Romanists to hinder and destroy all Protestant missions in that country. Our only protection is the Mexican government, which has set its face strongly against the political heresies of Rome, and seeks to place itself in hearty accord with our own nation in relation to freedom of speech and religious worship. The latest outrage occurred Jan'y 26, in Acapulco, where a Presbyterian congregation, under the pastorate of Rev. M. N. Hutchinson, was attacked by a Baptist mob, and several killed and wounded.

The catalogue of the officers and students of the New Orleans University for the year 1874, is before us. During the year, eight different instructors have been employed, and students have been enrolled, as follows: Collegiate Department, seven; Third Year Preparatory, sixteen; Second Year Preparatory, thirty-nine; First Year Preparatory, seventy-one; Irregular Students, one hundred and seventy-eight; Biblical Department, twenty-four; Total, three hundred and thirty-five. President Leavitt, and his associate instructors, deserve success for their own sakes, and especially because of the great work committed to their hands. About one hundred and twenty-five students are in attendance now.

A society of which Rev. Dr. D. P. Kidder is president, exists in Drew Theological Seminary, known as the "Polyglot Society," in which it is proposed to associate adepts in as many different languages as possible, to promote God's praise in different languages, the study of Philology, and to encourage the love of literature, and especially of Christian Poetry. Already eight ancient, and eighteen modern languages, are represented in its membership. Any one desiring to become a member, who takes an interest in this proposed work of the society, and will write the secretary, Rev. G. W. Loomis, Madison, N. J., stating residence, academic history, and list of languages with which he is acquainted, will be admitted.

Rev. H. Sinsabaugh, writing to the Pittsburgh *Christian Advocate*, from Colorado, speaks of quarterly conferences in that territory, *composed wholly of women*, and says but for the women there would be no churches in many places in that region. What will Bishop Merrill say to this? If reported correctly, he thinks that women under the law of our church can hold no office. We hope he has been wrongly reported. Churches without women, are like homes without mothers, and when in a place, choice is to be made between a church, or none at all, because there are no men to organize it, or between stupid men and earnest Christian women in the work of the church, we say organize the women, and let stupidity stay aside.

During our late visit to Galveston, Texas, we visited Barnes' Institute, a school of that city, under the direction of Rev. A. G. Marment and his wife. The school has been maintained by the American Missionary Association, the property being held in trust by that association for the colored people of Galveston county. The building is a large two story structure, capable of accommodating two hundred students. The present Board of Trustees having control of the school, are Gen. C. H. Howard, of Chicago, Rev. Dr. W. Howard, and Messrs. Geo. Terry, W. Green, R. Grandison, and M. McKinney, of Galveston. The school is suffering for want of support. Last year Mr. Marment was supported in part by the A. M. Association; by this year he has only what tuition he can collect. About fifty scholars are in attendance. We hope the society having this school in charge, will be able to ... it forward, especially de... instructing those who expect to teach or preach. Mr. Marment seems to be doing good work in spite of his embarrassments.

Nelson and Phillips have announced their determination to publish a new hymn-book, to contain about three hundred of the more popular hymns of the present collection. The announcement states: "we shall add a very choice lot of hymns in general use." The agents act on information elected by the correspondence of Rev. Dr. Warren, of Boston.

We regret this proposed publication. In the first place, the limited correspondence of Rev. Dr. Warren —limited in comparison to the whole church, in its diversified fields and peoples—is no proper criterion upon which to base a judgement as to what hymns the people really do sing. In the next place, the sale of this imperfect Methodist hymn book, we predict, will be small. The difference in price can only be a few cents, and people will prefer to pay them, and have the perfect books. Another thing, one of the chief sources of income to the book concerns, comes from the sale of hymn books, and it seems to us unwise, to unsettle a ... ..., by introducing a new book. The only argument as we understand in favor of the new book, is that we ought not to ask ... many hymns they do not ... that there are so ... the present collection ... we do not ... has ..., would it not be better to lessen the price, and then use all the enthusiasm now being aroused in this new departure, to increase the sale? The plan of publishing parts of the Old, or New Testament has been tried, but has been almost wholly discontinued. If the people buy a Bible, or Testament, they want a whole one, and so with a hymn book. A Methodist hymn book is a book complete in itself, and people who buy one, will want a whole one. Besides, the last General Conference, after a full discussion of the subject, decided that our present hymn book had better remain as it is.

Personal.

—Bishop Janes has dedicated more than one hundred churches in New Jersey.

—Rev. O. B. Otherman has been elected professor in the University of South Carolina.

—Bishop Wiley and Dr. Rust have arrived in Cincinnati, from their extended Southern tour.

—Rev Dr. Randolph, the new pastor of the A. M. E. Church in Galveston, is at his post.

—Mrs. Van Cott is in Chicago, holding meeting every day and night, with good success attending each service.

—Rev. H. T. Abbott, presiding elder of Shreveport District, passed through this city last week for Shreveport, from a visit to his parents in Jacksonville, Florida. It has been fifteen years since he saw his parents.

—Rev. F. Schluembach, of Baltimore has been transferred by Bishop Harris to the Southern German Conference, and stationed at Galveston, Texas. He is spoken of as a man of rare qualifications. His father is an officer of high rank in the Prussian army.

—Bishop Haven preached in Lloyd Street Church in Atlanta a few days since, to a large audience made up in part of the students of Clark Seminary. The bishop is now in Florida, but soon goes northward to spend a few months, laboring to win hearts and money for the South.

—Rev. W. H. Cooper, D. D., a member of the Louisiana Conference, and a missionary in the city of Mexico, has resigned his place there, by reason of ill health. He passed through this city on the 17th inst., on his way to Chicago, accompanied by his daughter.

—Rev. Dr. E. G. Taylor, of the Coliseum Place, Baptist Church in this city, has resigned his pastorate, and goes in a few weeks to Providence, to be the pastor of the First Baptist Church. Dr. Taylor's labors have been greatly blessed in this city, and we are reluctant to see him go.

—Rev. M. C. Cole, of this city, is supplying the pulpit of the First Congregational Church on Gasquet street, by invitation of the elders of the church until permanent arrangements can be made for a pastor. This is the church of which Rev. Dr. Thomson was pastor.

—Rev. J. S. Chadwick, B. D., of the Kentucky conference, is just closing a remarkably successful three years' pastorate in Union Chapel, Covington, Ky. The church has steadily grown in number, wealth spiritual power, from the day he became its pastor. Mrs. Chadwick is a lady of rare tact and talent for the work of a pastor's wife. Mr. Chadwick goes, as it is understood, to Louisville, and Rev. Dr. H. Muller, of Rochester, N. Y., succeeds him at Covington.

Our Own Church.

Notice.

We will take it as a great favor if our brethren will send us neighborhood news relating to religious matters.
Write carefully, for brevity's sake.
Write names, dates, and all words plainly.
Manuscripts not returned.

HOUMA, LA. Rev. H. P. Taylor writes Feb'y. 2d: "I arrived at my appointment on the twenty-third of January, and was kindly received by the ex-pastor, Rev. John Sparks. On the 24th, at the hour of 12 o'clock, he introduced me to the congregation, which was very small, and appeared much discouraged. I then returned thanks to Bro. Sparks, and addressed the people in a few remarks for a quarter of an hour. I informed them that I did not come to be a burden for them to take care of, neither would I serve them against their will. At the hour of three, I preached my introductory sermon. Text, 1. Cor., 2: 1-5. Five more persons were present than in the morning, the spirit of the Lord filled the house, and we had fine time. At 7 o'clock, I did not feel very well, I closed, and for them the number in congregation was near one hundred. Bro. Sparks told me that he had seen faces there, which he had not seen there for months. On Sunday, 31st, we had a large congregation, my text was, "Lord, what wilt thou have me to do?" At the close I referred to the SOUTHWESTERN ADVOCATE, and some are willing to take the paper.

CENTERVILLE, LA. Rev. M. V. Overton writes he found at that place 58 full members, and 26 probationers. He is having some trouble, but hopes to succeed. He speaks in glowing terms of his devotion to the church of his choice. He is a Methodist, because he is born in that church. His father and grandfather were Methodists. This church send her ministers to all people, and her doctrines are pure and sound, and a better church cannot be found in all the world. The devil hates her, but the good Lord defends her. She believes in the baptism of the Holy Ghost, and with fire, and as Christ did so, she too loves the little children.

Rev. R. Anderson, of Algiers, requests us to state that his people will give a basket meeting for the benefit of their church, the first Sunday in March. All are invited.

GALVESTON, TEX., WESLEY CHAPEL. Rev. J. T. Crozier writes Feb. 15th, sending seventeen subscribers to the SOUTHWESTERN, and states that his church numbers thirty-three members. He asks the prayers of the church. We shall be glad often, to hear from Bro. Crozier.

RICHMOND, TEX. Rev. G. H. E. Fields writes that he is laboring as best he can, to carry forward the work of God, and that God's blessing is with him. One brother, R. Henderson, has died in the faith, leaving a good testimony of his acceptance with God.

RICHMOND, TEXAS. Rev. L. H. Young writes Feb. 15.: "There has been a death in our place this month—a death that illustrates the power of salvation. The person's name was M. Henderson, and he died happy in the Lord."

Literary Notes.

The receipt of all books at the editorial rooms of this paper will be promptly acknowledged, and when read, will receive appropriate notice.

Well's Annual of Phrenology and Physiognomy for 1875, contains many Portraits, Biographies, and Characters of leading men; all the Presidents of the United States; Canon Kingsley; James Lick; Pere Hyacinth; Von Kaulbach; John Tyndal!; John Laird; Characters in Shakspeare; Our eyes—Blue, Black, Grey, Green, Large, Small, Almond, etc., with more than twenty illustrations; all about sleep; Eating to Live, and living to Eat; Blushing, Cause and Cure; Our Faces Open Books; Horse Phrenology; A Cheerful Face; What am I Good For? and much other useful and entertaining matter. Large octavo, full of pictures, sent first post for twenty-five cents. Address S. R. Wells, 389 Broadway, New York.

"Helps to Prayer," designed to aid Christian believers in acquiring the gift, and in maintaining the practice and spirit of prayer, in the closet, the family, the social gathering, and the public congregation. Nelson & Phillips, New York, 400 pages.

"Spiritual Struggles of a Roman Catholic," an autobiographical sketch, by Rev. L. N. Beandry, 275 pages. Nelson & Phillips, New York.

"Fraternal Camp Meeting Sermons," preached by ministers of the various branches of Methodism, at Round Lake Camp Meeting, New York, July, 1874. Nelson and Phillips, New York.

"The Divinity of Christ, and the Duality of man," by elder Jonas Hartzell, Central Book Concern, Oskaloosa, Iowa. Price, 75 cents.

Report of Committee on Louisiana.

WASHINGTON, Feb. 23.—The following are the conclusions of Messrs. Hoar, Wheeler and Frye. In the whole case we are of the opinion: 1. That there has been, and is, on the part of the party calling themselves the White Man's party in Louisiana, a purpose to take possession by force and fraud of the State government, without regard to the question of who may have the numerical majority at a fair election.

2. That in the execution of this purpose, the White Man's party have not refrained and will not refrain from the use of the instruments which they think designed to accomplish it, whether those instruments be murder or fraud, civil war, or coercion of laborers by employers.

3. While there are many men in their party of more moderate views who do not themselves use or approve of these unlawful means, such men desire the accomplishment of the same end, and are powerless to restrain their more violent associates.

4. Three causes have made it easier to unite so large a number of men, whites of Louisiana, in these purposes, and have rendered more difficult to unite the best men among them in opposition—the fact that the administration party of Louisiana is made up by massing together almost the whole negro vote with a few whites, largely from other States; the fact that there has been great maladministration by the Republican officials; the belief honestly entertained by large numbers of the white people of Louisiana that they have been twice defrauded out of the results of election in which they have been successful.

5. While all these things are great evils, much to be deplored and likely to exasperate my people, the course of the whites themselves has tended to bring them about and inflame them.

The simple and peaceful remedies of obedience to law, argument and decent treatment of their opponents would, if they had pursued them, have proved effectual long ago.

6. While we believe Gov. Kellogg to have received a majority of the votes in 1872, and while we believe there were violence and fraud which frustrated the will of the people in many parishes in 1874, the illegal order of Judge Durell and the illegal conduct of the Returning Board in attempting to cure one wrong by another, naturally inflamed the popular discontent and lent plausibility to the complaints.

7. There has been much dishonesty, much corruption in the State and local administration in Louisiana. For this the republicans, especially under Warmoth's rule, are largely responsible, although in numerous instances their opponents have been equally to blame.

8. The effect of all this has been to put an end to the authority of the law over a large portion of Louisiana, to deprive the negro of his freedom of suffrage, and wholly to destroy the value of the methods provided by law for securing fairness in elections or ascertaining their result. This state of things overthrows republican government in Louisiana and seriously menaces it in the whole country.

9. A new election held at this time is not desirable. It is not asked for by either side and would inflame and aggravate the evils now existing.

10. It is the duty of Congress to use such power as is vested in it by the Constitution. It should recognize the lawful government of Louisiana by express resolution.

We think Wm. P. Kellogg the choice of a majority of the voters of Louisiana, and that he should be recognized accordingly. It should provide further safeguards for holding elections and ascertaining the result, if any can be devised.

11. But these remedies are at best, temporary and superficial, curing the symptoms, not the disease. Efficient aid to the State to establish public education would have gone far to prevent the evil, and may yet do much to effect a cure.

The public sentiment of the best of the community, without distinction of party, may do much to remove, as it has already unfortunately done much to aggravate the evil in Louisiana. That the people should be made to understand that all the authority lodged in the National Government to preserve republican government, and to protect the rights of all its citizens, will be kindly, but fearlessly and strictly executed, and that no party in this country will accept the alliance of men who are seeking power by such methods as we have been compelled to describe. Unless this can be done the free institutions of the whole United States will not long survive the destruction of those in the South.

G. F. HOAR,
M. A. WHEELER,
W. P. FRYE.

Messrs. Koster, Phelps, Potter, and Marshall, of the Committee agree on some points of the above report. Potter and Marshall think Kellogg was not elected and all that is necessary is for the troops to be withdrawn, and let the State govern itself.

The *Methodist Advocate* says: Bishop Wiley and Dr. Rust have spent a few days very pleasantly in Jacksonville, Fla. The bishop preached on Sabbath morning, greatly to the delight and edification of his hearers, and Dr. Rust at night. An educational meeting was held in the afternoon, at which Bishop Wiley presided, and made earnest and stirring remarks upon this great branch of our work, and Dr. Rust gave one of his truly eloquent and able addresses upon education. The meeting was largely attended by citizens and visitors at Jacksonville. Before leaving Florida, Dr. Rust purchased a lot for school purposes in Jacksonville; a building is to be erected soon, and the facilities of Cookman Institute greatly enlarged. This is right. The time has come when we should broaden the basis of our operations in Florida, and this is the way to do it. Cookman Institute will soon take high rank among our schools in the South.

The *Methodist* asks: Is this another outrage? Bishop Ward, of the African Methodist Church, preached in the Southern Methodist Episcopal Church of Albany, Georgia. Says the Atlanta *Index*: "White citizens were cordially invited to attend, and seats for them were specially reserved. The churches of all denominations were thrown open to the conference, and services were held in each."

There are persons who emerge from every affliction and trouble and vexation, purified like fine gold from out the furnace. There are others—and there are the more numerous—who are embittered and soured, and made despondent and apathetic. We think the latter belong to the class that try to stand alone during the storms of life, instead of looking above for aid. When one can truly say: "He doeth all things well," the sting is taken out of affliction, and courage is given to bear what the future has in store. This we think makes the great difference between these two classes.

Good advice: Have the courage to discharge a debt while you have the money in your pocket—*especially for your paper*. Have the courage to own that you are poor and thus disarm poverty of its sting. Have the courage to do without that which you do not need, however much your eyes may covet it.

Temperance Sunday.

DEAR EDITOR—Let me remind the brethren that the first Sunday in March is the day set apart by our Conference to bring the cause of Temperance before all our congregations. The time has come for us to attempt a great crusade against drunkenness and the drinking customs of Society. "God wills it." May He bless the crusaders and the new crusade!

JAMES MORROW,
Sec'y of La. Conf.

Business Notices.

In a wrestle for life between disease and nature, it is a common thing to take sides against nature. Poisons are liberally administered under the name of medicines—such as "tonics" surcharged with bad liquor, mercury, etc., etc. Reject all these so-called remedies unless you wish to commit medicinal suicide. Resort promptly to Dr. Walker's California Vinegar Bitters, a healthful tonic, a moderate aperient, a potent anti-bilious medicine, an excellent nervine, and as free from alcohol, and everything pernicious, as the summer rain. Vinegar Bitters assist, and do not oppose nature.

BIG INVENTION.—Lloyd, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of American Continent—showing from ocean to ocean—on one entire sheet of bank note paper, 40x50 inches large, on a lightning press, and colored, sized and varnished for the wall so as to stand washing, and mailing anywhere in the world for 25 cents, or unvarnished for 10 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, &c. This map should be in every house. Send 25 cents to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail.

THE DIAMOND COTTON PLANTER, CHOPPER AND CULTIVATOR.—We are pleased to see that this valuable implement, advertised in our columns and extensively introduced last year, is now *sold under a guarantee* to give satisfaction. An excellent corn planter attachment has been added to it, and it has been greatly improved since last season. See advertisement elsewhere.

The attention of parties wanting Cane Seed, is called to the advertisement of the Blymyer Manufacturing Company, in another column.

SPECIAL NOTICES.

Houston District Conference.—The first District Conference of the Houston District, Texas, Conference, will be held at Houston, begining April 8th, 1875. 4 2t W. L. MOLLOY, P. E.

Appointments First Round for Jackson District (Miss.) Conference.—

March	6 and 7,	Jackson
"	8,	Jackson Circuit
"	13—14,	Canton, and Circuit
"	20—21,	Vicksburg, and Circuit
"	22,	Edwards
"	27—28,	Boltons
April	3—4,	Clinton
"	8,	Brandon
"	10—11,	Evergreen Circuit
"	17—18,	Forst and Morton
"	20,	Lake and Lawrence
"	24—25,	Crystal Springs
May	1—2,	Hazlehurst Circuit
"	8—9,	New Hope Circuit
"	15—16,	Union Circuit
"	22—23,	Georgetown Circuit
"	29—30,	Burlington Circuit
June	5—6,	Fayotte, Port Gibson
"	12—13,	Natchez

4tf JAS. G. JOHNSON, P. E.

Now and then a happy hit sends a man high up the scale of fortune and favor. The blow must be well aimed and skillfully struck however. Dr. Kress, an old German physician, made such a timely hit when he discovered the combination that made *Kress' Fever Tonic*, the most certain Ague cure ever used. It is a specific for fevers, because it destroys the fever producing germs that enter the system; it drives the disease away. Containing neither Arsenic, Strychnine nor any other poisonous ingredient, no hurtful effects follow its use. Box of Liver Pills free with every bottle

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☞The following is a price list of books in more common use:

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Clarke's Commentary.—A critical exposition of the entire Bible; specially adapted to ministers and should have a place in every Methodist preacher's library. Six large volumes in leather. Price $24 00.
Wheadon's Commentary.—A comprehensive, practical work, designed for popular use, and should be in the hands of every S. S. worker and minister.
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On Matthew and Mark (12 mo.).. $1 75
" Luke and John (12 mo.)...... 1 75
" Acts and Romans (12 mo.).... 1 75
" Joshua to II Samuel (12 mo.). 2 50
Wesley's Notes on the New Testament.—In Pearl Type, new edition (12 mo.) $1 75.

CONFERENCE TEXT BOOKS.
Christian Theology.—A concise, comprehensive and systematic view of the *evidences, doctrines, morals and institutions* of christianity; by Samuel Wakefield, D. D. Price $3 50.
Compendium of Methodism.—Embracing the history and present condition of its various branches in all countries, with a defense of its doctrines and government; by Rev. J. Porter, D.D. Price $1 75.
Christian Perfection.—A plain account of; by Rev. John Wesley. Price 45 cents.
Ruter's Church History.—A concise record of the christian church from its establishment to the present time. One volume, 446 pages. Price $2 50.
Kidder's Homiletics.—Designed to illustrate the true theory of preaching the gospel. Price $1 75.
Hibbard on Baptism.—Its subject, mode, obligation, import and relative order. Price $1 75.
Nast's Introduction.—Treating of the genuineness, authenticity, historic verity and inspiration of the gospel records. Price $1 75.
Morris' Sermons.—12 mo. Price $1 50.

MISCELLANEOUS BOOKS.
Bible Manners and Customs.—A handbook beautifully illustrated and very useful; by Rev. James M. Freeman. Price $2 50.
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Christian Theology.—By Dr. Adam Clarke. Selected from his published and unpublished writings and systematically arranged. Price $1 25.
Wesleyan Theology.—Selected from the writings and sermons of Rev. John Wesley. Revised and enlarged. Price 90 cts.
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Instead of devoting a column to the merit, of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest in saying, that when this plant is properly prepared, we *know* that it POSITIVELY CURES CONSUMPTION, and will break up a fresh cold in twenty-four hours.

Liverpool, Beach Meadows, Queens Co., Nova Scotia, Aug. 27, 1874.
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I have tried so much that I have lost all confidence in Patent Medicines, and would not have sent for your remedy, only I saw in your testimonials that of Robt. Cox, in the case of Findley Barker, with whom I am personally acquainted, and know that Mr. Barker *was cured of Consumption*, and is now well and hearty. I am also acquainted with Robert Cox, and feel that Cannabis ought to do as much for me as it did for Barker.
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The World Is What We Make It.

I've seen some people in this life
Who always are repining,
Who never, never yet could see
The storm-cloud's silver lining.

There always something is amiss,
From sunrise to its setting;
That God's hand made their map of life,
They seem the while forgetting.

And I have seen a blessed sight
To sin-beclouded vision,
Some people who, where'er they be,
Make earth seem an Elysian.

They always see the brightest side—
The direful shadows never—
And keep the flower of hope in bloom
Within their hearts forever.

The one can make the sunniest day
Seem wondrous sad and dreary;
The other smiles the clouds away,
And makes a dark day cheery.

This life of ours is, after all,
About as we shall make it.
If we can banish grief and care,
Let's haste to undertake it.

—*From the Annual of Phrenology and Physiognomy.*

House and Farm.

To Keep Plows From Rust.

"A boy of fourteen," or any other person, does wrong to allow his plows to become so rusty that great labor is required to scour them. There is no help for it in that case but to scour with a piece of brick and sand and water, until the mould board is bright. But if, when the plow is done with, the mould board is covered with thick lime wash, or a good coating of tallow, and put into a dry place under cover, there will be no need to spend a whole day in scouring it when it is wanted for use again.

CLEAN SEED.—The tillers of the soil may greatly increase the amount of their crops by using clean seed and keeping the land free from weeds. This is particularly the case with wheat. It is nothing uncommon, for farmers have eight or ten acres of wheat to have mixed with it ten or fifteen bushels of cockle and chess. It is believed that 200 bushels of cockle and chess is a small amount to set down against the town where the writer resides, per year. Allowing that other towns in the country raise the same amount each, it would give us about 4,000 bushels in the State country. Allowing fifty wheat counties in the State and we should have 200,000 bushels. Now suppose that only ten times as much wheat is grown in the United States, equally foul, and we have 2,000,000 bushels. Every plant of cockle or chess occupied as much ground and drew as much fertility from the soil as a wheat plant would; hence it is plain that by clean culture we can increase our wheat crop largely. Cockle and chess are nothing but weeds, and like all other weeds, they are hardy, withstanding unusual heat and winter's cold.

Sayings and Doings.

METHOD.—The habit of Method is essential to all who have much work to do if they would get through it easily and with economy of time. Fuller, the old divine, says to those who would remember what they read: "Marshal thy notions into a handsome method. One will carry twice more weight trussed and packed up in bundles than when it lies untowardly flapping and hanging about his shoulders." Cecil, who was a prodigious worker, has a similar hint: "Method," he says, "is like packing things in a box; a good packer will get in half as much again as a bad one." The biographer of Noah Webster tells us that "method was the presiding principle of his life;" and it is evident that without it he never could have got through with the task of compiling his great dictionary. Coleridge, though himself one of the most immethodical of men, yet thought so highly of method that he wrote a treatise on it. It is said that Whitefield could not go to sleep at night, if after retiring he remembered that his gloves and riding whip were not in their usual place, where he could lay his hand on them in the dark. Napoleon, by the minuteness of his knowledge of historic dates, was an eminently systematic man. He used to say that his knowledge was all deposited in drawers, and he had only to open a particular drawer, and all he had learned on a subject was ready to his hand.—*Golden Hours.*

GOOD MORNING.—Don't forget to say "good morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers—and say it cheerfully and with a smile; it will do you good, and do your friends good. There's a kind of inspiration in every "good morning," heartily and smilingly spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and a prophecy of a good day to come after it. And if this be true of the "good morning," it is also of all kind, [illegible] greetings; they cheer the [illegible], rest the tired one, and [illegible] make the wheels of [illegible] more smoothly. Be liberal with [illegible], and let no morning [illegible] dark and gloomy it [illegible] you do not help at least [illegible] smiles and cheer- [illegible]

Christ, and everything in Him and with Him, is an incomprehensible mystery; fail but to explore it, and thou art a fool; but believe what is revealed to thee of it, and it is enough for thy salvation.

—If you can't be a great river, bearing great vessels of blessings to the world, you can be a little spring by the dusty wayside of life, singing merrily all day and all night, and giving a cup of cold water to every weary, thirsty one who passes by.

To become a believer is not the result of a fit of enthusiasm, as if the wind were to blow upon a person and he straightway become perfect; but we must hear learn, pray, read, inquire, until we are transformed from one degree of conviction to another.

A Wrong Custom Corrected.

It is quite generally the custom to take strong liver stimulants for the cure of liver complaint, and both the mineral and vegetable kingdoms have been diligently searched to procure the most drastic and poisonous purgatives, in order to produce a powerful effect upon the liver, and arouse the lagging and enfeebled organ. This system of treatment is on the same principle as that of giving a weak and debilitated man large portions of brandy to enable him to do a certain amount of work. When the stimulant is withheld, the organ, like the system, gradually relapses into a more torpid or sluggish and weakened condition than before. What then is wanted? Medicines, which, while they cause the bile to flow freely from the liver, as that organ is toned into action, will not overwork and thus debilitate it, but will, when their use is discontinued, leave the liver strengthened and healthy. Such remedies are found in Dr. Pierce's Golden Medical Discovery and Purgative Pellets.

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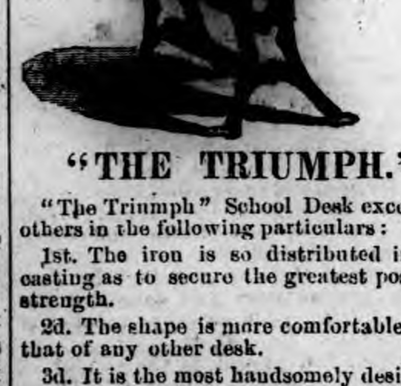

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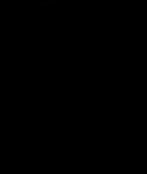

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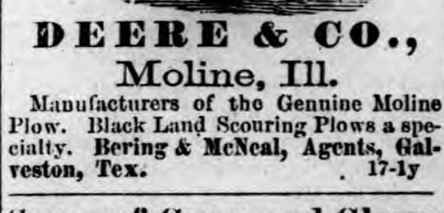

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ADVERTISING.

The S[illegible] is the official organ of the Southwestern Conference of the Methodist Episcopal Church, and circulates in every part of Louisiana, Mississippi and Texas. In these three States are over 300 [illegible] preachers who will act as agents for this paper, representing a church membership of over 60,000.

TERMS furnished on application.

[illegible] all communications to Rev. J. C. HARTZELL, Lock Box "B," New Orleans, La.

Poetry.

[For the Southwestern.]

Every Day.

Give me the heart that is honest and true
Every day;
Hands that are finding some good thing to do,
Every day;
Feet that are walking the heavenly way,
Choosing the sunniest path if they may,
Faithfully treading wherever is right,
Reaching, by faith, what is dim to the sight,
Every day.

Give me the eye that is lighted by love,
Every day;
Borrowing light from the fountain above,
Every day.
Lips which are true to the soul they express,
[illegible] in anger, and hasty to bless,—
[illegible] by the grace which another may feel,
Glad to speak words that some sorrow will heal,
Every day.

Give me a soul which above all disguise,
Every day,
Gleaneth a harvest of thoughts as they rise
Every day;
True in its labor and calm in its rest,
Fearless in danger, enduring the best
Sorrows so crushing that weak ones would fall,
Finding some good in the midst of them all,
Every day.

Give me the life which is richer by faith,
Every day;
Give me the hope that is fearless of death,
Every day;
Work that will show when 'tis faithfully done;
Strength for the duties of life, every one;
Trust which can wait for the good I [illegible];
Wisdom to read of Thy truth more and more,
Every day.

R. W. Brainard.

Bishop Haven's Appeal

Bishop Haven has given in the New-York [illegible] a stirring appeal [illegible] the Freedmen's Aid Society. We quote his words on two points [illegible] the work of educating the Freedmen [illegible] largely with the Methodist Episcopal Church, and [illegible] our schools for them [illegible] supported:

First, [illegible] church of our name or order that is doing anything [illegible] in the education of [illegible] [illegible]

and their instruction in the theological department, which is the chief department in all their schools, is such, both in doctrine and in church forms, as we should not wish inculcated in our students and preachers.

The Presbyterians are doing very little, though they are doing it well. But their lines and ours scarcely touch. The Congregationalists have spent the most money, and had the largest results, educationally, of any body in the South; yet how slight is their hold on the churches may be seen from the fact that they have just held their first Central South Conference, and this contained about thirty ministers; how many of these were teachers, and how many native colored preachers, I do not know. With all their admirable zeal and liberality, they have as yet scarcely touched the church in the South.

How different is our history! It is not ten years yet since the battle-flag was furled; not twelve years since our teachers began to penetrate the subdued edges of this great territory. It was in the winter of 1863 that Rev. Mansfield French carried the first colony of teachers to Beaufort, South Carolina. In this decade what hath God wrought! We have schools established in every Southern State, except Arkansas and Kentucky. Some of them are well, and have been long established. In 1866 I visited, in Nashville, the first, I think, that was founded through the efforts of Bishop Clark. It was then conducted in an old gun factory. The pupils were dressed in rags, and linsey-woolsey frocks, and plantation shoes. Not a respectable dress was on any one of them. They came in as they had come out of the house of bondage.

To-day you can see in the Tennesseeans, singing through the land, the wonderful change. Could you visit the grounds of that college, the Tennessee Central, and see the four fine brick buildings upon it, one of them towering so as to be visible through all that section of the city and the surrounding country, you, too, would tearfully and gladly exclaim, "What hath God wrought!" Could you visit the [illegible], see [illegible] its recitations, note the dress and manners of its students, listen to its music, behold it in its sports and in its social meetings, you would still more rejoice and be exceeding glad. If you went into the conference you would see its influence. One of its secretaries and presiding elders is a young man of modest and intelligent bearing, who came out of slavery as ignorant as any of its victims. He entered this school, and abode here for several years. Now, clothed and in his right mind, he sits among the princes of his Israel, respected by every member, whatever his former prejudices and training.

The same is true of the conferences of Georgia, Alabama, Mississippi, Louisiana, and Texas, as well as those on the South Atlantic coast. I have visited all these States, and nearly all our schools, and I can affirm that I have never seen better improvement in any schools in the North than I have witnessed here. Some of them are marvels of skill and success. Prof. Manly's school in Richmond is unsurpassed South or North. Others follow hard after, and in some points excel him; for his education is more limited in its range than some other institutions, being confined to normal instructions, in which training he is without a superior.

These schools feed our church, and are fed by it. Without them we could not push and advance our work. With them we leaven every conference and community. If you wish to help Methodist education among these our brethren in the South, you must help support our Methodist schools.

Second. These schools cannot yet pay their current expenses without outside help. Leaving out the erection of buildings and furnishing of apparatus of the cheaper and only absolutely necessary kind, they cannot pay the salaries of the teachers. If they pay the board bill they do well, and this board is at the remarkably low figure of ten dollars a month. You must remember these youths came into freedom almost as naked as they came into the world—some of them, who are now clothed and comely youth, absolutely as naked; for most of our scholars who are now only fifteen and twenty years old, under the horrible degradations of that system, were then running naked about the huts of the quarters where their mothers, and sometimes their fathers, herded. They have had few opportunities since to make a livelihood, and none to lay up money to go to school. Their fathers were more beggared than themselves, for they had age added to penury. Your fathers helped you get the only education you ever had; these cannot do so. The young men and women have to help themselves. If, under these circumstances, they can by any means pay their board, they do well.

[illegible]

Harper's Weekly contains a capital article on the question of color in the New Orleans school, from the pen of Eugene Lawrence, showing how the act of driving colored children away from the school, was in violation of every principle of justice. The following merited compliment is paid Hon. W. G. Brown, the State Superintendent of Public Instruction in Louisiana:

"Hon. William G. Brown, is a colored man of unusual attainments, energy, and refinement. He was born in the British West Indies, where the strife of races has long ceased, and was carefully educated in an English school. Afterward he emigrated to New Orleans, became a public teacher, was then an editor, and next, in 1872, was elected to his present office. Before his election, his opponents were accustomed to represent him as "an ignorant, brutal plantation negro." Since he became State Superintendent the public has discovered, and even some of his former defamers admit, that he is admirably fitted for his difficult position. Fearless, impartial, intelligent, he has given a new impulse to public education in Louisiana, and has been particularly useful in advancing the intellectual welfare of his own race."

Mr. Lawrence very truly says:

Nowhere, indeed, would it be so difficult, so invidious, to establish a government founded upon a distinction of color as in New Orleans. Here all shades and tints are blended in harmonious confusion. The dark bronze of the creole inhabitants, the descendants of French and Spanish blood, is sometimes of a deeper shade than the traits of the negro descent. Of these there are every degree and every hue. Even the pure Caucasian, white and red from the misty climate of England, grows tawny and atrabilious beneath the sun, the habits, and the dissipations of New Orleans; and there are persons of negro descent apparently so purely white as to surpass in this particular the emigrants from New York and Connecticut. Color has never, in fact, been a badge of division at New Orleans. There are families of African descent of great respectability and wealth, and some of the most valuable citizens have been of that just now unlucky race.

How God Works.

The *Methodist Advocate* gives an interesting account of the late session of the North Carolina conference. We quote the following:

The session six years since was held in a very plain, unfinished and temporary structure, used as a church. Dr. Rust was there, and on Sabbath morning crossed the street to attend the Sabbath-school of the M. E. Church South. The superintendent of the school received the Doctor like a gentleman, and invited him to speak to the children, but before the time to do so arrived, the pastor of the church came upon the scene, and, with that contemptible littleness in which many of the Southern Methodist preachers excel all other men under the sun, elbowed the Doctor out. This discourtesy was the more palpable from the fact that the preacher had been educated in the North, at the Wesleyan University in Middletown, where Dr. Rust graduated, and the two had a pleasant chat over mutual friends and common memories. Nevertheless, after this conversation, this ecclesiastical squirt demonstrated his lack both of good sense and of good breeding by his treatment of Dr. Rust. Toward the M. E. Church he betrayed the most extreme bitterness and hatred, and among other foolish and wicked things, said that if he had a thousand sons he would swear them all on the altar to hate Northern Methodists as Hamilcar did Hannibal to hate the Romans. What a specimen of piety! Six years have passed, and that church in Camden has been steadily declining. How could it prosper under such leadership? Two years ago the society proposed to build a new house, and sold the one where the above incident occurred to our people, and in that house, repaired and newly painted outside and in, this year our conference was held! and Dr. Rust was perfectly at home where he had been so meanly snubbed by an old schoolmate on his former visit. The Southern brethren have not built their new church, but are worshipping in a temporary affair, smaller and less inviting than that occupied by us six years ago. When they will be able to build, no one can tell. When they try to do right and act in a Christian way, we shall rejoice in their prosperity. But Solomon says, "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Some of their preachers seem to be of that sort; of many of their people, however, we hope better things. The success of our church is largely due to the faithfulness and ability of brother Pinckney, the pastor for the past three years, at this place. The classical allusion of this irate preacher was most unhappy for his side. Hannibal kept his oath, but after a life of incessant strife against Rome, having been defeated time and again, he at last died of poison, administered by his own hand to avoid being taken by his conquerors, and not long after, his city, Carthage, fell under the Roman power. Did his anger inspire him to prophesy?

The love-feast on Sabbath morning was wonderful for the manifestation of divine power. During the speaking, Rev. J. B. Middleton, a young man of superior talent, brother of Abram Middleton, one of the presiding elders of the conference, and a member of the last General Conference, arose and began to relate his experience in the graceful language which he so easily commands, thanking God for his kindness, especially in giving him pious parents, who, though they had not property or position in society which they could bestow upon him, daring not even to call themselves their own, yet they had given him that which was better, viz., pious instruction and a Christian example. Turning to his father who was present, and is an aged and honored member of the Conference, and expressing to him his gratitude, while fast-flowing tears added emphasis to his beautiful words, the father was so overcome that, being unable to restrain himself, he rushed across the house, threw his arms around his son, praising God for the blessings he had given them, and at last, in the intensity of his feelings, he was able only to exclaim, "My baby! My baby!" The congregation was melted to tears by the scene. To us the incident was full of suggestion. The venerable father had lived to see his slave boy free, elevated to the dignity of a true manhood, honored with a seat in the General Conference of the Old Mother Church, beloved by all of his brethren, and to hear him narrate his Christian experience under these circumstances with a diction creditable to the most cultivated of speakers. "What hath God wrought!" What a contrast between this outburst of Christian joy in the union of father and son as ministers of Jesus and the heart-rending cry of David over the fall of Absalom, or the agonies of sale day, when children were torn from parents amid wails of despair! What a meeting will that be when parents and children greet each other on the shores of heaven freed from the slavery of sin and Satan! Who can describe the partings forever and ever in that day? We can but say, thank God these are *men*! Truly, they belong to themselves and to each other in the highest sense and most endearing relations; and above this, they are Christ's, therefore they can not be slaves. The crime of Judas, in selling the Master, was less heinous than that of robbing parents of their children for the market. The Lord be praised that all are now united in a common manhood!

The Law of Recognition.

The *Ladies Repository* for March is on hand, filled with a literary treasure, rich and rare. Bishop Foster gives the first of a series of papers on "The Doctrine of Recognition." Assuming the immortality of the soul, he proposes to discuss the question, "Do souls, in the realm beyond death, meet and recognize those with whom they were associated in this earthly life?" he says, "I believe, therefore I write." In this first paper the scriptural argument is given, and the conclusion is as follows, but I need not extend: These texts establish all that we claim now; that souls will be gathered together in the same place, constituting an assemblage and society, taking part in the same religious rights, joining their voices and uniting their hearts in the same strains and sentiments of worship. These, and kindred scriptures, have inspired the whole church of Christ, along all the Christian ages, with the idea of heaven as the final home, where all the redeemed family will abide forever. Whatever diversities have existed on other subjects on this, there has been scarcely any disagreement. Living and dying, this hope has cheered all believers. There can be no question as to its scriptural authority. Here we rest it.

The most brilliant fortunes are never worth the littleness often required to obtain them.

—Rev. T. M. Eddy not long ago remarked; "There's value in close stowage. Carbon makes the diamond and lump of coal. But in the one it is packed—hence crystalized—hence sparkling. In the other it is spread out. Coal is good; diamond is better." Crystals are the products of time. So compact, flashing lesson expositions are the result of long study and quiet thought. The teacher who gives a half-hour only to his lesson instead of delighting his class with the worth and brilliancy of his illustrations will find that his carbon is all coal and leaves a very black mark indeed.

Notes of Progress.

—King Kalakaua, while at the East, ordered six hundred cases of school slates.

—Prof. Tyndall has invented a head-covering for firemen, by which a man can remain half an hour fighting fire where without it he could not stay a moment.

—A magnificent bridge costing $2,000,000 to to be built across the Ohio at Cincinnati. One span will measure 519 feet, the longest single span in the world.

—The Queen of Madagascar proclaimed Oct. 2, 1874, the liberation of all slaves imported into her kingdom since the treaty of 1865 with Great Britain for the suppression of the traffic.

—The temperance movement has reached China. In Nagasaki there is published the "China and Japan Temperance Record." It is filled with interesting matters pertaining to Temperance matters in the East.

—Bishop Haven preached in Lloyd street Methodist Episcopal Church in Atlanta, Ga., a few Sabbaths since to an audience composed of both white and colored people. The color line was forgotten for once.

—The law compelling children to attend school is working well in New Hampshire. The number of children not attending school has been diminished from 4,602 in 1872 to 3,680 in 1873, and 2,592 in 1874, a total of 44 per cent.

—"Remember the Sabbath day to keep it holy." So much opposition was excited in Melbourne, Australia, by a movement to secure the opening of the museum, Public Gallery and Public Gardens on the Sabbath that its promoters have relinquished it.

—The great Hoosac tunnel is completed, and a train of cars has passed through it, six miles under the Hoosac mountains in Massachusetts. It is proposed to tunnel the English channel, and thus connect England and France. The distance is twenty miles.

—Women are more and more taking their proper sphere in the Church, as her capacity and qualifications prepare her to do so. Bishop Littlejohn of Long Island has within two years admitted twelve ladies to the order of deaconesses. Widows and unmarried ladies are expected to devote three years to the work if not their entire lives.

—Last December a telegram was sent from New York to London, and an answer received in thirty minutes, actual time. The distance traversed was as follows: from New York to Heart's Content, N. F., 1300 miles; cable, 2000; Valentia to London, 300 miles. Each of the telegrams, therefore traveled 3,600 miles and passed through the hands of eighteen persons.

—The Chinese government has issued a proclamation giving instructions to the magistrates to arrest and severely punish the persons who participated in the riot Nov. 1, in which christian missionaries were assassinated, and their premises destroyed. A sum of $200 was paid as indemnity to the missionaries. The proclamation says: "The English Missionary Meadows and others have come to Hoo-Chow to preach, offending against the laws in no respect, but simply exhorting men to be good; the gentry and people of the place, if they have any difference with these men, ought simply to apply to the Authorities of a settlement, and should not collect in crowds and commit wronful acts."

—At the fourteenth annual meeting of the Methodist Mission of Foo-Chow, six elders, six deacons, sixteen preachers were present, and thirty-one preachers on trial were present. The deeds of eleven chapels, all paid for and deeded according to the form of the Methodist discipline, were presented. The natives propose this year to support two presiding elders, one elder and one deacon. Two lady missionaries were present, and resolutions were passed instructing the preachers to secure pledges from the women to stop the practice of binding the feet of their girls. A church paper was started. Two hundred and eight communed at the Lord's Table. Not only is John Wesley's religious faith accepted but his sanitary doctrine that "cleanliness is next to Godliness" is believed. It is a Chinese superstition that the fox causes sickness and pestilence. At an anti-superstition meeting Li Yu Mi spoke and showed that the demons which caused so much sickness in the summer were dirt and bad air, and this was his remedy: "Use the broom! Clean the dirt out of your houses! Keep the cats and dogs, and chickens and pigs outside where they belong! Wash your whole bodies frequently with warm water! Poke some holes in your close houses; put in windows, and let in the fresh air of heaven! Do this and you will not only be for ever rid of the fox demon, but you will get rid of the itch at the same time!"

Gems of Thought.

Just As We Make It.

We must not hope to be mowers,
And to gather the ripe, gold ears,
Until we have first been sowers,
And watered the ground with tears.

It is not just as we take it—
This mystical world of ours;
Life's field returns as we make it,
A harvest of thorns or flowers.

Men think highly of those who rise rapidly in the world: whereas nothing rises quicker than dust, straw and feathers.

He who is false to present duty, breaks a thread in the loom, and will see the defect when the weaving of a life time is unrolled.

A week filled up with selfishness, and the Sabbath stuffed full of religious exercises will make a good Pharisee but a poor Christian.

"Good manners," says Swift, "is the art of making those easy with whom we converse; whoever makes the fewest persons uneasy is the best bred man in the company."

The world is a looking glass, and gives back every man the reflection of his own face. Frown at it, and it will turn and look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.

A wife's greatest joy and pride is a good husband and a troop of blooming children, whose happiness she promotes, and in whose heart she rules supreme. Her life is a life of constant hope and constant joy.

There is a spurious Christianity, which affects lofty piety, discourses much of its spirituality, keeps telling of its inward experiences, but goes no further. It meditates, but does nothing; prays, but obeys not; preaches to others, but is itself without performance. Fine sentiments are well, but will not compare with good deeds. True religion is marked by good fruits.

The eagle sees the eaglets nestling, blinking and dozing, and she wishes them to fly. Arise, says she—but they refuse. She then stirs up the nest—shakes it; turns out the inside separates, scatters the parts. That is, she either destroys the nest, or makes it so uncomfortable that the young ones move out upon the neighboring boughs, where they are in a posture for fight. God does the same with us—he stirs up our nest.

Christ expects of us fruit. Our fruit should be of a good quality, and there should be an abundance of it. This is no hardship. The whole round of duties are but healthful processes. Suppose a tree should say, I like ripe fruit, but I do not like this leafing and blossoming, this maturing and ripening. Every one would say, "How foolish for a tree to talk thus." Leaves and twigs and buds and blossoms, are but a preparation for ripe apples. Duties, trials, hardships, responsibilities, are but preparative and disciplinary. They ripen and mellow us. These in the present may not be joyous, but grievous; yet afterward they yield the peaceable fruits of righteousness to them that are exercised thereby. Winter, spring, and summer, all lead on to autumn. Be patient, bear fruit. You have nothing else to do.

A stream will run dry, unless it be constantly fed. We stand by the river-side and watch it flow on and on, and we marvel that the broad and deep channel does not run dry. We explore its tributaries. Into every river there flow creeks, into every creek the brooks are emptying, each brook has its rivulets, and each rivulet has its own little spring. These all, river and creek and brook and rivulet and spring, empty themselves into the great ocean. The rivers lose nothing; all comes back to them again. The vapors rise from the ocean, and are borne over the land. They come in the breath of morning, in the zephyr of evening, in the rushing wind, in the driving tempest. Morning, evening, by day, by night, in summer, in winter, by the south wind, by the north wind, from the East, from the West, the vapors come. The dew distills, the rain falls, the hoar-frost drops his crystal, the snow throws his flakes, and river, brook and rivulet, all are fed. It is not the life of giving, but that of withholding, which impoverishes. A large, full, progressive life of faith and love and goodness, can never exhaust itself. It grows richer all the time. It gives to God; but it receives from him, in turn; though feeding, it is constantly fed. To such the dawn of morning, the hush of evening, the darkness of midnight, and the glory of noonday, each is laden with blessings from God. Pain's whisper, sorrow's stroke, affliction's night, death's silence, are His messengers. They take from us, but they bring to us also.

—It is said that in Northern Georgia there are nine counties where there is not a bar-room left.

The Sunday-School.

Prayer for Saturday Evening.

Chafed and worn with worldly care,
Sweetly, Lord, my heart prepare;
Bid this inmost tempest cease;
Jesus, come and whisper peace!
Hush the whirlwind of my will;
With Thyself my spirit fill;
End in calm this busy week,
Let the Sabbath gently break.

Sever, Lord, these earthly ties—
Fain my soul to Thee would rise;
Disentangle me from time,
Lift me to a purer clime;
Let me cast away my load,
Let me now draw near to God.
Gently, loving Jesus, speak;
End in calm this busy week.

—The Methodist discipline makes it the duty of pastors to organize Sunday-schools wherever ten children can be gathered together.

—It is said that if a violin be hung upon the wall and another, tuned in exact accord with it, be played upon, the one upon the wall will vibrate and reproduce the same notes. That illustrates in a peculiarly happy manner the only true way of successful evangelism. First let the teacher get into perfect sympathy and accord with his scholar, and then the joyful notes which Christ's love has begotten in his own soul will be reproduced in the heart of his pupil.

—Bishop Simpson says: "I am satisfied that the day is coming when in our church, and in all the churches of the world, we shall look chiefly to the conversion of childhood, and as a comparatively rare instance to the conversion of mature years. The strength of the church will be put on the great work of bringing the children early to Christ, saving the precious lambs, bending their wills early, impregnating their minds with divine truth from the very beginning, and seeing God's work manifesting itself in them while they are like plants around our table. Then they grow up beautiful Christians, stable Christians, developed Christians, loving Christians."

—In his address at Chautauqua on "The Dynamics of the Sunday-school," Dr. E. O. Haven presented some calculations that are interesting. He brings mathematics to bear in proving that of the two places an attendant upon the Sabbath-school is likely actually to spend more time in it than in the secular schools, and so be under much more obligation to it intellectually as well as morally. He commences with the assertion that less than one-half of the children and youth are on the rolls of our common schools. Of these, the average attendance is less than six months, or, to put it into days, less than 182 days in the year. Supposing these pupils to attend for five successive years—a period much longer than the average—they would be in school only 910 days. If these same scholars be faithful attendants on the Sunday-school from their childhood up to mature years, a very short calculation will show that they will actually be more days in the Sunday-school than in all other schools, and, if the habit be continued, will spend more hours in it than in them. He strengthens his argument of the superior intellectual advantage of the Sabbath-school, by saying that many are instructed in it who are never taught in any other, and closes by the striking remark: "It may be made to accomplish more than all other schools, supported as they are at the cost of thousands of millions of dollars." Such a comparison, it is safe to say, would not not be hastily or carelessly made by the new Chancellor of Syracuse University.

The Lesson Tract.

Dr Vincent announces to the South that the Sunday-school Union of the Methodist Episcopal Church has decided to send the *Lesson Tract* to all our schools in the South, post paid. Presiding elders and pastors are requested to forward to Dr. Vincent 805 Broadway, New York City, the number of Tracts needed each Sunday, and the Postoffice address of the pastor or Superintendent to whom they are to be sent. Each tract is a gem in itself, and every school should be supplied. They will be sent every week.

She got her Dress.

A little six year old girl went into a store where her father was lounging the other day, and, slyly approaching him, said:

"Papa, won't you buy me a new dress?"

"What, buy you a new dress Susy?"

"Yes, papa; won't you?"

"Well, I'll see. I'll speak to your mother about it."

Elongation to an alarming extent rapidly spread over that little countenance, but a thought suddenly struck her, and with a smile she looked up into her father's face and said:

"Well, papa, if you do speak to mamma about it, touch her easy, or she may want the new dress herself."

The father at once saw the point, and the new dress was purchased.

Southwestern.

New Orleans, Mar. 11, 1875.

J. C. HARTZELL, B.D., Editor.

OUR PREMIUM LIST.

GOOD BOOKS GIVEN AWAY.

A Sewing Machine for a Few Days' Work

Read this Column Carefully.

To aid our preachers in the canvass, and [illegible] they need most as Methodist ministers, we have [illegible] premiums, by which *any preacher, by a few days diligent canvassing for the* SOUTHWESTERN, can supply himself with the books named by Bishops Foster and Harris, as the conference text books hereafter, in Louisiana, Mississippi and Texas. Here are the premiums. Read carefully.

Any one sending

Seven Subscribers with Seven Dollars,

will receive, as a gift, a copy of *Bishop Morris' Sermons*, a book worth $1.50, and filled with the best sermons of that great man. *Here is a chance for every preacher to get a new book.* Get seven subscribers, collect the money, send the names and money, and we will send the book by mail.

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Eight Subscribers with Eight Dollars,

will receive, as a gift, either one of the following books, as the person may select: [illegible] *of Methodism*, a valuable book which gives a general view of the doctrines and history of Methodism; or [illegible], a book giving the [illegible], on sermonizing; or, [illegible] *on Baptism*, in which is given a thorough discussion of the subject of baptism, or, *Nast's Introduction*, in which the history, genuineness and authenticity of the New Testament, are treated with [illegible]. Each of these books cost [illegible], and are all standard works. Secure [illegible] subscribers, and send the names with the [illegible] say which you want, and [illegible] will be sent by mail.

Any one sending

Fifteen Subscribers with Fifteen Dollars,

[illegible] either one of the following presents: 1. Any two of the books named [illegible] *Theology*, a large [illegible] and which covers the same ground as Watson's Theological Institutes. No preacher should be without this book in his library. Besides, it extends through the four years course of study adopted by the Southwestern conference, so that all under-graduates, as well as examining committees, must have it. Fifteen new subscribers will secure [illegible] *Church History*, also a conference text book, and costs $2.50; a *Discipline*, [illegible] *Wesley's Plain Account of Christian Perfection*, 45 cts. Secure fifteen subscribers, and send the names and the money, and say which of these three presents you want, and it will be sent to you as a gift.

Any one sending

Twenty-five Subscribers with Twenty-five Dollars,

will receive, as a present, the following [illegible] *Theology*, *Morris' Sermons*, [illegible] *Wesley's Plain Account*. Send twenty-five dollars and names, and these books, worth $8.90, will be sent as a present.

Any one sending

Fifty Subscribers with Fifty Dollars,

[illegible] *Conference Library*, [illegible] books named above, [illegible] worth $15.45, and [illegible] a collection of most valuable [illegible]

[illegible] above premiums, we [illegible]

Magnificent Offer!

A very liberal contract with the Weed Sewing Machine Company will enable us [illegible]

[illegible]

Bishop Foster and the "Independent."

At the late session of the Louisiana Conference of our Church, among other questions discussed, was one involving the relations between our colored and white membership. Bishop Foster spoke and in the course of his remarks said:

On the question of your right to seats in our church, we want you to understand that the General Conference never has undertaken to interfere with internal workings of congregations. It prescribes that the preachers shall have their rights, and that the people shall have theirs. The pews in the churches are the people's. I have been kept out of Methodist Churches many times. The pews were rented by the people. A colored congregation has a right to say, we don't want white people in our churches. White presiding elders have the right to preach in your pulpits, because they are offices appointed to them. The General Church makes no distinction in her laws between her white and colored members. All are the same to her. She goes to all the people to put her arms around them and help them. I come to your city, and in spite of the prejudices of this people, do you all the good I can. In the midst of these prejudices, it is a great thing for me to shake you by the hand, walk with you on the streets, and eat at your tables. It is nothing to me, for I feel we are equals before God. I come to help you and the Church comes to help you. We cannot take you into the parlors of this city, nor influence all the public sentiment of the place. By patience and diligence on your part, and the help of your friends all proper blessings now kept from you will be yours.

The above was reported in the SOUTHWESTERN by the Secretary of Conference.

The New York *Independent* of Feb. 18, quotes parts of the above and makes it the occasion of a long editorial, in which we have an exhibition of editorial spite work, of the very meanest type. All discussions which have to do with the sin of race caste with an honest view of ridding our churches and nation of it, are to be commended. But the editorial referred to, was so manifestly prompted by unworthy motives that whatever of truth it contains must be considered as no part of the author's real sentiments. There was a time when the words of the *Independent* were accepted as the conscientious views of sincere men. That time is past. The Congregational Church years ago rejected it as its representative organ, and its influence has steadily gone more and more against the religion of Christ, in its practical application to the great questions of the day. When the Civil Rights bill was before Congress the influence of the *Independent* was thrown *against it*. And especially because it proposed at first to include public schools. And yet here is this enemy of the Civil Rights bill, wonderfully indignant because by quoting portions of a Bishop's address on the color question, he can, he thinks, make a point against him and his church. Now that the Civil Rights bill is a law in spite of the *Independent* and its allies, it is poor taste to even criticise in a gentlemanly way, those who conscientiously and prayerfully are struggling with one of our chief national sins.

The animus of the *Independent's* tirade is seen by the intensely personal character of its remarks. Bishop Foster is addressed simply as "Randolph S. Foster," as if he were a criminal of the worst degree, unworthy of any title by which he could be suspected of being a gentleman. Bishop Foster is a gentleman by birth and by education, and few men has more thoroughly, for years, commanded the respect of the great Church to which he belongs, for his conscientious devotion to the truth, for his pure christian life, and for his intellectual power. This effort of the *Independent* so far as it regards Bishop Foster personally, is simply contemptible. It lacks the first principles of honesty and fairness. After speaking of the prejudices and difficulties surrounding the colored people and their friends, the Bishop said: "I come to your city and in spite of the prejudices of this (Southern) people, do you all the good I can. In the midst of these prejudices, it is a great thing for me to take you by the hand, walk with you on the streets, and eat at your tables. *It is nothing to me, for I feel we are equals before God.*" It did not suit the purpose of Bishop Foster's critic to quote this.

As to the right of a congregation, white or black, to exclude from their homes on account of color, we can not accept the Bishop's opinion. It may be, so on strictly legal grounds, but this, we doubt, only in [illegible] individual pew holder [illegible] control over his rented [illegible] At any rate it was in this [illegible] Bishop Foster spoke [illegible] we can not accept it

and would not hesitate to denounce its application in any case, where an effort was made to separate God's children on the basis of either, intellectual, social or race caste, still as between Bishop Foster and the *Independent*, the one is a gentleman stating what he may conscientiously believed to be true, and the other is a time server, fighting the Civil Rights bill to-day and thus striking the the colored people; and to-morrow putting the worst possible construction upon any difference of opinion, which may exist between those who devote their lives and best talents to the elevation of that people.

Evidently the *Independent* is ignorant of our church and her work in the South. The Methodist Episcopal Church is the only church in America, that is really grappling with the question of race caste. The African Methodist Churches and the Colored Methodist Church of America can only work among colored people and in no way meet the issue. Just so with the Southern Methodist Church, having stripped herself of her colored membership, she dodges the question. Of these churches each devotes itself to its particular class, and so far as the question of race caste is concerned, they are not grappling with it. As to the other connectional churches, they have no strength among the colored people. If we look now at the denominations whose churches are independent, we see there has been no attempt to solve the problem. The few struggling Congregational churches in the South are thoroughly separate. The Baptist churches are the same. These churches have not even had the question raised among them. The division is as clear cut, and positive in all of them, to-day as in the times of slavery. Will the *Independent* please note these facts, and instead of striking the only church that is doing all in her power to destroy the monster sin of race caste, by grappling with it in her own communion, use its influence to make that sin *at least* a matter of discussion in its own and other churches. The Methodist Episcopal Church has stricken from her discipline by resolution of her General Conference everything referring to colored people as such. Colored men sit in her chief councils, in her annual confererences, and in every way her colored ministers treated as her white ones. Within her fold there are more colored people to-day than in that of any church in America, not excepting the strongest African Church. These people are with us because we wanted them, and in the spirit of Christ carried the gospel to them. The intelligent colored Methodist men of the South not with us now, are coming more and more, to feel that their place is in the old Methodist Church, if they would be where they can do most for their race. This is seen by the number who are coming to us. The late examples are Revels of Mississippi; Dale, Dutch, Hunt, and Lewin in Louisiana; and Cozier and others in Texas.

Step by step, the battle is being fought, and the devil of race caste is being cast out. While other churches are looking on and theorizing and stand ready to criticise us, we are steadily moving on. The white critics call us the "nigger church," and the black critics call us the "aristocratic white church." In the mean time God's seal is on us day by day, that we are more truly than those who criticise us in the matter of this color question, a church of the Lord Jesus Christ. So far as legislation in the General Conference can go, in the Discipline every sign of race caste is purged out. It lingers in annual conferences which are separated on the color line. These are few in number, and will be fewer, because the General Conference has given its judgment against such division, and its advocates are growing less in number among both colored and white brethren. As to our congregations, the question is approaching a settlement on the basis of right. Ames church in this city about which much is said, has colored members who sit with the congregation where they choose. Our colored congregations welcome our white members when they visit their churches. Wherever her authority could reach, the M. E. Church has dealt strongly and squarely, with slavery, and its daughter, race caste—and in the practical workings of her conferences and churches, she is grappling nobly and in advance of her sister churches with this enemy, and Christ is giving her the victory.

—James DePuy, father of Dr. DePuy, of the N. Y. *Advocate*, died Feb. 22d. He was ninety-one years old, and had been in the Methodist Church over fifty years. He fell asleep, sweetly in Jesus.

Another Step Toward "Prohibition."

Some people sneer at the temperance movement as being pharasaical and of but little importance. It is said people always have had ways of getting drunk, and will continue to have, until the end of the world. All efforts to make it otherwise, have failed and wherein is the wisdom in making so much ado about the matter. But the number is increasing who regard the Temperance question as the question of the future in all civilized countries. There is now before Congress a bill providing for the appointment of a commission on the subject of the alchoholic and fermented liquor traffic. It has passed the Senate, and Judge Poland is its champion in the House.

A similar commission was appointed in Canada last August, and has just made its report. The commissioners visited Maine, Massachusetts, Rhode Island, Vermont, Michigan and Ohio. They made thorough inquiry on the following questions relative to prohibitory laws: 1. What are the provisions of the law in force in each state? 2. Is the law enforced, and if not, why? 3. What has been the result in the state of a change from prohibition to license, or *vice versa?* 4. What have been the effects of prohibition upon the social and moral condition of the people? The conclusions reached are thus summed up by the Chicago *Inter-Ocean:*

"Even in those states where prohibition is not enforcee, drinking at bars is becoming increasingly disreputable. In the rural districts in Vermont, Massachusetts and Maine, the law is almost universally enforced; while the great mass of the people in these commonwealths are so strongly in favor of prohibition that a repeal of the law would be impossible. As to the effect of prohibition upon crime, the commissioners find it to have been very marked, though the statistics are by no means perfect on the subject, In Maine the committals to State Prison under prohibition were not more than half what they used to be under license. In Massachusetts the commissioners have taken three years—one of 'free rum,' one of 'prohibition,' and one of 'license.' In the first, the committals to the State Prison were 247; in the second, 128; and in the third, 180 Throughout all these returns, made by persons of the widest experience and the greatest reliability, the testimony is that from two-thirds to three-fourths of all the crime is attributable to drunkeness, and nearly as much of the poverty; while it is added, as the prohibitory liquor-law is enforced, or the reverse, so does crime increase or diminish. In Vineland, with a population of upwards of 10,000, where prohibition is strictly enforced, no one, the commissioners assure us, needs any assistance, and all the help required by the floating poor for seventy days was $4. In a year there has been only 1 indictment, 1 house burnt down; no public debt; taxes, 1 per cent. on the valuation; and for the poor, almost nothing. All, says the official who reports, attributable to the absence of alcohol. In Greeley, Col., with 3,000 inhabitants, similar results are reported.

The disastrous effects growing out of intoxcating liquours being once granted, the commissioners conclude their able report with a consideration of the question whether public opinion is at present so far advanced as to afford a reasonable hope that a prohibitory law, if passed, could be enforced? To this question, they say, very different answers may be returned by very intelligent and very consciencious people. But there can be no doubt of this: the tendencies of the time are all in the direction of total abstinence, and when the great majority are personally and practically opposed to the use of intoxicating liquors as a beverage, 'prohibition' will be enforced.

The Largest Cave in the World.

It is said that the cave of Cacahuamilpa is the largest cave in the world. Several persons who have visited the Mammoth Cave in Kentucky, and that of Cacahuamilpa in Mexico, pronounce the latter the larger. A volcanic mountain with an extinct crater covers this cave. It is not described in guide books or books of travel. It has in fact never been adequately described. Mr. Potter C. Bliss has twice examined and explored it, the last time in February of the present year. Six hundred persons constituted the last exploring party. They were provided with Bengal lights and scientific appliances.

After reaching the level at perhaps 50 feet depth, they proceeded three and three-quarter miles into the interior, The roof was so high—a succession of halls—that rockets often exploded before striking it. Labyrinthine passages leave the main hall in every direction. Stalagmites and stalactites are abundant. Below this cave, at a great depth, are two other immense caves, from each of which issues a branch of a great river, uniting here. These two rivers enter five miles distant at the other side of the mountain, flow parallel, and issue at last together. Vast quantities of bats are the most numerous inhapitants of these caverns.

Read This Carefully.

Our whole purpose in publishing the SOUTHWESTERN is to do good. The enterprise was started after much thought, consultation and prayer. Our work in the Southwest greatly needed an organ, by which the men could be brought more into consultation with each other. Our people needed be made feel that they were one, and belonged to a great and powerful church. They needed to understand better what that church was doing for them. It was essential to the work that the general church should be better informed of our actual condition and wants. No paper published by the church could meet these demands for the Southwest. Hence the starting of the SOUTHWESTERN. God has smiled on the enterprise. In a time of unparrellelled political excitement, and of financial embarrassment, we have gone steadily forward, and every bill has been provided for, and this too, in a year, acknowledged to be specially disastrous to newspaper enterprises. For success to this date, brethren of the Southwest, let us thank God.

But as we say, in pleading with God for ourselves—"past blessings will not suffice"—so now we must remember that past success will not publish this paper a single month. It will require just as much effort to carry the SOUTHWESTERN through 1875, as it did to carry it through 1874. The year begins well. The late conferences in Louisiana, Mississippi, and Texas, without a dissenting voice, heartily endorsed the SOUTHWESTERN, and the presiding elders and pastor, to the number of over three hundred, with one accord, pledged to labor for its circulation among our people.

That pledge has borne fruits, and our subscription list is steadily increasing. But from the first we have had one constant and serious drawback; so many have received the paper without paying for it. Our terms are, cash in advance. But many have from the first sent names, with the remark that the money would be sent in a few days. As a rule, these pledges are not fulfilled. As a result, we sent hundreds of papers last year, for which we received nathing. *We can do this no longer, and hence must either have the money each time with the order, or the preacher must consider himself personally held for the amount, and pay before, or at next conference.*

Read what we say about *Our Premium List*, and you will see how we propose helping you in the canvass.

☞ *Now for a strong, steady, sixty days' work for the* SOUTHWESTERN.

Hon. Wm. Murrell, of Madison, introduced a bill in the Louisiana Legislature to repeal an act of 1874, by which the property on the corner of Camp and Lafayette streets was exempted from taxation. St. Patrick's Hall is located on this property, and we suppose is owned and controlled by some association professing to be benevolent. We trust this move of Mr. Murrell's will be followed by a more general one to inquire into how much property there is in this city exempt from taxation under false pretenses. And when this inquiry is begun in earnest, we have no doubt a long step will be taken in the right direction, toward taxing all property. This country must do this, or quietly await the time when self-preservation will require a sweeping confiscation of church properties as has lately been done in Mexico.

Rev. V. C. Hart, the superintendent of our mission at Kiukiang, while visiting a town in the neighborhood where a chapel had been fitted up, accompanied by two young lay preachers who were to occupy the new station, called upon the magistrate to pay their respects and to secure his protection. His evident unwillingness to receive them emboldened the natives, who finally rushed upon them in an excited mob, and compelled them to escape at the peril of their lives. The natives near the mission premises at Foochow, irritated at the growing interest of the women, raised a mob on a Sunday afternoon, while services were held in the chapel, dispersed the meeting, and attacked the missionary's house. The authorities were appealed to and granted protection.

The *Normal Class* is the name of a new monthly journal, published by our Sunday School Union, and edited by Dr. Vincent. It is not designed to take the place of the *Teachers' Journal*, but to supplement it. It will be devoted to the discussion of all Sunday-school topics; the Publication of Normal Class Outlines; Descriptions of Sunday-schools; Institutes, Conventions, Sunday-school news, etc., etc. The copy before us is a marvel of completeness in every particular. It bears the imprint of the presiding genius at our Sunday-school head quarters. Those who want a permanent library for Sunday-school topics, should subscribe at once. Price, $1.50 a year. Address Nelson & Phillips, 805 Broadway, New York, or Hitchcock and Walden, Cincinnati, Ohio.

Bishop Haven, in the *Western*, referring to the proposition to publish a Hymn-Book of three hundred hymns, since Dr. Warren has discovered that only about that many are in common use, thus ridicules the idea:

"This is a very unsafe kind of generalization. Had he sent out a card asking how many texts had been preached from, in such a length of time, he would have found a yet more remarkable identity. It is probable that one half of the sermons preached are from far less than three hundred verses. Of course when that discovery is made, we shall publish a Bible containing only those.

Here is an item about our church in the South, from the *Holston Methodist*, the Tennessee organ of the Southern Methodist Church. After reading it do as we did—have a hearty laugh:

"In the South is a supple tool of the administration; and the administration once gone, it will probably go with it, so far as Southern territory is concerned. Of coure Northern Methodism will long reign in the North as a power in the land for much good and some evil. But in the South it is, in a great measure, a political movement—an arm of the radical administration, which will be withdrawn as soon as that administration retires to the shades of private life to meditate on the transitory nature of all earthly things."

Our Loyd Street Church in Atlanta, Ga, is in trouble, financially. The pastor, Rev. Wm. B. Osborne, is seeking to raise money enough to lift a debt of $10,000. The property is worth $20,000. The debt is a loan from the Church Extension Society. With what the Extension Society promises to help, Mr. Osborne has raised $6,000. Some of this was given on the pledge that the whole amount should be raised. The balance of $4,000 must be raised. Any who will contribute, will address the pastor at Atlanta, Ga.

The *Illustrated Christian Weekly* in referring to the published circulation of our church periodicals in the proceeding of the late Book Committee meeting says:

"The Methodists believe in printer's ink. By their local and itinerant preachers, bold, earnest, and aggressive, they are carrying the gospel through the length and breadth of the land. By their book and periodicals they are stationing in the homes of the people their able standard writers and thinkers, to be an educating, inspiring power, edifying parents and children, establishing them in the faith in which they have been taught. The Book Concern, and the "Advocate" of the Methodist Church, are two strong sources of power."

Over two thousand dollars an hour, is what Sheridan and Lawrence, Congressmen from Louisiana, cost the United States, for their presence in Congress for *fifteen hours.* The New Orleans *Times* intimates that this little matter was "fixed." Congressman Sypher had his pay already, and why should he not be willing to step aside and let Mr. Sheridan, the contestant for his seat, receive his $16,000 too? Mr. Pinchback had no chance, and why should not Mr. Lawrence be admitted long enough to have the expenses of his winter's campaign in Washington paid? We hope the *Times* is mistaken.

We are pleased to announce that Rev. Dr. Godman, who for years has been President of Baldwin University at Berea, O., has consented to take charge of our Orphans Home. The Doctor will superintend the organization of our school work at that place and take charge of the property interests of the Home.

The London *Standard* says: "Dr. Livingstone's last journals have just made their appearance after a delay which, considering their extent and the difficulty of deciphering them, has been singularly short. Thanks to his faithful attendants, there is reason to believe that not one line of the great traveler's writing has been lost, from the time of his leaving Zanzibar, in the beginning of 1866, to the day when his note-book dropped from his dying hand, in April of last year." The work includes the papers sent home after the explorer's death, and those brought by Mr Stanley. The scientific observations are reserved for another book.

The New York *Methodist* has a lengthy editorial on "Is it War or Peace?" in which a most severe and we think uncalled for attack is made on Dr. Fuller's editorial management of the *Atlanta Advocate.* If the *Methodist* disagrees with our organ in the central South, on any question relating to our Southern work, that is its privilege: but we submit that it is not dignified for the *Methodist* to criticise Dr. Fuller for being too severe in his criticisms of Southern men and measures, and then in the very same article be guilty of a severity we never saw equalled by one editor against another in the same church. We think Dr. Fuller sometimes errs in publishing too much of what our enemies say about us, in the South, and we think his criticisms would at times be stronger if couched in smoother language, but as between him and the New York *Methodist* we stand by our brother at Atlanta. Philosophizing in New York and facing the most complicated and difficult adverse circumstances to be found in our church work anywhere, are quite different things. A Northern man once said to Frederick Douglas that, after all, he did not think that slavery was as bad as represented. Douglas said in substance that if the Northern apologist for slavery was in the hands of an overseer and for some trivial offense was made to writhe under the lash, his mind would very soon change. The milk-and-water policy of the *Methodist* of late on Southern affairs show plainly to those of us who are posted, that the editor ought to travel in the South. Travel we mean not simply as a tourist, but to identify himself with our work, by preaching to our people, and letting himself be published as one of us.

The *Picayune* gives a lengthy article on *The Levees*, a topic of absorbing interest to Louisiana and Mississippi. 1,086,200 cubic yards were ordered by the Levee Commissioners to be made during 1875. About 900,000 of this are completed, and the balance will be completed in a few days. This work has been on the Mississippi, at various points, from the Gulf to Carroll parish, the extreme northeast corner of Louisiana, and at points on the Ouchita and Red Rivers, Bayous De Glaize, and La Fourche, and on the Atchafalaya River. We have no information on the condition of levees built by the State of Mississippi, but the *Picayune* is of the opinion that no overflow need be feared this year, notwithstanding the late heavy floods and rains in the North.

We sometimes hear it remarked by Southern ministers that if the societies and churches from the North would stay out of the South, Southern churches would take charge of educating the colored people. Here are two items which illustrate how much truth there is in this professed love for the colored people in at least two of the leading Southern churches.

The last General Assembly of the Southern Presbyterians took formal action toward raising money for the purpose of evangelistic work among colored people, and here is the result as given by a leading Presbyterian paper:

"After nine years of discussion, the last General Assembly adopted a systematic plan for making our influence felt as a church in the evangelization of our colored fellow-men, who live in our midst, to whom we are greatly indebted for their orderly behavior during all the scenes of trouble we have passed through; who are in great need of instruction, since they are peculiarly exposed through ignorance to the assaults of superstition. There is no doubt of the love of our people for the colored people. The wisdom of the Assembly's plan has not been criticised. The "Colored Evangelistic Fund" was opened on July 1st. We do not remember whether any were acknowledged during August. During September the amount received was six dollars and eighty-three cents!" Then follows a severe rebuke to the church for her negligence.

The next item we take from a Southern Methodist preacher, who writes to the *Northwestern.* He says:

"Dr. Summers, of the Nashville *Advocate*, says he recommended a friend of his to teach a colored school. I doubt not the statement, neither deny that his friend took his advice; but with four years' experience since the war in a Gulf state, I have not

yet known an acquaintance of mine, a native white person, to teach a colored school. Neither have I known a community where I believe a white person would not be socially ostracised if engaged in such vocation."

St. Nicholas has no equal as a magazine for children. We heartily endorse the following from Charles Dudly Warner:

"Never before, I think, has so much literary and artistic talent co-operated in the service of children, and I will not resist the hearty impulse to say to you that you have made the best magazine for children of all ages that I have seen. I do not see how it can be made any better, and if the children don't like it, I think it is time to begin to change the kind of children in this country."

Personal.

—Bishop Haven's new book on Mexico, will soon be issued by Harper's.

—Dr. J. P. Newman and wife, have returned safely to America, after their tour round the world.

—Governor Kellogg has appointed Judge H. B. Steele, of Tensas parish, Assistant Attorney General, of Louisiana.

—Bishop Foster gave a series of lectures in Boston University, last week, and is now presiding over the Lexington Conference at Louisville, Ky.

—Mrs. Dr. L. Hitchcock, of Cincinnati, says the *Western* is steadily convalescing, and her complete restoration to her former health is expected.

—Dr. Whedon is in Florida, and speaks Feb. 20, of Bishop Haven. Dr. Heldrich, Mr. Remington, (of Ilion, N. Y.) and Mrs. Bishop Clarke, being with him.

—Bishop Brown of the African M. E. Church, called on us Tuesday of this week. He is a man of pleasing address, and his visit was a source of pleasure and profit to us.

—Hon. T. Price, a leading and wealthy layman of our church in Philadelphia, spent a few hours with us last week. In company with his daughter, he has been spending some months travelling in the South.

—W. P. Rogers, Esq. agent for Harper Bros., in the Soutwest, recently spent a few days in New Orleans, looking after the interests of his employers. Harper's school books are largely used in our public schools.

—We were pleased to welcome to our office last week Rev. J. A. Lansing of Nashville. He remained in the Crescent city but a few hours. He is greatly interested in all our southern work. Just now he is raising money to build a church for the congregation over which he presides. Bishop Haven, Dr. Curry and others heartily endorse the enterprise.

—Rev. G. Dardis, of this city, has withdrawn from the Methodist Episcopal Church and connected himself with the African Methodist Episcopal Church. Bro. Dardis was first a preacher in the Southern Methodist Church, then in the Baptist, then in ours, and now in the African Church. He will for a few weeks be pastor of St. James Church in this city, but expects [illegible] to transfer North. [illegible] in judgment, but he has [illegible] wishes wherever he may go.

Among our Letters.

H[illegible], Ala.—Rev. J. B. Willis a [illegible] in our school at Huntsville [illegible] March 4, "We are enjoying [illegible] revival, and many [illegible] seeking light and [illegible] prayers." [illegible] Brown [illegible] word [illegible]

[illegible] sends [illegible] says of [illegible] "I like it very [illegible] six more [illegible] Morris' [illegible]

[illegible] W. Rob[illegible] paper, [illegible]

[illegible] Rev. A. J. [illegible] "I am hav[illegible] work [illegible]

BRANDON, MISS. Rev. S. Doby writes Feb. 26th: "I send twelve subscribers to the Advocate. The money I will send in a registered letter. The people like the paper very much. The following sisters in the church gave one dollar for the missionary cause: Mrs. Ann Starling, and Mrs. C. Hunter."

HOUSTON, TEXAS. Rev. P. Douglas, pastor of Second Church, writes Feb. 27th: "I arrived at my appointment on the eleventh of this month, and preached at three o'clock, and at night. At night, eight united on probation, and since then, two more have joined. My first quarterly conference was held the 20th inst. Our presiding elder, Rev. W. L. Molloy, preached a grand sermon, and administered the Lord's Supper. It was a time of joy and benefit to all the people. We are doing all we can for the paper."

Rev. W. V. Tunstall writes from Creswell, Texas, Feb. 24th: Rev. Samuel M. Kingston, presiding elder for this, Trinity District, has just visited my circuit and held quarterly meeting. The weather was inclement, the house bad, and attendance, small. We had, however, a joyous meeting. Brother Kingston is a veteran of sixty-five, a real old Irish gentleman, with a good share of native wit, a fine scholar, and a forcible, practicable preacher. This district was created at the last conference, and embraced some dozen counties in Southeast Texas. It is a portion of the State where but few moral agencies have ever been put in force from any quarter. The people hardly know that the war is over, and it is said that at some precincts they still vote for Jackson. The influence of free schools has rarely been felt in most of these counties. It is Bro. Kingston's intention to thunder the gospel in their hearing, and arouse their latent, moral energies. Our ministers have never visited most of these counties. With the help of Bro. W. L. Molloy, who was then my presiding elder, and a man devoted to the church, I organized this circuit during the last conference year, with six classes, two local preachers, two exhorters and eighty members. I also organized six Sunday-schools, with three hundred scholars, and eighteen teachers. I obtained different donations of Testaments from the American Sunday-school Union, amounting in all to one hundred. I also obtained from the Depository at St. Louis, two hundred Sunday-school books, several hundred cards, one thousand tracts, and five hundred copies of the *Good News*, paying express charges out of my own funds. Since I have been preaching here, there has not been a crime alleged against a single member of any of my congregations, not to say church members. The members of my church own more land and stock, pay more taxes, owe fewer debts, drink less whiskey, chew less tobaco, and get along more quietly with the white people, than the same number of freedmen anywhere else, within the bounds of my knowledge. I urge upon them the importance of bringing up their children free from the current vicious habits and customs, and I think they are making an honest effort to do so. Crops were short here last year, times are hard, and the very severe winter, has thrown serious drawbacks upon all things, spiritual as well as temporal, but the spring seems now to have opened very prosperously, and hope revives. Pray for us.

Literary Notes.

The receipt of all books at the editorial rooms of this paper will be promptly acknowledged, and when read, will receive appropriate notice.

THE SONG SERVICE is a neat little music book published by H. T. Merrill, and for sale by Hitchcock and Walden, Chicago. It contains 138 choice hymns with suitable music, selected from the best. It is intended to, and will, we think, aid in congregational singing by placing a cheap hymn and tune book in the hands of every member of the congregation. The prices range according to the binding, from 20 to 35 cents apiece, and from $13 $30, per hundred.

THE OVERLAND MONTHLY for March. The table contents is more than usually full the present issue, embracing some sixteen articles of a very interesting character. This magizine, more than any other in the country, is making or rather accumulating material for history at a rate than the general reader does not dream of, and for this we honor it; indeed, without its monthly appearance the great West would, in a measure, go unrepresented, while its energy has stimulated those who have been exceedingly neglectful of the vast resources of the Pacific Slope. The table of contents contains a rare feast. $4 a year, John H. Carray & Co. Publishers 309 Washington Street, San Francisco, Cal.

Latest News.

RELIGIOUS.

—Rev. L. H. Wiseman, for many years a prominent Methodist in England, is dead.

—Bishop Cheney makes the statement that the Reformed Episcopal Church now consists of forty ministers and thirty-six original churches.

—The revival in England, under Moody and Sankey, the American evangelists, continues with unabated power. For a week the audiences in Birmingham have averaged from 12,000 to 15,000.

—A $32,000 Presbyterian church was dedicated in this city, corner of Euterpe and Franklin, last Sunday. Rev. Wm. Flinn, pastor, preach in the morning, and Dr. Palmer, at night.

—The Arkansas conference met in Russellville, Ark., Feb. 17, 1875. Bishop Harris, presiding, and T. J. Leak, secretary. The following are the statistics: Members, 4,449; Probationers, 850; Local Preachers, 87; Deaths, 51; Adults baptized, 548; Children baptized, 278; Number of churches, 50; Probable value, $58,205,00; Number of Parsonages, 3½; Probable value, $620,00; Sunday-schools, 59; Officers and Teachers, 359; Scholars, 2,032. Total benevolent collections, $411.11. Raised for building and improving parsonages, $1,025; Indebtedness on churches and parsonages, $20,196; Claims for ministerial support, $15,400; Receipts, $9,014,85.

THE SOUTH.

—Ex-Senator Pease, of Mississippi is now Postmaster at Vicksburg.

—Sherman, Texas, has had a $100,000 fire. Dallas, Tex, has had a $250,000 blaze.

—Delaware is to have special taxes from colored people for their moral improvement and education.

—Galveston has had an extensive fire. Loss about $150,000. Several stores were destroyed.

—New Orleans Custom House gets an appropriation of $75,000. So the work on it will continue.

—The firemen's parade on the 4th of March, in New Orleans, made a brilliant display. Five thousand men were in line.

—Texas has a new law, by which a lien is held on all crops and stock owned by persons to whom advances are made, to secure payment.

—A most terriffic rain storm occurred in Tennessee. Chattanooga was under water, and many miles of railroads swept away. At last accounts the waters had subsided, and the railroads were running again.

—The absence of one Senator in Washington, caused the striking out of the item in the appropriation bill, by which $50,000,000 was to be given toward building levees in Louisiana. The New Orleans *Republican* proposes to publish his name when it is found out who that Senator was. We second the motion.

—The *Republican* pays the following compliment to Gov. Antoine and Speaker Hahn:

"Lieutenant Governor Antoine is admitted by men of both parties to be one of the fairest and most capable presiding officers that ever presided over a Louisiana Senate. He is prompt in decision, courteous in demeanor, and, what is most valuable in a presiding officer, ever ready to give a perfectly clear and correct reason for all points of his ruling.

Speaker Hahn has also succeeded well in keeping a degree of quiet in the House which has not always been attained in previous sessions of that somewhat turbulent body."

GENERAL INTELLIGENCE.

—Colorado is a State.

—The Emperor of China died with the small-pox.

—Another steamer has been wrecked near Australia, eighty lives lost, and a valuable cargo, including 3,000 ounces of gold.

—The Japanese government has appropriated $200,000 to pay the expenses of its participation in the American Centennial exposition.

—It is estimated that there are 60,000 miles of railroad in the United States, representing an actual investment of twenty-five millions of dollars.

—Advices from Buenos Ayres state that tumults had occurred, during which the palace of the Catholic archbishop was sacked, and the houses of the Jesuits fired.

—The past has been one of the severest winters the North has had for many years. Not long since there were 10,000 houses in New York City without water, because their hydrants had frozen up.

—The religious excitement in Mexico is intense. A Protestant Bible reader has been assassinated at Vista Hermosa. The liberal press demand the punishment of the perpetrators of such outrages, hereafter.

—The Eads jetty system is to be applied to the South Pass. The appropriation is $5,250,000. No money will be paid until the work is approved by the United States Engineer's corps. Captain Eads proposes to give a constant depth of thirty feet of water.

They are digging San Marcos up by the roots to get at the treasures buried under it.

The New Orleans University gave an entertainment and festival, Feb. 26, 27, in the University building, that was largely attended, and was a success, financially, and indicated that a healthy tone pervaded the school. Over three hundred people attended, and over one hundred dollars were made above expenses. The building was tastefully decorated with evergreens and flags. The room was entirely too small. The literary exercises consisted of music—instrumental and vocal—declamations, etc. Misses McIntyre, Cottrell, Johnson, Wills, Hornbeck, and Settles, and others among the ladies, acquitted themselves well. J. W. Bowen delivered a Latin oration well. Geo. Wells declaimed an original poem by Prof. Collins, of the institution, on, "The Departure of the Midnight Storm." Both poem and declaimer are a credit to the school. Refreshments were served in the different rooms. Several of our representative men were present, and altogether the entertainment was very creditable. The programme was announced by President Leavitt, and his wife presided at the piano. Upon the latter, we understand, fell the chief responsibility of the affair, and which speaks well for her tact and judgment.

How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

Bishop Morris.

The life of Bishop Morris, by Rev. J. F. Marlay, just issued by our publishing houses, gives a most interesting biography of one, who, for many years, was a leading spirit in the Methodist Episcopal Church. Bishop Janes has prefixed an appreciative introduction, and a steel portrait faces the title page. The work is one which will be indispensable to students of Methodist history, while Christians of all denominations can borrow lessons of encouragement and devotion from the departed patriarch. The book contains 407 pages, and costs $1.75. Order of I. S. Leavitt, corner of Camp and Race, New Orleans.

Obituary.

NEW ORLEANS, Feb. 15, 1875.

The death of Louisa Taylor, the sister of E. J., and J. Hayward, born Eastern Shore, Maryland, D. C., and was brought to this country by her owners on the 19th day of March, 1843. She also brought with her the good old Methodist religion. With that good religion she joined the Gravier Street Church. From there she went with that congregation to Wesley Chapel. She remained there, and was known to be a good member. She was one of the founders of that choir. She stood to her integrity like a soldier, until about a year ago, then afflictions seized her; she became paralized. From that time up, to the first of February, she has not been able to attend her church as often as she desired, on account of being paralized about one year. On Monday night Feb. 1st, she went into the yard with a candle in her hand, and by some means, fell, and caught on fire, not being able to get up, she was severely burnt. When she was taken up and carried in the house, her friends surrounded her, and done what they could for her. She suffered almost the pains of death, but in the midst of the fire she held that strong hold of faith. On Tuesday, she called to her bedside, Rev. Joseph Gould, pastor, and J. Hayward, her brother, and told them not to charge her being burned to any one, or any certain thing, but just say the will of the Lord was done, for she was going to Heaven in a charriot of fire.

J. HAYWARD.

Business Column.

Address all letters to REV. J. C. HARTZELL, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Wherever you can, it is best to send money by Postoffice order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly, and give the name of your Postoffice, county and State.

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Books for All.

Let every preacher read carefully our *Premium List.* No preacher now need be without books. Take hold of the SOUTHWESTERN with a good will, and get up a good list of subscribers, and you do good in two ways: you circulate good reading among the people, and secure just the books you need in your library.

SPECIAL NOTICES.

SPECIAL BULLETIN TO THE SICK.—Be it known that Dr. Walkers Vinegar Biiters relieves every disorder of the digestive organs, restores the appetite, braces the nerves, elevates the depressed spirits, recruits the mental energies, always irritation, regulates the secretions, improves the blood, eminently usefull in all diseases, acute of chronic, contains no alcohol, and may be taken fearlessly by the reeblest maiden, wife or mother, and it is composed solely of the juices of rare California herbs and roots, potent only to invigorate and restore.

RELIGIOUS NOTICES.

Houston District Conference.—The first District Conference of the Houston District, Texas, Conference, will be held at Houston, begining April 8th, 1875. 4 2t W. L. MOLLOY. P. E.

Appointments First Round for Jackson District (Miss.) Conference.—

—March 6 and 7,		Jackson
"	8,	Jackson Circuit
"	13—14,	Canton, and Circuit
"	20—21,	Vicksburg, and Circuit
"	22,	Edwards
"	27—28,	Boltons
April	3—4,	Clinton
"	8,	Brandon
"	10—11,	Evergreen Circuit
"	17—18,	Forst and Morton
"	20,	Lake and Lawrence
"	24—25,	Crystal Springs
May	1—2,	Hazlehurst Circuit
"	8—9,	New Hope Circuit
"	15—16,	Union Circuit
"	22—23,	Georgetown Circuit
"	29—30,	Burlington Circuit
June	5—6,	Fayette, Port Gibson
"	12—13,	Natchez

4tf JAS. G. JOHNSON, P. E.

RAILROADS.

Time of Arrival and Departure of Trains.

MOBILE AND OHIO RAILROAD—
LEAVE NEW ORLEANS, FOOT OF CANAL STREET, DAILY AT 4:15 P. M.

Ticket and passenger office, Mobile and Ohio Railroad, 33 Camp street, New Orleans.
WM. DE BELL, Agent.

THE MOBILE LINE—

On and after Feb. 8, Trains leave Depot, foot of Canal street, as follows:
Express and Mail, daily, at 8 A. M.
Coast accommodation, Saturday, only, at 2:40 P. M.
Through night Express, daily, at 4:15 P. M.
Arrive—
Express and Mail, daily, at 3:25 P. M.
Coast accommodation, Monday, only, at 10:20 A. M.
Through night Express, daily, at 12 P. M.
Office cor. Camp and Common streets, opposite City Hotel.
E. P. SHUTE, General Passenger and Ticket Agent.
D. B. ROBINSON, Act'g Sup't.

NEW ORLEANS, ST. LOUIS & CHICAGO RAILROAD COMPANY.
(Great Jackson Route.)
Trains depart and arrive as follows:
(From Calliope st. Depot.)

DEPART.		ARRIVE.	
Express	7 A. M.	Express	11:00 P. M.
Mail	5 P. M.	Mail	10:30 A. M.

Tickets for sale and information given at 22 Camp street, corner Common.
A. D. SHELDON, Agent.
E. D. FROST, Gen. Manager.

PONTCHARTRAIN RAILWAY—

Depot at the head of Elysian Fields street, near the Levee, Third District.
Trains will run as follows:

From the City.		From the Lake.	
6 o'clock	A. M.	7½ o'clock	A. M.
8		9	
10		11½	
12	M.	1½	P. M.
2	P. M.	3	
4		5	
6		7	

On Sundays the trains will be run every hour from 2 o'clock, P. M.
C. H. ALLEN, Gen. Manager.

MORGAN'S TEXAS RAILROAD—

Ferry leaves from foot of Ann street, daily, at 7:30 A. M. for train in Algiers; and arrives daily at 5 P. M. All trains connect with ships for Texas, at Brashear City.
Office corner Magazine and Natchez streets.
C. A. WHITNEY & Co., Agents.

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EAST INDIA HEMP,
And What We Know About It.

Instead of devoting a column to the merit, of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest in saying, that when this plant is properly prepared, we *know* that it POSITIVELY CURES CONSUMPTION, and will break up a fresh cold in twenty-four hours.

ST. MARY'S CHURCH, Allegheny City, Pa., Nov. 10, 1874.

The East India Hemp has been taken by Rev. Matthias Binder, O. S. B., and Rev. Sebastian Arnold, O. S. B., both assistant pastors of this church, and so far has given relief to both. They suffered from affections of the lungs and bronchial organs. We have recommended, through charity to sufferers, the Cannabis Indica to different persons, and continue the same in good conscience, knowing the effects by experience. Please find inclosed check for twelve bottles of syrup, pills and ointment. We shall inform you in due time what further success the medicine shall meet with.

Yours truly,
REV. FERDINAND WOLF, O. S. B.
87 Washington Street.

CHINA GROVE, Rowan Co., N. C., Oct. 21, 1874.

———: Send one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination, I found her in the incipient stage of tuberculous consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything and anything of its kind I ever saw or tried; in many cases it acts like a charm.

Fraternally yours,
P. A. SIFFORD, M. D.

RIDGEVILLE, Caswell, N. C., Sept. 12, 1874.

Inclosed is $10 for more of the Indian Hemp. I can truly say that this medicine has done me more good than all the doctors, and I had several of the best in the country. My cough is a great deal better, and my chills and night sweats are gone. You may look for several orders soon, as many have seen the effect of this medicine on me. W. A. FULLER.

COLUMBUS, O., Oct. 30, 1874.

Your treatment for consumption has so improved my condition, that the inquiry comes every day from my friends, What are you taking? Several are talking of sending for some of your medicine, and James Huff desires me to order for him $9 worth of the Hemp.

WM. HUNT, North High St.

P. S.—It is my opinion that an agent at this place would sell considerable for you.
W. H.

DECHERD, Franklin, Tenn., Sept. 12, 1874.

———: Send three more bottles of your consumption and bronchitis cure. My son began taking the Hemp last night three weeks ago, and he is improving rapidly. The last ten days have mave made him look and act like another person. I have great hopes. J. M. BRATTON.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. $2.50 per bottle, or three bottles for $6.50. Pills and ointment $1.25 each. Sent at our risk.
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Nos	Cures.	Cents.
1	*Fevers*, Congestions, Inflamation,	50
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3	*Crying-Colic*, or Teething of Infants,	50
4	*Diarrhœa*, of Children or adults,	50
5	*Dysentery*, Griping, Billious Colic,	50
6	*Cholera-Morbus*, Vomiting,	50
7	*Coughs*, Colds, Bronchitis,	50
8	*Neuralgia*, Toothache, Faceache,	50
9	*Headaches*, Sick Headache, Vertigo,	50
10	*Dyspepsia*, Billious Stomach,	50
11	*Suppressed*, or Painful Periods,	50
12	*Whites*, too Profuse Periods,	50
13	*Croup*, Cough, Difficult Breathing,	50
14	*Salt Rheum*, Erysipelas, Eruptions,	50
15	*Rheumatism*, Rheumatic Pains,	50
16	*Fever and Ague*, Chill Fever, Agues,	50
17	*Piles*, blind or bleeding,	50
18	*Ophthalmy*, and Sore or Weak Eyes,	50
19	*Catarrh*, Acute or Chronic Influenza,	50
20	*Whooping-Cough*, Violent Coughs,	50
21	*Asthma*, Oppressed Breathing,	50
22	*Ear Discharges*, Impaired Hearing,	50
23	*Scrofula*, Enlarged Glands, Swellings,	50
24	*General* Debility, Physical Weakness,	50
25	*Dropsy* and Scanty Secretions,	50
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PILES WHAT ARE PILES? [illegible]
3-13t

At Home.

—Butter will remove tar spots. Soap and water will afterward take out the grease stain.

—Kerosene and powdered lime, whiting, or wood ashes will scour tins with the least labor.

—Two cords of hard wood are about equal in heat-giving qualities to one ton of bituminous coal.

—Starch, in which a little white wax or borax has been dissolved, will give an excellent glaze to shirt fronts.

—All kinds of utensils can be purified from disagreeable odors by rinsing them out with charcoal dust wet into soft paste.

—A teaspoonful of powdered borax dissolved in a quart of tepid water is good for cleaning old black dresses of silk, cashmere or alpaca.

—Sprigs of wintergreen or ground ivy will drive away red ants; branches of wormwood will answer the same purpose for black ants.

—Oilcloths, if rubbed with woolen cloth and warm water, with the addition of skim milk if convenient will look nearly as good as new. Scrubbing brushes and strong soap are ruinous to them.

—A lady in the *Christian Monitor* says that when it is necessary to break a bottle, the quickest way is to soak a string in turpentine and tie it around the neck of the bottle and it will break in good shape.

—It is said that drops prepared as follows will cure the worst case of toothache ever known: One ounce of alcohol, two drachms cayenne pepper, one ounce kerosene oil; let it stand twenty-four hours after mixing.

—Two ounces of common tobacco boiled in a gallon of water is used by the Chatham street dealers for renovating old clothes. The stuff is applied with a stiff brush. The goods are nicely cleaned, and strange to add no tobbacco smell remains.

—To extract ink from cotton, silk woolen goods, saturate the spot with spirits of turpentine, and let it remain several hours; then rub it between the hands. It will crumble away without injuring either the color or texture of the article.

—The white of an egg has proved one of the most efficacious remedy for burns. Seven or eight successive applications of this substance soothe the pain and effectually exclude the burn from the air. This simple remedy seems preferable to collodion or even cotton.

—An oaken color can be given to new pine floors and tables by washing them in a strong solution of copperas dissolved in strong lye, a pound of the former to a gallon of the latter. When dry this should be oiled, and it will look well for a year or two; the renew the oiling.

—Papering and painting are best done in cold weather, especially the latter, for the wood absorbs the oil of the paint much more than in warm weather; while in cold weather the oil hardens on the outside, making a coat which will protect the wood instead of soaking into it.

—Never paper a wall over old paper and paste. Always scrape down thoroughly. Old paper can be gotten off be dampening with saleratus and water. Then go over all the cracks of the wall with plaster of Paris, and finally put on a wash of a weak solution of carbolic acid. The best paste is made out of rye flour, with two ounces of glue dissolved in each quart of paste; half an ounce of powdered borax improves the mixture.

Pictures.

A room without pictures in it, and a room without pictures differ nearly as much as a room with or without windows. [illegible] we think, is [illegible] particularly to a [illegible] who [illegible] of his [illegible] walls; for pictures are loop-holes of escape to the soul [illegible] to other scenes and other [illegible]. [illegible] an inexpensive [illegible] engaged in writing or reading, on looking up, to [illegible] as it were, taking [illegible] through the frame of an exquisite picture, to other beautiful, and [illegible] [illegible]

[illegible]

The Farm.

Hoe Out Your Row.

One summer day a farmer's boy
Was hoeing out the corn,
And moodily had listened long
To hear the dinner horn.
The welcome blast was heard at last,
And down he dropped his hoe;
But the good man shouted in his ear,
"My boy hoe out your row."

Although a hard one was the row,
To use a ploughman's phrase,
And the boy, as the sailors have it,
Beginning now to "haze;"
"I can," he said, and manfully
Again he seized his hoe;
And the good man smiled to see
The boy, hoe out his row.

The lad the text remembered,
And learned the lesson well,
That perseverence to the end
At last will nobly tell.
Take courage man, resolve you can,
And strike a vig'rous blow;
In life's wide field of varied toil
Always "hoe out your row."

—A good application of two or three bushels of blacksmith's cinders spread around fruit trees, particularly pears, not only keeps down the grass, but affords some principle which gives health and vigor to the growth of the trees.

Bee-hives.

Of 2,000,000 bee-hives in the United States, it is reported: Every hive, yields on an average, a little over 22 pounds of honey, the averge price of which is 26 cents a pound, so after paying their way, the bees present a revenue of $8,000,000. To reckon it another way, they make a clean gain of over 1 pound of pure honey for every man, woman and child in the United States. Over 23,000,000 pounds of wax are made by these industrious workers. Keeping bees is one of the most profitable investments the people can make of their money. The profits arising from the sale of surplus honey average from 50 to 200 per cent, on the capital invested, says an exchange.—*Boston Cultivator.*

Sheep for the Farm.

Every well-regulated farmer should have a flock of sheep; they are financially beneficial, as they require but little grain, it is but a small expense to keep them, and with good pasturage, provided with a convenient shelter, they require but little time, trouble or expense. Of course it pays to take good care of sheep, as of all stock, and it will pay best to use none but thoroughbred males, and in a very short time a superior flock of sheep can be raised with but small outlay. Breed a Cotswold of Leicester ram to the Merino or to the common ewe, and you get a good wool sheep maturing early, attaining good size and of excellent quality for mutton. For breeding for wool, the full-blooded Merinos are profitable and hardy. The Southdowns are also profitably raised on the farm, while the full-blood Cotswolds are great favorites with many, but the kind of breed is not so important as it is to have some kind of sheep on the farm; mixed, husbandry with a variety of stock on the farm, bring a continual income to the farmer, and is the most profitable one year with another, and sheep are among the requisites of every farm.—*West. Agriculturist.*

Stick to your Farms.

The feeling that you are settled and fixed will induce you to go to improve your farms, to plant orchards, to set out shade trees, to inclose pastures, to build comfortable out-houses, and each successive improvement is a bond to bind you still closer to your homes. This will bring contentment in the family. Your wives and daughters will fall in love with the country, your sons will love home more than the grog-shop, and prefer farming to measuring tape or professional loafing, and you will be happy in seeing the contented and cheerful faces of your families.

Make your home beautiful, convenient and pleasant, and your children will love it above all other places; they will leave it with regret, think of it with fondness, come back to it joyfully, and seek their chief happiness around their home fireside.

Women and children need more than meat, bread and raiment; more than school, [illegible] spread out all around them. Their love of the beautiful must be satisfied. Their tastes must be cultivated. Their sensibilities humored, not shocked. To accomplish this good end, home must be made lovely, conveniences multiplied, comforts provided, and cheerfulness fostered.

There must be both sunshine and shade, luscious fruits and fragrant flowers, as well as corn and cotton. The mind and heart, as well as the fields, must be cultivated; and then intelligence and contentment will be the rule instead of the exception. Stick to improve and beautify your homesteads; for with this good work comes contentment.—*Exchange.*

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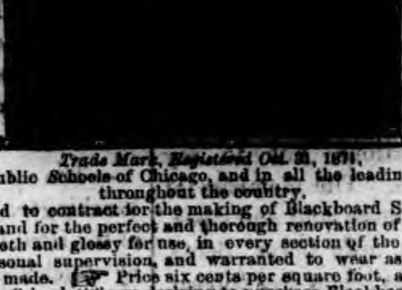

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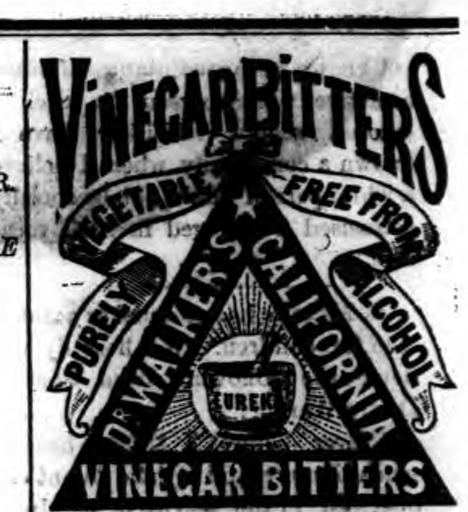

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VOLUME X. NEW ORLEANS, LA., THURSDAY, MARCH 25, 1875. NUMBER 6.

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The SOUTHWESTERN is the official organ of the Southwestern Conferences of the Methodist Episcopal Church, and circulates in every part of Louisiana, Mississippi and Texas. In these three States are over 300 traveling preachers who will act as agents for this paper, representing a church membership of over 60,000.

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☞ *Address all communications to Rev. J. C. HARTZELL, Lock Box "B," New Orleans, La.*

Poetry.

"Little Jim."

The cottage was a thatched one, the outside old and mean,
Yet everything within that cot was wond'rous neat and clean;
The night was dark and stormy, the wind was howling wild,
A patient mother watched by the death-bed of her child—
A little, worn-out creature—his once bright eyes grown dim;
It was the collier's wife and child—they called him "Little Jim."

And oh! to see the briny tears fast hurrying down her cheek,
As she offered up a prayer in thought—she was afraid to speak,
Lest she might 'waken one she loved far better than her life,
For she had all a mother's heart, had that poor collier's wife—
With hands uplifted, see! she kneels beside the sufferer's bed,
And prays that He will spare her boy and take herself instead.

She gets her answer from the child—soft fall these words from him:
"Mother, the angels do so smile, and beckon Little Jim;
I have no pain, dear mother, now, but oh, I am so dry—
Just moisten poor Jim's lips again, and, mother, don't ye cry."
With gentle, trembling haste she held a teacup to his lips;
He smiled to thank her as he took three little tiny sips—
"Tell father, when he comes from work, I said good night to him:
And, mother, now I'll go to sleep." Alas! poor "Little Jim."

She saw that he was dying—that the child she loved so dear
Had uttered the last words that she might ever hope to hear;
The cottage door is opened—the collier's step is heard—
The father and the mother meet, but neither speak a word—
He felt that all was over—he knew his child was dead;
He took the candle in his hand and walked toward the bed;
His quivering lips gave token of the grief he'd fain conceal—
And see! his wife has joined him—the stricken couple kneel;
With hearts bowed down with sadness, they humbly ask of Him
In heaven once more to meet again their own poor "Little Jim."

New Orleans University Exhibition.

BY REV. C. HENT.

MR. EDITOR:—Having attended the exhibition and entertainment recently given by the faculty at the New Orleans University, corner of Camp and Race streets, I beg leave to subscribe to the encomium merited by the institution, and hasten through your columns to offer words of [illegible] encouragement to Prof. Leavitt, the president, as also to his able and efficient corps of teachers, so arduously employed in their work of charity and labor of love.

The dignity and bearing of the students is worthy of consideration, and the manner in which they acquitted themselves on the stage, [illegible]

[illegible]

the South is the education of her people." And when we consider the disadvantages under which the colored people have labored in this country, the degradation into which they have been sunk, and the privation, nay, the misery and wretchedness to which they have been reduced, I acquiesce in the remark, and am joyful through hope, for the time has come, the hour has struck, and lo! *the mighty lever education* has been placed beneath the masses, and being pressed by powerful hands, is raising them daily from the depths into which prejudice and "previous condition of servitude" had placed them, is lifting them above the scorn and contempt of hate and caste, and they are gradually entering the higher regions of intelligence and respectability, and becoming civilly, socially and morally, as well as legally, equal with the rest of mankind.

Such a work, Mr. Editor, demands our attention, and in my humble opinion, the individual thus engaged, is doing nobler work for the country and the world at large, and is more worthy of the name of *Patriot* than the sinister, interested, time-serving and selfish politician, whose private ends and nefarious schemes keep the country in confusion, and builds a babel of laws that retards the progress of commerce, confiscates prosperity, taxes enterprise, and leaves "confusion worse confounded." All honor to the worthy and noble statesmen who are daily engaged in stemming the tide that at full flow, would drown us out of existence. They have their reward. The world immortalizes their names, and tablets and statues give to their memories an undying savor. But give me the teacher that makes himself a sacrifice, and his life-work an offering at the altars of humanity. Such a man lives when he is dead—lives in the man—the scholar—the statesman—whom he trained in his school, academy, or college—lives in hearts that will never forget to beat in gratitude to his memory, and in whose breasts a monument is raised in honor to his name, more enduring than brass or marble, more valuable than all the wealth of Croesus, and more truly precious than all the diamonds of Queen Charlotte. He sends down to remote posterity a name laden with honors, and unborn generations shall hear his fame, and children's children shall rise up to call him blessed. Oh, that a holy inspiration might rest on every one that is identified with the educational interests of the State! A brighter day is dawning over us. The signs of the times indicate a great and glorious future for the colored people of the South. They shall rise in spite of let or hindrance, and knowledge shall run to and fro through the earth, and Ethiopia shall stretch out her hands, and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. May God hasten it in his time!

There is, however, one drawback which was, and is perceptible at a glance, and that is, want of room. The place is too straight, and, like Isaiah's bed, does not afford the necessary accommodation, convenience, nor comfort. The bed is shorter than a man can stretch himself on it. A new building, at all events, should be raised on the site which is beautiful for situation, giving ample accommodation for exhibitions and every other occasion, and then we should see the prosperity of the institution.

Letter from India.

BY REV. W. J. GLADWIN.

Owners of shares in banks, railroads, oil-wells, etc., often look at the Prices Current to see how their business prospers. Presuming that every reader of the SOUTHWESTERN has invested in the mission cause, I pen a few items to let them know that our cause is above par, and advancing. The Lord had led us to a great work among the English people in India, among whom self-supporting M. E. Churches are being formed, with a rapidity equal to the early spread of Methodism. Of necessity the spirit and power of the work is the same. In three years twelve hundred members and probationers have been added to the church in this English work. Fourteen itinerant ministers are supported, and an equal number of local preachers have regular work. Blessed revivals are occurring all along the lines, and the lines are extending.

Besides the work of the India Conference in the Northwest provinces and Oudh, Bro. Taylor, the California evangelist, has been organizing in Bombay, Calcutta, Mahas and the adjacent cities and stations. This leaven is also permeating the native population, many of whom have received Jesus. A good number of these recent converts—both English and native—are now preaching the gospel.

These new-born souls are growing in grace. We do not hesitate to claim the promise of the Savior that the comforter shall "abide with you forever," (July 14, 17.) and hence we expect the baptism of the Holy Ghost to sanctify the church now just the same as in the days of the apostles.

On the banks of the Ganges, the sacred river of the Hindoos, stands Cawnpore, where the bloodiest scenes of the great mutiny of 1857 occurred.

Here our church has been carrying on a successful work during the past four years, a native mission, and an English chapel with day and Sunday-schools, for both are sowing the seed broadcast. We have been devoting the first class meeting of each month, specially to the experience of holiness. I send you some of the first fruits of a recent meeting. One who had been in Christ less than a year, wrote me as follows:

"DEAR BROTHER IN CHRIST.—The subject of entire sanctification has been my chief study for some time back. From the first time I read a pamphlet on the means used by those that had received the crowning blessing, the spirit of the Lord increased my desire to keep for it also. I then began to examine my heart carefully, and I prayed the Lord earnestly to cleanse me in the fountain of his precious blood, from all unrighteousness. The scriptural answer seemed to come to me in spirit, "according to thy faith be it into thee."

I came to the fellowship meeting last evening in that state of mind, which every true follower of Jesus knows; that of earnestly seeking. When the meeting ended, I went to my home and commenced reading the book I received from you, concerning the way of holiness, after I had read for about an hour. I closed the book and fell into a deep reverie, and close communion with the triune God. I think it lasted for the space of half an hour. The spirit urged me then to go to my closet, and seek the blessing on my knees. I then prayed to the Father to give me the Pentecostal Baptism, and to give me a sign that I might know I received it. I prayed, "O Lord, I lay down everything on thine altar—wife, children, friends, worldly goods, and worldly ambition, even life itself." Glory be to God, as I prayed, a liquid light like a ball of fire passed across my mental vision; then a thrill of holy fear, passed through my body—like electricity. Then I prayed, "Lord, if this is the sign of blessing, let it be repeated." Again I felt—Oh! I cannot describe the ecstacy of that moment. I was lifted up as it were from where I was kneeling when the light came the second time. I felt then, dear brother, the presence of the spirit of the living God. Jesus, my Saviour, has washed me in his precious blood, and I am his devoted servant henceforth and forever. My joy in the Lord is unspeakable, I feel that I have fought the good fight of faith, and am now more than conqueror through the blood of Jesus. The Lord will find more work to do according to my talents, my song of praise shall be his holy name forever. Amen."

I must confess I was just a little surprised at the ecstatic emotions of the brother, as he was a Scotchman, and they are noted for wanting that impulsiveness which I have observed in my congregations in Arkansas. But it was a true work in the brother's heart. Another wrote the following letter the same day:

"I was much blessed last night, and have felt the burning influences of the spirit within me, and if you can understand it, I feel as if my conscience was quickened, showing me more clearly in the thoughts of the mind, what is sin. I have been to the Master this morning, and first told him I must have that baptism of Holy Ghost power to be kept from sin, to live, to teach, to pray and to preach. I feel that I cannot get on without it, whether in school or out of it, and I have been thinking that things will be easier to me when I have the indwelling of the spirit. Oh for that power over the monster idol-self, self in looks, in words, in prayer, in preaching, and in teaching. "Blessed Jesus, I am coming, coming to thy cross to-day." Nothing but fullness will suffice, and where this is obtained, then, blessed master, enlarge the vessel to hold more. A visit the next day found the brother rejoicing in the light. His wife received the sanctifier during the prayer in which we joined. The three have since been walking in this light. Pray for India, a great work is upon our hands. Five times as many souls here as in the United States, and our church has but forty ministers at work. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

CAWNPORE, INDIA, Jan'y 15, 1875.

—There is no secret in the heart which our actions do not disclose. The most consummate hypocrite can not at all times conceal the workings of the mind.

—A design is on foot to establish an industrial missionary settlement on the border of Lake Nyassa, to be called Livingstonia, after the great African traveler. The prospects of the undertaking are believed to be promising, and of the £10,000 required to carry it on, £5,000 has already been subscribed in Scotland.

The Civil Rights Bill.

The Civil Rights Bill is now a law. Thanks to the champion of freedom, and equal rights in Congress for passing it in spite of every possible opposition thrown in its way by its enemies, and to President Grant from promptly signing it. It is entitled, "an act to protect all citizens in their civil and legal rights," and guarantees these by enacting:

That all persons within the jurisdiction of the United States shall be entitled to the full and equal enjoyment of the accommodations, advantages, facilities, and privileges of inns, public conveyances on land or water, theatres, and other places of public amusement; subject only to the conditions and limitations established by law, and applicable alike to citizens of every race and color, regardless of any previous condition of servitude.

The following are the provisions to enforce the law:

Sec. 2. That any person who shall violate the foregoing section by denying to any citizen, except for reasons by law applicable to citizens of every race and color, and regardless of any previous condition of servitude, the full enjoyment of any of the accommodations, advantages, facilities, or privileges in said section enumerated, or by aiding or inciting such denial, shall, for every such offense, forfeit and pay the sum of $500 to the person aggrieved thereby, to be recovered in an action of debt, with full costs; and shall also, for every such offense, be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be fined not less than $500 nor more than $1,000, or shall be imprisoned not less than thirty days, nor more than one year: *Provided*, That all persons may elect to sue for the penalty aforesaid or to proceed under their rights at common law and by State statutes; and having so elected to proceed in the one mode or the other, their right to proceed in the other jurisdiction shall be barred. But this proviso shall not apply to criminal proceedings, either under this act or the criminal law of any State: *And provided further*, That a judgment for the penalty in favor of the party agrieved, or a judgment upon an indictment, shall be a bar to either prosecution respectively.

Sec. 3. That the District and Circuit Courts of the United States shall have, exclusively of the courts of the several States, cognizance of all crimes and offenses against, and violations of, the provisions of this act; and actions for the penalty given by the preceding section may be prosecuted in the territorial, district, or circuit courts of the United States, wherever the defendant may be found, without regard to the other party; and the District Attorney's Marshals, and Deputy Marshals of the United States, and commissioners appointed by the circuit and territorial courts of the United States, with powers of arresting and imprisoning or bailing offenders against the laws of the United States, are hereby specially authorized and required to institute proceedings against every person who shall violate the provisions of this act, and cause him to be arrested and imprisoned, or bailed, as the case may be, for trial, before such court of the United States or Territorial Court as by law has cognizance of the offense, except in respect of the right of action accruing to the person aggrieved; and such District Attorneys shall cause such proceedings to be prosecuted to their termination as in other cases: *Provided*, That nothing contained in this section shall be construed to deny or defeat any right of civil action accruing to any person, whether by reason of this act or otherwise; and any District Attorney who shall willfully fail to institute and prosecute the proceedings herein required, shall, for every such offense, forfeit and pay the sum of $500 to the person aggrieved thereby, to be recovered by an action of debt, with full costs, and shall, on conviction thereof, be deemed guilty of a misdemeanor, and be fined not less than $1,000, nor more than $5,000: *And provided further*, That a judgment for the penalty in favor of the party aggrieved against any such District Attorney, shall be a bar to either prosecution respectively.

Sec. 4. That no citizen possessing all other qualifications which are, or may be prescribed by law shall be disqualified for service as grand or petit juror in any court of the United States, or of any State, on account of race, color, or previous condition of servitude; and any officer or other person charged with any duty in the selection or summoning of jurors who shall exclude or fail to summon any citizen for the causes aforesaid shall, on conviction thereof, be deemed guilty of a misdemeanor, and be fined not more than $5,000.

Sec. 5. That all cases arising under the provisions of this act in the courts of the United States, without regard to the sum in controversy, under the same provisions and regulations as are now provided by law for the review of other causes in said court.

Notes of Progress.

—One of the most remarkable operations reported in modern surgery is the complete removal of the larynx by Professor Billroth in Vienna. Tracheotomy was first performed to accustom the patient to the use of the canula, after which the larynx was dissected away from the surrounding parts. For a fortnight liquid food was administered by an œsophagean tube, but the wound at last healed entirely. The patient's voice sunk to an indistinct whisper, but this was partially corrected by the introduction of a metalic larynx, attached to the upper surface of the tracheotomy tube. This artificial larynx was provided with vibrating reeds.—*The Galaxy.*

—The Kansas Pacific is obliged to run water trains to supply locomotives over a long stretch, having faild to obtain water even at a depth of one thousand feet. There is a waterless plain in New Mexico, one hundred miles, where water has been obtained at over one hundred feet in depth, and the well is considered to be worth ten thousand dollars, inasmuch as it on the well-traveled road from Arkansas way to Santa Fe. The localities where water is likely to be had easly is in low sags, [illegible] from the plains, and thence descending gradually and far away to gulches and river valleys. Here grass is greener and taller than elsewhere, and there are wolf-holes made by the wolf in search of water. But experiments must be made, and these cost much money. Congress appropriated ten thousand dollars for the sinking of an Artesian well at Fort D. A. Russell, near Cheyenne, and sinking was made in one of these sags, but it seemed to be a deep fill; and after boring nearly twelve hundred feet through drift without finding rock, the work was abandoned. From all this one easily sees how valuable water is on these great plains.

THE TAX ON MATCHES.—A notable feature of the revenue bill introduced into the House of Representatives is the proposed repeal of the tax on matches. This tax is perhaps the most harmless and least objectionable of all that was ever levied. Its burden falls so equitably upon all classes of the community, and so lightly on every individual consumer, that it is paid without a murmur and without being felt in any quarter. Yet this tax, so infinitessimal in the individual contributions, yields to the government a revenue of more than $2,500,000 a year. The expense of collection is as nearly *nil* as that of collecting any tax ever conceived.

The evasions are few, if any, because the profits of the fraud are too small to warrant the risk of the penalty attached. In one word, it is a tax yielding a pure revenue of millions to the treasury, but not one cent of tribute to "protection," and for this reason the attorneys in Congress of the protected classes propose to have it repealed.

The London *Times* publishes the following extract from a letter received from one of the secretaries of the British and Foreign Anti-Slavery Society:

In Cuba we are very bad. We are told that four cargoes of Africans have recently been brought into the Island. The most determined supporters of slavery now occupy the most prominent positions in the government of the island. Senor Zulueta is Governor of Havana. The notorious champion of slavery, M. Calvo, is in a position of great influence, and the government has forgotten that the Cortes and the people of Spain have ever decided that slavery should be abolished; slavery, therefore, is as triumphant as ever. The slaveholders of Cuba are, however, disturbed that they can no longer import Chinese coolies without limit, in consequence of the course taken by the Emperor of China.

They now want to supplement this by another evil, and that is the importation of coolies from Cochin China. I fear that the future of Cuba will be that of San Domingo. The Spanish troops and the volunteers cannot put down the insurgents, and they cannot drive the Cuban party out of the Island. The ranks of the insurrectionists are full of negroes and Chinese. They are near Cienfuegos, where there so many slaves and slave estates. Our financial situation is dreadful. Some English papers appear to think that this war is on a political domination, but this is a mistake. The cause lies far deeper than this—civilization, in its widest sense, is involved. Other nations cannot rest indifferent to it. The British nation, having treaty rights, which are violated, are especially bound to interfere for the emancipation of the slaves. You, the British people, have been the standard-bearers of freedom, and it is your duty and honor to interfere. It is now in your power to do much good."

Gems of Thought.

Three Words of Strength.

There are three lessons I would write—
Three words as with a burning pen—
In tracings of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow;
No night but hath its morn.

Have Faith. Where'er thy bark is driven
The calm's disport, the tempest's mirth,
Know this: God rules the host of heaven,
The inhabitants of earth.

Have Love; and not alone for one,
But man as man, thy brother call;
And scatter like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith, and Love—and thou shalt find
Strength when life's surges rudest roll;
Light where thou else were blind.

—The door between us and Heaven cannot be opened if that between us and our fellow-men is shut.

—Friendships are never completed till men are bound to each other by the common experience of sorrow.

—Show yourself to be a great lover of truth, so that the greatest credit may be given to your simple word.

—There is nothing more disagreable that an old man should have nothing to produce, as a proof that he has lived long, except his years.

—There are a good many pious people who are as careful of their religion as of their best services of china, only using it on holy occasions for fear it should get chipped or flawed in working-day wear.

—Bad men are never completely happy although possessed of everything that this world can bestow, and good men are never completely miserable, although deprived of everything that this world can take away.

—It is certain that nine times out of ten we are nearer the truth in thinking well of persons than ill. Human nature is a tree bearing good as well as evil, but our eyes are wide open to the latter and half closed to the former.

—Make use of time if thou lovest eternity; know, yesterday can not be recalled, to-morrow cannot be assured; to-day is only thine; which if thou procrastinate, thou loseth; which is lost forever; one to-day is worth two to-morrows.

—"Eternity! Ah! know you what it is? It is a timepiece, whose pendulum speaks incessantly, repeats two words only, in the silence of the tomb—'Ever, never; never, ever, and forever.' During these fearful vibrations, a reprobate cries out, 'What is the hour?' And a voice of a fellow-wretch replies, 'Eternity!'"

—Every morning we have before us a new day. In it there is an unknown future. What we may enjoy or must suffer we can not tell. How full of solemn and and stirring reflection! How we desire to know what is in store for us. Births will be given to thoughts that will never die. Words will be spoken that will never be forgotten. Hopes will be excited that will never be extinguished. Acts will be performed, the result of which eternity will reveal. When the day is past and the night is here, what a source of enjoyment it is to look back and know that we have performed on this stage of action nobly and well.

—Shun evil speaking. Deal tenderly with the absent; say nothing to inflict a wound on their reputation. They may be wrong and wicked, yet your knowledge of it does not oblige you to disclose their character except to save others from injury. Then do it in a way that bespeaks a spirit of kindliness for the absent offender. Be not hasty to credit evil reports. They are often the result of misunderstanding, or of evil design, or they proceed from an exaggerated or partial disclosure of facts. Wait and learn the whole history before you decide; then believe just what evidence compels you to and no more. But even then, take heed not to indulge the least unkindness, else you dissipate all the spirit of prayer for them, and unnerve yourself for doing them good.

—Time waits for no man; it travels onward with an even, uninterrupted, inexorable step, without accomodating itself to the delays of mortals. The restless hours pursue their course; moments press after moments; day treads upon day; year rolls after year. Does man procrastinate? Is he listless or indolent? Behold the days, and months, and years, unmindful of his delay, and never sluggish, but march forward in silent and solemn procession. Our labors and toils; our ideas and feelings, may be suspended by sleep; darkness and silence and death may reign around us, but Time is beyond the power of any human being besides Omnipotence. The clock may cease to strike, the sun to shine; but the busy hours pass on. The months and years must continue to move forward.

The Sunday-School.

—Do not change superintendents often. If you have a good one, keep him, but if your superintendent does not succeed, try some one else.

A Fifty Dollar Prize.

In pursuance of a resolution adopted by the Executive Committee of the Sunday-school Union of the Methodist Episcopal Church, Rev. J. H. Vincent, Corresponding Secretary Sunday-school Union Methodist Episcopal Church, offers a prize of fifty dollars in money or books to the person presenting the best eight-page tract on "The Relations and Duties of the Presiding Eldership to the Sunday-school Union of the Methodist Episcopal Church." The manuscripts of persons competing for this prize will be examined by a competent committee. Such manuscripts in sealed envelopes, and each accompanied by an envelope containing the author's name, must be forwarded to 805 Broadway, Box 121, Station D., New York, by or before July 1, 1875.

New Light on Things.

"Hallos, young fellow!" said the cock to the shepherd's dog, eyeing him very fiercely as he ran by; "I've a word to say to you."

"Say on," said Shag; "I am in a hurry."

"I wish to remark," said the cock, "that there has been a great mistake made in the stack-yard; and you can tell your master that he and the other man, instead of turning the corn end of the sheaves into the stack, and leaving the stubbles outside, should have done it the other way. How are my hens and I, do you think, to get at the grain?"

"Oh, ho!" said Shag, "you fancy that farm-yards were made for fowls; but the truth is, fowls were made for farm-yards. Get that into your head, and you won't meddle with arrangements which you can't understand, and don't concern you."

The Pilgrim and the Knight.

In a noble castle there once resided a very rich knight. He expended much money in adorning and beautifying his dwelling, but he gave very little to the poor. A weary pilgrim came to the castle and asked for a night's lodging. The knight haughtily refused him, and said:

"This castle is not an inn."

The pilgrim replied: "Permit me to ask two questions, and I will depart."

"Upon this condition, speak," replied the knight; "I will readily answer you."

The pilgrim then said to him: "Who dwelt in this castle before you?"

"My father," replied the knight.

"And who will dwell here after you?" still asked the pilgrim.

The knight said: "With God's will, my son."

"Well," said the pilgrim, "if each dwells but a short time in the castle, and in time must depart and make way for another, what are you here otherwise than guests? The castle, then, is truly an inn. Why then, spend so much money adorning a dwelling which you will occupy but a short time? Be charitable, for he that hath pity upon the poor lendeth to the Lord, and that which he hath given he will pay him again."

The knight took these words to heart. He gave the pilgrim shelter for the night, and was ever afterward more charitable to the poor.

Following Jesus in the Dark.

"Mamma," said little Bessie, "I should be afraid to die, 'cause I should lose my way in the dark."

Her mother did not say a word, but just went out and turned off the gas in the hall. Then she opened the door a little way and said,

"Come, dear, it is your bed time. Take hold of my hand and I will lead you up stairs."

So Bessie put her little fat hand in her mother's, and trotted bravely up stairs in the dark. After she had said "Our Father" and "Now I lay me," and had laid her curly head upon the pillow, her mamma said,

"You were not afraid coming up, were you, my darling?"

"O no, mamma," she answered; "I couldn't be, 'cause I had hold of your hand."

"Well, said her mother, "then you need not be afraid of death, for Jesus is holding out his hand to you, and you have only to put your own in his, and he will lead you safely through the dark."

"But how can I take hold of his hand, mamma?"

"By trying to be good every day, and praying to him to help you; he loves little children so well that they need not be afraid to follow him anywhere."

"I guess he will take me up stairs to heaven some day," said Bessie; "I wont be afraid anymore; would you, mamma?"—*Congregationalist.*

Southwestern.

New Orleans, Mar. 25, 1875.

J. C. HARTZELL, B.D., Editor.

OUR PREMIUM LIST.

GOOD BOOKS GIVEN AWAY.

A Sewing Machine for a Few Days' Work

Read this Column Carefully.

To aid our preachers in the canvass, and to help them secure the books, they need most as Methodist ministers, we have arranged a series of premiums, *by which any preacher, by a few days diligent canvassing for the* SOUTHWESTERN, can supply himself with the books named by Bishops Foster and Harris, as the conference text books hereafter, in Louisiana, Mississippi and Texas. Here are the premiums. Read carefully.

Any one sending

Seven Subscribers with Seven Dollars,

will receive, as a gift, a copy of *Bishop Morris' Sermons,* a book worth $1.50, and filled with the best sermons of that great man. *Here is a chance for every preacher to get a new book.* Get seven subscribers, collect the money, send the names and money, and we will send the book by mail.

Any one sending

Eight Subscribers with Eight Dollars,

will receive, as a gift, either one of the following books, as the person may select: *Porter's Compendium of Methodism,* a valuable book which gives a general view of the doctrines, and history of Methodism; or, *Kidder's Homiletics,* a book giving the best treatise extant, on sermonizing; or, *Hibbard on Baptism,* in which is given a thorough discussion of the subject of baptism, or, *Nast's Introduction,* in which the history, genuineness and authenticity of the New Testament, are treated with great ability. Each of these books cost $1.75, and are all standard works. Secure eight subscribers, and send the names with the money, and say which you want, and it will be sent by mail.

Any one sending

Fifteen Subscribers with Fifteen Dollars,

can chose either one of the following premiums: 1. Any two of the books named above. 2. *Wakefield's Theology,* a large book worth $3.50, and which covers the same ground as Watson's Theological Institutes. No preacher should be without this book in his library. Besides, it extends through the four years course of study adopted by the Southwestern conferences, so that all under-graduates, as well as examining committees must have it. Fifteen cash subscribers will secure it. 3. *Ruter's Church History,* also a conference text book, and costs $2.50; a *Discipline,* 50cts.; *Wesley's Plain Account of Christian Perfection,* 45 cts. Secure fifteen subscribers, and send the names and the money, and say which of these three premiums you want, and it will be sent to you as a gift.

Any one sending

Twenty-five Subscribers with Twenty-five Dollars,

will receive, as a present, the following books: *Wakefield's Theology, Morris' Sermons,* and *Wesley's Plain Account.* Send twenty-five dollars and names, and these three books, worth $6.90, will be sent as a present.

Any one sending

Fifty Subscribers with Fifty Dollars,

shall receive the *Complete Conference Library,* that is, all the books named above. These books are worth $15.45, and together, make a collection of most valuable works.

In addition to the above premiums, we can make the following

Magnificent Offer:

A very liberal contract with the Weed Sewing Machine Company will enable us, we hope, to place their celebrated machines in many families. [illegible] If any minister, [illegible] will make up a list of [illegible] and send us either all at once, or at different times $75, we will present [illegible] with one of these celebrated sewing machines, worth sixty dollars [illegible] will make up a list of one [illegible] and send one hundred dollars, we will make them a present of a [illegible] worth $75.

[illegible] to do a grand work in [illegible] paper, and at the same time [illegible] to give its pastor [illegible] present, or to help [illegible] in the congregation [illegible].

[illegible]

The Roll of Honor.

[illegible]

Our Missions for 1874.

The report of our missionary work as a church for 1874 is published, and is filled with facts to encourage every Christian's heart. The number of missionaries employed by the Methodist Episcopal Church in different parts of the world is 3,099.

The aggregates of laborers and results in the foreign fields, namely, Africa, South America, China, India, Germany, Switzerland, Denmark, Norway, Sweden, Bulgaria, Italy, Japan and Mexico, are as follows, namely, American missionaries 75; assistants 47; of the W. F. M. S. 23, making a total of American missionaries sent out and supported by the Methodist Episcopal Church in foreign lands of 145. In addition to these there are 385 native preachers and 1,785 teachers, (American and native.) In these Missions are 16,570 church members and 5,524 probationers, making the total number of communicants 22,624. These foreign missions have 135 churches—or church houses, as they say in the South—worth $588,802, nearly $4,500 each, and 78 parsonages worth $91,495, over $1,100 each, making a total of church property of $680,297. During the year 1874 these missions raised $3,067 for the Missionary Society and $56,945 for other benevolent purposes, or $60,012 all told. They have 420 Sunday-schools with 22,940 Sunday-school scholars, that is 316 more scholars in the Sunday-school than communicants in the church, and 6,370 more than church members in full connection. This is a grand showing, and indicates a healthy condition of the missions and much hope for the future. In addition, they have 259 day schools with 8,960 students. The number in the schools, day and Sunday, illustrate the work of the Methodist Episcopal church from its organization till the present time in behalf of the people.

While Romanism educates her Priests and Nuns, and leaves her people in ignorance, this church, while not neglecting her ministry, gives her influence everywhere to the education of the people.

In the Territories of Arizona and New Mexico, we have 13 missionaries, 137 Church members, 15 probationers, five local preachers, five churces worth $16,000, and three parsonages worth $4,500. Even here, where the church is so feeble, collections for the Missionary cause are taken, the aggregate for last year being fifty dollars. Some may say that this amount is so small that it is of no practical value. Not so. All of the collections are made up of littles, and these show that the cause is not forgotten or neglected. This is the small beginning where in time great things will follow.

Our missions among the foreign populations of this country have from the first been remarkably successful. These are called domestic missions, and are among the Welsh, German, Scandinavian, Chinese, and Indian populations of United States. Among the principal of the Germans, the result has been the grandest. Powerful Conferences have grown up in this country, and many Methodists have returned to the Fatherland, to build up the work of God there.

These missions to foreign people in the United States have 157 missionaries; 15,741 members; 2,966 probationers; 221 local preachers; making an aggregate of 19,185 communicants. They have 295 churches worth $750,875, and 139 parsonages, worth $160,490; or, a total of $911,365, nearly a million dollars of church property—not including school buildings. These missions raised for the Missionary Society, last year, nine thousand three hundred and five dollars and forty-one cents.

It is due to the Germans and Scandinavians that we report them separately from the totals included in the above. The Germans have 201 missionaries, 9,761 members, 1,805 probationers, 129 local preachers, or in all, 11,886 communicants. They have 214 churches, worth $542,100, 104 parsonages (a trifle more than half as many as they have preachers to occupy them) worth $122,140, or $664,240 of church property, nearly all of which has been gathered from their people. They paid last year $6,037 to the Missionary Society, which is over fifty cents a member, including probationers, and counting men, women and children. These figures merely give the missions among the Germans at this time. The whole German work of the Methodist Episcopal Church in the United States, including both the missions and self-supporting Churches, embraces six annual conferences, with 423 traveling preachers; 275 local preachers; 35,963 Church members, and over 30,000 Sunday-school scholars. They have 542 churches, worth $1,999,915; 250 parsonages, valued at $394,525, making $2,224,440 of church property; and they raised for the Missionary Society, last year, $20,894. They also support a weekly religious paper, with over 15,000 subscribers, more than one copy for every family of the Church; a religious monthly magazine, with 8,000 subscribers; a Sunday-school paper, with over 24,000 subscribers; and Sunday-School Bible Lessons, with over 14,000 subscribers. All of these are published in the German language. They are a reading people, and make royal Methodists. Besides this, thousands more who were raised in these German families, and converted under the labors of these German missionaries, have become so Americanized in social life and business relations, that they have united with our English speaking Methodist societies. "What hath God wrought!"

The Scandinavians have 42 missionaries, 4,678 members, 781 probationers, and 63 local preachers, or 5,564 communicants. They have 65 churches, worth $183,675, and 28 parsonages, valued at $31,450—or $215,125 of Church property. They paid to the Missionary Society last year $3,129, which is fifty-six cents each, including probationers. Our Scandinavian brethren are closely following the Germans. They are a noble people, both for America and Methodism.

The number of foreign missionaries, including assistants, is 530; missionaries in Arizona and New Mexico, 13; missionaries to foreign people in the United States, 257. In addition to these, we have 2,299 ministers in the home missionary work to the English speaking population of the United States, including white and colored. A large portion of these are in the South.

The money to support this army of evangelists is given by the Church year by year. In 1820 the missionary collections were only $823. The next year they amounted to $2,328, and increased during 1822, and in 1823 reached $5,427. Then came a falling off to $3,589 the next year, which was succeeded by an increase year after year till 1829, amounting then to $14,176. This was followed by another decline. But in 1833 the cause advanced again, the collections going up to $17,007, and the next year doubling upon those figures—viz., $35,500. The year after, there was a decline to $30,482, which was again immediately succeeded by an advance to $59,217 in 1836. In 1837 a slight decline followed, but in 1838 the collections went up to $96,087, and advanced regularly till the division in 1844, reaching that year $146,578. After this, there was a decline to $94,462, $89,529, and in 1847 $78,932. From this point the society moved forward, fully recovering itself in 1852, raising that year $152,482, and the next (1853) doubled up again, the collections reaching to $338,068. Decline followed this effort, and the collections ranged about $250,000 till 1863, during the war. They advanced that year to $429,768, and kept up as follows: 1854, $558,998; 1865, $542,740; 1866—centenary year, when very large collections were taken for schools, churches, and other causes—the receipts of the Missionary Society were $686,380, the largest realized in any year. Is there not a lesson here? All of the interests of the Church were presented to the people by the preachers during that year, with a faithfulness never known before, and as a result, every interest was better sustained than previous to that time. Since then the collections have been: 1867, $613,020; 1868, $606, 661; 1869, $634,704; 1870, $605,951; 1871, $629,921; 1872, $661,056; 1873, $680,836; and last year (1874) a little falling off $675,080.

This money raised yearly by the people shows how the M. E. Church stands by, and aids to the extent of her ability, people of all tongues and nations. We give the above facts now from this most interesting report, but will have more to say of our duty to the missionary cause.

Louisiana.

Finally we have something like definite action by Congress relative to President Grant's course in sustaining the present State government in this State. In proportion as party prejudice does not blind, Grant's acts relative to Louisiana will be seen to be in every case just and right. Mr. Alexander H. Stevens has from the first held this opinion. Had this endorsement of Congress been given two years ago, this State would have been quiet and orderly. The failure to seat Mr. Pinchback as U. S. Senator we regard as a mistake. Questions of his personal fitness ought to have been discussed after his admission. The compromise about which so much has been said we suppose will now go into effect, and it is understood that an extra session of the legislature will soon be called. By the terms of the compromise we understand the State officers are to remain as they are, the Senate will be largely republican and the House will contain eight or ten conservative majority.

A Word to Mothers.

Woman wields a power man can not, and has an inuflence he may well covet. Man can boast of his lordship, but woman can humble his pride. Man discovered America, but a woman planned the expedition, so it is always man rules the world, but woman rules the man. A mother has a power of which a father has no conception. A mother can grasp a child's warmest and deepest affection and wring from it heartfelt sorrow for sin when a father can have no influence over it. There is more eloquence in the tear of a mother than in the cries of a father. Napoleon being asked what was the great need of France replied "Mothers." An infidel being stricken down by conviction cried "God of my mother have mercy on me." No reproofs, no words of counsel, no tears of sorrow, no expressions of joy, no acts of kindness, no prayers and exhortations, follow us as do those of a mother. Mothers! God has given you this power that you might use it to his glory, in training the children he has given you, and in making your houses places where Jesus shall love to dwell.

Is Your Name Stricken Off?

We have stricken from our Subscription Books the names of all who have not paid, or for whom the Preacher is not personally responsible. In the latter case we have charged the subscriptions to the Preacher. If you have not paid, give the dollar to your pastor, or send it to us at once, or get your pastor to be responsible for you, so your name can be put on again. The paper costs Money and we can not continue to send unless we are certain of the pay.

All the Presiding Elders and Preachers in Louisiana, Mississippi, and Texas, will recieve a letter from this office explaining how by working for the SOUTHWESTERN, they can help themselves get books.

To the Ministers and Members of the Methodist Episcopal Church.

DEAR BRETHREN: In their address to the last General Conference, the Bishops used the following language, viz:

"The fourth day of July, 1876, will be the one hundredth anniversary of the Declaration of Independence; from which event we date our National existence. The dictates of both patriotism and piety render it proper for Christians to celebrate such an occasion, in some way that will appropriately express their gratitude to Almighty God, for the mercy and truth which he hath shown to our Nation; for surely he hath not dealt so by any people.

"If we, as a church, are to celebrate the centennial birthday of our beloved counntry, it will require some action by the present General Conference, because the next General Conference, which will probably close in June 1876, comes too late to afford sufficient time to make such arrangements as will be appropriate and necessary to a becoming celebration of so grand an event. We take the liberty, therefore, of inviting your attention to the subject."

This suggestion was favorably received by the General Conference, and was referred to a committee, who, after considering the matter, in due time reported in favor of a proper celebration of the grand event; and, among other things, submitted the following resolution, which was adopted, viz:

Resolved, "That the Board of Bishops shall devise a Programme of Religious Services for the fitting commemoration of the event, and that each Bishop shall present it to the Annual Conference to the timely notice of the Annual Conferences."

We cannot doubt, dear brethren, that as Christians and sincere lovers of our country and its free institutions, you will most heartily approve, and earnestly and unitedly aid in the promoting the success of this great Christian and patriotic celebration. It must be a most pleasant duty to Christian ministers to call the attention of their congregations to the historic evidences of God's most gracious dealings with us and with our forefathers, and to impress upon the minds of their hearers the important truth, that the Divine Being metes out to both nations and individuals the prosperity and happiness which is allotted to them. We trust that all our pastors, local preachers, church members, and friends will engage in the performance of the duties, and in the enjoyment and improvement of the privileges of this great national festival, with grateful memories and cheerful hopes.

In the performance of the duty assigned them, the bishops have fixed upon the following programme of services to be observed by our churches and congregations, at such times and places, as may best suit their convenience betwen the first Sabbath in June and the fourth day of July, 1876.

PROGRAMME.

1. On the day appointed for the service, let there be from 8:30 A. M., to 10 A. M., a social meeting with the reading of suitable Scripture Lessons, selected from the Old and New Testaments; singing and prayer; to be followed by such remarks as any present may feel disposed to make, touching national providential blessings, or gracious personal benefits.

2. At the usual hour for morning service, let an appropriate sermon be preached.

3. We further recommend that at some hour in the afternoon a children's meeting be held, with services calculated to inspire patriotic and religious sentiments.

Any further services to be at discretion of each pastor and congregation.

By order of Board of Bishops.

WILLIAM L. HARRIS, Sec'y.

Chicago, Jan. 1, 1875.

John Morrissey, whom the roughs of New York city elected to Congress on the democratic ticket, has bought himself a winter home in Florida, and has established a gambling house in Jacksonville. One of the papers in that place remarks "such men give tone and vigor to the locality in which they live." Suppose he had been a minister of the Gospel, and had gone to establish a school among the freedmen, the same paper would probably either not have mentioned him at all, or spoke of him as one to be despised and shunned.

Scribner's Monthly and *St. Nicholas* for April are on hand—the latter without a peer in literature for the young. We read every page in it ourself, and it makes us young again. The *Monthly* is fully up to its predecessors. Dr. Holland's "Story of Sevenoaks" gives us a glimpse of camp life in the woods, and "The Shakespeare--Bacon Controversy" gives fairly both sides of this vexed question. The editorial departments are unusually full.

The death of Bishop Roberts of Africa, whose episcopal supervision was confined to that country, will again no doubt precipitate a discussion upon the subject of Missionary Bishops. Many leading minds in the church are of the opinion that it is not wise to select a Bishop with limited supervision. We shall watch the discussion with interest.

We are assured that the democratic party are anxious to educate the colored people. Which statement is about as true as that they are, and always have been the true friends of that people. Maryland is a good example. That democratic state appropriated this year $460,000 for the education of white children, and after a desperate struggle by the republicans in the legislature, aided by one democrat, appropriated $50,000 for the blacks. The senate tried to make it half that sum. In some counties the races are about equal, and yet they are from twenty to fifty schools for whites, and from two to five for the blacks, and these have been built by the Freedmen's Bureau, and Northern charities.

The friends of our public school systems have no greater enemy to fight than the Roman Catholic church. That church is seeking in every state where she has political influence, to secure a division of the school funds. If she can not do this then her policy is to destroy the public schools. Just now the battle is hot in Ohio, over a bill before the legislature to divide the school funds of that state. The democratic members are told by Archbishop Purcell that if they do not support the measure the catholics of that state, nine-tenths of whom now vote the democratic ticket, will withdraw that vote. The Archbishop says: "The party is now on its trial, this bill will test the sincerity of its profession."

An illustration of the wise counsels which have controlled the management of our Missionary Society, is seen in the handling of its real estate in New York City. In 1839, the Centenary of Methodism, money was raised to buy the old Mulberry street property. A few years since, this was disposed of, and with other funds which could be properly used, a one-fourth interest was bought in the present magnificent property 805 Broadway, worth now $1,000,000. January 1, 1871, the society owed on its fourth, $40,547.07, which in a few years will be paid by rents etc. Here is this splendid mission property worth a quarter of a million, soon to be free from debt and *nothing taken from the missionary collections to pay on it.* And still better, as soon as the debts are paid, the rents etc., will yield from twelve to twenty thousand dollars a year, which will pay all officers, salary expenses, so that not a penny of the people's money will be used on "expense account.

We are indebted to J. L. Lichtenberger, Esq., secretary and treasurer of New Orleans Charity Hospital, for a copy of the annual report of that institution. Of this great institution and its humane work, we shall have more to say hereafter. The past year's work has been greatly embarrassed for lack of funds.

Germany has a new marriage law which takes effect throughout the entire realm. It makes marriage a civil contract in all cases. After the marriage before civil authorities, the parties can have the blessings of the church if they choose, but it is the civil contract that marries them. This law embodies the protestant theory of marriage, as distinguished from the catholic idea that marriage is a sacrament and can only be solemnized by the church.

Martha E. Simpson sends us from Houston, Texas, a printed copy of a prayer said to have been written by Jesus Christ, and found forty-five years after his crucifixion, and found near a village called Mesopotamia, in Iconium, under a large and round stone. On the stone was written, "Blessed is he that turneth me over." The people who found the stone prayed over this strange phenomena but did not know what to do. In the mean time *a little boy* turned it over without help, to the joy of all that stood by. The so called prayer gives good advice about obeying God, and the catholic church. It offers pardon to any one who will publish the prayer to others, and declares that if any one will not believe the prayer, plagues shall be sent to consume him and his children. The house in which the prayer is, can not be hurt by pestilence, lightning, or thunder. (We never knew before that thunder could hurt any body.)

Our correspondent asks that we publish the letter, but we have no room in our paper for such palpable frauds and lies. Jesus Christ never wrote such a prayer, and the whole story is a story invented by catholic priests, who sell the document to their deluded followers, who buy them. They are usually sold at a dollar a copy. We have seen others of the same type. We give this notice so whenever any of our people see this or any similar deception, they will not be deceived.

Through the courtesy of "The Leonard Scott Publishing Co.," of New York, we are in receipt of the *London Quarterly,* for January, and *Blackwoods Magazine* fo January and February. This company also reprint the British *Quarterly* and Westminster *Reviews.* Each publication costs four dollars a year, or the four are sent post-paid for fifteen dollars.

In the Quarterly before us, we have "The Greville Memoirs" shown up to the taste of those who believe them unreliable. The article on "The Doctrines of the Jesuits," based on quotations from Father Gury's Compendium of Moral Theology, shows that Jesuitism is anything but a moral power. The "Life of the Prince Consort," is reviewed and highly compended. Gladstone gives a review of the "Speeches of Pope Pius IX" which is thrillingly interesting in view of the conflict now on hand about the Pope's temporal power.

Spain, under the Kingship of Alphonso, proposes to banish all dangerous Republicans from her domain. Zorilla, who was Prime Minister under the Republic has been arrested and without trial banished. Probably Castelar will "emigrate" next. It is questionable what the result of this policy will be. Castelar thus gives his judgment of the future of Spain: "The future," said he, "is chaos. The political situation is deplorable; as bad as it can be. Carlism is impossible; that is one certain consolation. Alfonsoism is very difficult. Its very essence is reaction. It is a standing menace to every movement toward liberty. It menaces alike religious liberty, civil freedom and public instruction. It blocks every wheel of progress. Alfonsism means the dominance of priestcraft, the perpetuation of superstition, the willful maintenance of ignorance, the suppression of the liberty of the press, freedom of thought, of instruction and of culture in our academies and universities, general darkness over the face of all the land. It may last for a time, but the same elements that overthrew the dynasty before must inevitably operate toward and culminate in the ultimate upheaval. In the meantime, all that I can sadly discern is that the political situation is *epouvantable.*"

The *Ladies Repository* for April contains the second paper of Bishop Foster series on "The Law of Recognition," a good article on "The Mormon Question," and a valuable editorial on "Livingstone's Last Journals." The editorial department is always good.

The Annual Report of Hon. W. G. Brown, the State Superintendent of Public Education for Louisiana, has been received, thanks to the Secretary, Rev. M. C. Cole.

Oliver Optic's for April contains chapters of the continued stories, "Ocean-Bound," "Aunt Betsey's Treasurer," "Wolf Run," and a host of good things. This is a bright, handsome and entertaining magazine. Lee & Shepherd publish it at $3.00 a year.

We publish elsewhere a table showing what money was raised for the Freedmen's Aid Society in 1874. Troy conference heads the list, having raised $5,885.95. Read the table over carefully, and notice how many charges in your conference did not take any collection, and ask yourself if your charge was one of them. If it was, do not let the same thing occur this year.

The annual report of this society for 1875 is before us, and it shows what a work this society is doing. Every preacher will receive it, and we hope it will be read. The corresponding secretary, Rev. Dr. Rust, has been untiring in his labors, $66,995.74 were disbursed in 1874. In the seven years of the society's work, $437,239.27 have been raised and expended, nearly $200,000 of which have been permanently invested in school property. Fourteen schools located in different parts of the South are maintained. In these are *three thousand students,* nearly one thousand of whom are studying for the ministry. The society is burdened with debt, amounting to nearly $30,000. Dr. Rust is now in the East, visiting conferences, and a note from him says: "We are looking forward to the conference returns with hopeful and yearning hearts." Brethren of our church, let us show our appreciation of this great society and its work by pressing the duty upon our people of giving more this year than ever before to the Freedmen's Aid Society. Our universities at New Orleans, Holly Springs, Miss., Marshall, Tex., are supported by this society.

Bishop Haven, in *Zion's Herald,* makes this good point on the question of whom our church should gain her information in the South:

The men under fire should be allowed to understand the situation better than those far from the field. The country elsewhere recognizes the fitness of our Boston organ to declare against doctrinal heresy, for in that centre skepticism has its chosen seat, and only by superior faithfulness can orthodoxy be sustained in as good a standing there as when it is less compelled to fight if it would reign. So our editors in the South know far better than those in the North what the state of feeling is there. Their word is a unit—Atlanta, Charleston, and New Orleans; and if we had other centres, they would assert the same truth. Their co-editors in the North should accept their testimony, just as they accept these brothers' statements as to the sentiment of their own locality. "They speak that they do know, and testify that they have seen." Let it not be added, "no man receiveth their testimony."

Two-thirds of *post bellum* differences and disasters have come from the fact that others than the nation's friends have been allowed to fill the Northern press and telegrams with flattering falsehoods—flattering to the stay-at-home Northerner, false to his braver brother. Let not the church—our church especially, which has so much at stake in the South—fall into like blunders.

Our letter from India, on the first page, is from Rev. W. J. Gladdin, an old friend of our Dr. McDonald, to whom Mr. Gladdin used to ship "christian commission" stores ten years ago, in this city. After five years of work in Missouri and Arkansas Mr. Gladdin was sent to Cawnpore, India, where he has completed three years work. His ap-

pointment for this year is at Agra' an old city of note, where a new mission has been organized. Our brother asks for the prayers of the readers of the Southwestern and we are sure he will have them.

Brothers, have you read the first column on the second page? If you have not, do so now, and see how you can get Books or a Sewing Machine for nothing.

The following item from *Zion's Herald* we notice is going the rounds of our church press:

"The Southwestern Advocate, from whose report of Bishop Foster's conference speech in New Orleans the *Independent* found occasion for its unfounded and unchristian attack, and which has from its origin stood up bravely against the prejudice and sin of caste, heartily commended the address of Bishop Foster; and the conference, composed almost entirely of colored ministers, unanimously thanked the bishop for the speech, and with equal unanimity requested that he should return to preside over them next year."

The Southwestern did highly commend Bishop Foster's administration at his late Southern Conferences, and the Louisiana Conference did thank him for his address, and ask that he might return another year. These words of commendation were sincere and hearty, for no Bishop of our Church in a single visit among us, said and did more good and grand things. But upon one point neither the Southwestern nor the Louisiana Conference, agreed with him, and that was his statement that congregations have the right to exclude worshippers on account of color. In our last issue we defended Bishop Foster against the contemptibly mean spirit of the *Independent's* attack, and at the same time dissented from the Bishop's opinion on the point named, and set forth what we conceive to be the correct view as interpreted by the discipline and policy of the Church.

Rev. Dr. Goodman, who coming to Louisiana to take charge of our Orphan's Home, on the Teche, we announced in our last issue, has written the following letter to the Cincinnati *Advocate*, in which he says "good-bye" to his brethren of the North Ohio Conference:

Dear Friends and Brethren:—In the good providence of God, I have been led to enter into the service of the Freedmen's Aid Society, in Louisiana. When I met the poor freedmen, those "lambs of Christ," in their homes and churches last December, my heart was deeply moved toward them. I saw how the Lord had thrown upon the Methodist Episcopal Church the ministration to their spiritual wants. I saw a problem intrusted to us which we could not decline without renouncing our fidelity as Christians; I saw the fields already "white for the harvest," with nearly three hundred thousand souls already harvested for the Master. These "living stones" of the spiritual temple are filled with the Spirit, and are zealously bringing of all their gifts and abilities to the Redeemer. They have "the mind of Christ, which was in the early Christians; and, in the order of God's goodness, give them time, and they will become a great and mighty people—the Lord's peculiar people." Now is our time to help them. The assistance we render them, and which they so sadly need, will be fruitful seed; and, in the coming times, will wave its laden boughs for the delight and the refreshing of millions.

To my fellow-laborers in the Lord, "Good-bye." To the good Christian people whom I have served, "Good-bye." To the young men and women, whom I have been permitted intellectually and spiritually to direct, "Good-bye." To my warm personal friends—God's best earthly gifts—whom I may not again see in the flesh, "Good-bye." For me and for the dear helper whose ministrations, so good and so able, will be [illegible] and for the child I [illegible] among you, and the little one who [illegible] [illegible]

Methodist churches in this city. The newly wedded pair are now in Florida, where they will spend a few weeks. On their return, their home will be at 226 Carondelet St. We extend hearty congratulations, and good wishes.

Pleasant Plains Church on Perdido street, Rev. A. Ross, pastor, gives a festival April 6 and 7, for the benefit of the Church. The following have charge; Miss M. A. Brown, Miss Dora Mitchell, Mr. H. Robertson, Miss Mary Brown, Mr. Martin Diggs, Miss Emma R. Brown, Mr. I. L. Brown, D. L. Lestor, L. W. M. Miller, and W. A. Brown. The public are cordially invited. The Pleasant Plains congregation is struggling nobly to pay for their building, and we urge all our people to go and help them in this entertainment.

Mt. Zion Church, Rev. J. Hayward, pastor, gives an entertainment in their church on Jackson street, next Wednesday, Thursday and Friday nights, March 31, April 1 and 2. Admission 50 cents for the three nights, or 25 cents for one night. Children 25 cents for the three nights or 10 cents for one night. We understand Prof. Collins of the University and the leading members of the church are doing all they can to make this an enjoyable time. There will be singing, tableaux and other exercises. We urge our people to attend and help this noble church in its efforts to pay for its building.

Obituary.

Alonzo Lewis, son of Dr. A. Lewis, of this city, died Feb'y 27, 1875, aged 37 years. He had been sick for six months with consumption. For three weeks before his death as his religious friends visited him his whole desire was to have them pray. For three hours before his death he was happy in Christ. A few moments before his death he cried: "Save me, Lord! Have mercy on me, Lord!" His last words were, "Save me, Lord; save my soul!" and he fell asleep.

Married.

At the residence of the bride's parents on the evening of the 8th inst., by the Rev. T. Edward Madden, Capt. D. Wieschhusen to Rebecca, the eldest daughter of John Burton, Esq., all of Plaquemine, La.

Among our Letters.

Bay St. Louis, Miss. A correspondent speaks of a good sermon preached by Rev. J. N. [illegible], on Eph. 6: 12. "For we wrestle not against flesh and blood, but against principalities, etc." One good point in the sermon was that the people who were in the church were not to fight *against each other*. Christians are to prepare to fight, by putting on the whole armour of the gospel. We are to be bold soldiers. We must be watching and praying all the time. Jesus is our example, he overcame all, and so may we.

Washington, La. Rev. W. Brooks writes March 3d, that in the midst of the hard times, God's blessing is with him. He has fifteen candidates for baptism at Washington, and there is a good spirit in the church at Opelousas. Mr. Brooks is doing noble work for the Southwestern.

Houma, La. Rev. H. P. Taylor sends word that he has a good list of subscribers, and is collecting the money as fast as possible.

Augusta Circuit, Miss. Rev. A. Cook writes that he is being greatly blessed in his work this year. The people are learning how to take care of their preacher. Bro. Cook went with trembling to his work, but with God's blessing, the year begins better than he feared. The friends rallied and bought him a $75 horse.

Camp Parapet, La. A friend reports that Rev. A. Moore has entered heartily upon his work, and his congregations are largely attended. He is doing his pastoral work diligently, and everything indicates a prosperous year. Ten have been received since conference.

Alexandria, La. Rev. Wm. Murrell writes that he is busily engaged in church work, and there is good prospect of his success. He speaks of the conversion of and old lady eighty years old.

Enterprise, Miss. Rev. J. B. Wilson writes March 16th: "I want to suggest to the brethren of Meridian district that we ought to do something for our presiding elder, Rev. M. Adams. Jackson District gave its presiding elder a team and buggy worth five hundred dollars, and certainly we can do as well. As Meridian is headquarters for our district, I propose that we communicate to each other then what each will do."

Latest News.

PERSONAL.

—Vice-President Wilson will start soon for a tour of the Southern States.

—Clark Mills, the sculptor, is to make a marble bust of Bishop Ames, of Baltimore.

—Bishop Richardson, senior Bishop of the Methodist Episcopal church in Canada, died a few days since.

—Rev. J. P. Newman has been appointed pastor of the Metropolitan Church in Washington City. At the late session of the Baltimore Conference, the Doctor gave a valuable address on our missionary work in China and Japan.

—Rev. W. A. Spencer, who was one of Bishop Harris' travelling companions round the world, is lecturing on his trip, in the principal cities of the Northwest. We heartily rejoice in the good work of our school friend and brother.

—Rev. Washington Brooks of Opelousas District called on us this week. He has been to Clinton, La., to see his mother, who is very sick. Bro. Brooks is doing good work in aiding his people to get homes under the Homestead act. He has set his figures for fifty subscribers to the Southwestern on his circuit.

—Rev. E. T. Hooker, pastor of the 1st Congregational church of New Orleans, we are sorry to learn, has resigned his pastorate and goes north in a few weeks. Mr. Hooker's loss will be deeply felt among his large circle of friends in this city. He is a preacher of rare ability and has proven himself a most excellent pastor. He preached a good sermon in Ames Methodist Church last Sabbath evening.

—Rev. John Wright Roberts, Bishop of the Methodist Episcopal church in Liberia, is dead. We have not received the particulars of his sickness or death. In our next, we will give a sketch of his life.

—Only one bishop now remains in the M. E. Church in Canada, namely, Bishop A. A. Carman, D.D., elected at the General Conference held at Napanee, September last. The statistical returns at that date embraced the following summaries: annual conferences, 4; itinerant preachers, 228; local preachers, 214; churches, 436; parsonages, 134; lay members, 22,641; Sunday-schools, 319; officers and teachers, 2,675; Sunday-school scholars, 16,805. The General Conference of the body will be held in Belleville, Aug. 25, 1878.

RELIGIOUS.

—There is not a single Universalist organization in Texas.

—The movement to unite the Wesleyan and Primitive Methodists in Ireland, seems to gather strength.

—Bishop Foster's lectures before the Boston Theological school, are spoken of in the highest terms by *Zion's Herald*.

—Bishop Harris, assisted by Drs. Fowler, Edwards and others, dedicated a $142,000 Methodist church property in Chicago on the 14th inst.

—The Gasquet Congregational Church in the city, has just closed a successful fair, which lasted three weeks, and from which we understand $1200 were received.

—The *Northwestern* says: Mrs. Van Cott, who has done good service the past three weeks in Clark Street church, Chicago, and who has given valuable aid to the pastor of Centenary, left March 15, to attend a revival meeting near Fond du Lac, Wis.

—The *Southeastern Advocate* says Bishop Haven preached in the Charleston (S. C.) Centenary Church about two weeks since. The editor says the bishop "is bound to win, in spite of Southern prejudices. We only wish his means, in all respects, were equal to his interest in our work."

THE SOUTH.

—The Mississippi legislature adjourned March 6.

—Bishop Whipple of Wisconsin has been spending a few days in New Orleans.

—The Jackson County (Miss.,) Courthouse was burned the 1st inst. with all its records.

—Gov. Ames and lady are the guests of J. M. G. Parker, Esq., in this city. The Governor has bought a summer residence in Bay St. Louis.

—Senator Pichback, in company with Superintendent Brown and Governor Antoine, arrived from Washington last Monday and were received by a good company of friends at the depot. Mr. Pinchback will continue his Senatorial contest.

General Augur has been ordered to New Orleans to succeed General Emory; General Ord to San Antonio to succeed General Augur, and General Cooke to the Department of the Platte to succeed General Ord.

—Two colored men attended one of the principal theatres in New Orleans a few nights since, and the building neither fell nor did the people leave.

GENERAL INTELLIGENCE.

—Sweden has no public debt. Its revenues were $19,000,000 more last year than its expenses.

—The Hoar committee thus speaks of Gov. Kellogg:

"So far as has appeared to us, Gov. Kellogg is chargeable with no dishonesty, and has set himself as faithfully as he could to remedy the great evil bequeathed to him by his predecessor. Charges of corruption are made by the conservatives against republican officials without the slightest discrimination. They assume that the acceptance of office is a badge of fraud. No matter how high the position hitherto occupied socially, how spotless the reputation, the moment of acceptance of office witnesses an entire reverse. The gentleman suddenly becomes a blackguard, the honest man a thief. Four or five cases of defalcation were clearly shown to be mistakes during our session. That there was great wrong and corruption, that much bad legislation was enacted, that grevious monopolies were created during Governor Warmoth's term of office, is undeniable. That the democrats purchased him at the earliest possible moment for the purpose of converting to their own use his powers of corruption, his skill and cunning in manipulating the machinery of election, was asserted by some witnesses of their own; that there has been a decided improvement under Governor Kellogg all admit.—*Report of Hoar Committee.*

Freedmen's Aid Collection.

From the general minutes of 1874, we find the annual conferences donated to the Freedmen's Aid Society, through their pastors, in the annual collections, the following sums, arranged in accordance with the amount thus raised by each conference:

	Amount	No. Pastoral Charges	No. taking Collections	No. not Taking Collections
1. Troy Con	$5,885 99	207	150	57
2. Cincinnati	2,458 35	117	67	50
3. Central Ohio	1,509 19	116	81	35
4. New York	1,357 53	236	78	158
5. Philadelphia	1,344 77	204	101	103
6. New England	1,306 00	203	103	100
7. North Ohio	1,275 15	107	84	23
8. Erie	1,127 25	224	119	75
9. Central Penn'a	1,080 07	156	99	57
10. Rock River	1,005 09	197	128	69
11. Ohio	978 77	130	100	30
12. New Hampshire	960 53	123	76	47
13. Pittsburgh Con	913 18	230	104	126
14. New Jersey Con	903 05	163	108	55
15. Central New York	900 00	212	152	60
16. New York East	891 57	243	64	179
17. Indiana Con	859 02	107	61	46
18. Wyoming Con	827 22	163	156	27
19. Newark Con	791 00	197	93	104
20. Mississippi Con	780 77	165	26	139
21. N. New York	714 79	178	136	42
22. W. New York	692 50	178	144	34
23. Providence Con	660 17	171	110	61
24. S. E. Indiana	584 04	90	65	25
25. Michigan Con	505 84	212	111	101
26. Central Illinois	514 01	185	132	53
27. Upper Iowa Con	492 44	154	107	47
28. Baltimore Con	468 48	121	37	64
29. North Indiana	372 97	132	95	37
30. Wisconsin Con	364 34	145	115	30
31. N. W. Indiana	357 97	120	74	46
32. Illinois Con	357 84	194	82	112
33. Minnesota Con	338 94	158	68	90
34. Louisiana Con	323 60	70	44	26
35. Detroit Con	314 00	192	59	133
36. Maine Con	300 78	110	58	52
37. Vermont Con	273 91	122	70	52
38. Iowa Con	205 44	106	78	28
39. Southern Illinois	189 75	137	85	52
40. Kentucky Con	176 75	84	36	48
41. East Maine Con	172 03	90	53	37
42. Des Moines Con	152 11	119	65	54
43. Wilmington Con	136 12	97	38	50
44. Kansas Con	97 52	91	29	62
45. W. Wisconsin	97 35	114	38	76
46. California Con	89 80	133	24	108
47. South Carolina	87 90	83	37	46
48. Georgia Con	79 53	82	29	53
49. West Virginia	78 20	105	41	64
50. Texas & W. Texas	74 95	119	45	74
51. Washington Con	68 76	103	29	74
52. Central German	61 79	81	21	60
53. East German	60 00	39	20	19
54. South Kansas	54 21	73	35	38
55. Missouri Con	51 05	114	33	81
56. Tennessee Con	50 65	73	35	38
57. Delaware Con	49 92	50	16	34
58. Oregon Con	48 26	46	16	30
59. St. Louis	42 50	144	34	110
60. Colorado Con	35 05	29	20	9
61. Holston Con	25 20	86	18	68
62. S W German	22 50	101	11	91
63. N W German	11 25	50	7	43
64. N W Iowa Con	15 05	52	15	37
65. Lexington Con	9 05	56	7	49
66. Nebraska Con	7 50	94	3	91
67. Florida Con	7 15	24	7	17
68. Rocky Mountain	5 00	24	2	22
69. Virginia Con	3 51	41	2	39
70. Southern German	3 25	13	3	10
71. Arkansas Con	2 90	46	5	41
72. Chicago German	2 20	52	1	51
73. North Carolina	2 15	44	3	41
74. E Or'n & Wash'n	1 10	19	1	18
75. Alabama Con	75	88	2	86
76. Nevada Con	...	18	..	..
Total reported from the Conferences	$37,029 65	9,163	4,572	4,572
Amount which went directly to the Treasurer of the Freedmen's Aid Society irrespective of Conference boundaries and was not reported in the General Minutes.	19,948 53			
Total collections as per Treasurer's report	$56,978 24			

It will be seen by the above that during the year reported less than one-half the pastoral charges neglected to take the collection for Freedmen, ordered by the General Conference; if all of them had taken the collection, after a faithful presentation of the claims of this cause, every dollar of the *one hundred thousand dollars* apportioned to the conferences by the Board of Managers would have been raised.

Business Column.

Address all letters to Rev. J. C. Hartzell, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Wherever you can, it is best to send money by Postoffice order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly, and give the name of your Postoffice, county and State.

Our Terms.

Our terms for the Southwestern are *one dollar a year, cash in advance*. We pay all postage. As far as possible, we want the year to begin with January 1st, but will gladly receive subscriptions, commencing at any time.

Books for All.

Let every preacher read carefully our *Premium List*. No preacher now need be without books. Take hold of the Southwestern with a good will, and get up a good list of subscribers, and you do good in two ways: you circulate good reading among the people, and secure just the books you need in your library.

How to Canvass.

Take a copy of the Southwestern in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

SPECIAL NOTICES.

To those who are bowed down by nervous debility, and despair of ever recovering the vigor and mien of manhood, we earnestly recommend Dr. Walker's California Vinegar Bitters. Before they have finished the first bottle, they will feel the restorative principle at work in every portion of their broken-down systems, and hope will spring up in their hearts. No case, of dyspepsia, biliousness, intermittent fever, rheumatism, gout, or kidney disease, can resist this unequrled vegetable tonic, which is unpolluted by any distilled or fermented liquor.

Read This Carefully.

Our whole purpose in publishing the Southwestern is to do good. The enterprise was started after much thought, consultation and prayer. Our work in the Southwest greatly needed an organ, by which the men could be brought more into consultation with each other. Our people needed be made feel that they were one, and belonged to a great and powerful church. They needed to understand better what that church was doing for them. It was essential to the work that the general church should be better informed of our actual condition and wants. No paper published by the church could meet these demands for the Southwest. Hence the starting of the Southwestern. God has smiled on the enterprise. In a time of unparrallelled political excitement, and of financial embarrassment, we have gone steadily forward, and every bill has been provided for, and this too, in a year, acknowledged to be specially disastrous to newspaper enterprises. For success to this date, brethren of the Southwest, let uf thank God.

But as we say, in pleading with God for ourselves—"past blessings will not suffice"—so now we must remember that past success will not publish this paper a single month. It will require just as much effort to carry the Southwestern through 1875, as it did to carry it through 1874. The year begins well. The late conferences in Louisiana, Mississippi, and Texas, without a dissenting voice, heartily endorsed the Southwestern, and the presiding elders and pastor, to the number of over three hundred, with one accord, pledged to labor for its circulation among our people.

That pledge has borne fruit, and our subscription list is steadily increasing. But from the first we have had one constant and serious drawback; so many have received the paper without paying for it. Our terms are, cash in advance. But many have from the first sent names, with the remark that the money would be sent in a few days. As a rule, these pledges are not fulfilled. As a result, we sent hundreds of papers last year, for which we received nothing. *We can do this no longer, and hence must either have the money each time with the order, or the preacher must consider himself personally held for the amount, and pay before, or at next conference.*

Read what we say about *Our Premium List*, and you will see how we propose helping you in the canvass.

☞ *Now for a strong, steady, sixty days work for the* Southwestern.

RELIGIOUS NOTICES.

Meridian District Conference.—The first district conference of the Meridian district, Mississippi, will convene at Enterprise, May 1, 1875. The preachers in charge, the local preachers, the stewards, exhorters, and Sunday-school superintendents, of each circuit and station in the district are expected to be present. Excursion tickets can be bought at reduced rates by those who live on the line of the M. & O. Railroad.
Mar. 16, 1875. M. Adams, P. E.

Houston District Conference.—The first District Conference of the Houston District, Texas, Conference, will be held at Houston, begining April 8th, 1875. 4-2t W. L. Molloy, P. E.

Appointments First Round for Jackson District (Miss.) Conference.—

March	6 and 7,	Jackson
"	8,	Jackson Circuit
"	13—14,	Canton, and Circuit
"	20—21,	Vicksburg, and Circuit
"	22,	Edwards
"	27—28,	Boltons
April	3—4,	Clinton
"	[illegible] 8,	Brandon
"	10—11,	Evergreen Circuit
"	17—18,	Forist and Morton
"	20,	Lake and Lawrence
"	24—25,	Crystal Springs
May	1—2,	Haslehurst Circuit
"	8—9,	New Hope Circuit
"	15—16,	Union Circuit
"	22—23,	Georgetown Circuit
"	29—30,	Burlington Circuit
June	5—6,	Fayette, Port Gibson
"	12—13,	Natchez

4tf Jas. G. Johnson, P. E.

EAST INDIA HEMP,

And What We Know About It.

Instead of devoting a column to the merit, of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest in saying, that when this plant is properly prepared, we *know* that it positively cures consumption, and will break up a fresh cold in twenty-four hours.

St. Mary's Church, Allegheny City, Pa., Nov. 10, 1874.

The East India Hemp has been taken by Rev. Matthias Binder, O. S. B., and Rev. Sebastian Arnold, O. S. B., both assistant pastors of this church, and so far has given relief to both. They suffered from affections of the lungs and bronchial organs. We have recommended, through charity to sufferers, the Cannabis Indica to different persons, and continue the same in good conscience, knowing the effects by experience. Please find inclosed check for twelve bottles of syrup, pills and ointment. We shall inform you in due time what further success the medicine shall meet with.

Yours truly,
Rev. Ferdinand Wolf, O. S. B.
87 Washington Street.

China Grove, Rowan Co., N. C., Oct. 21, 1874.

———: Send one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination, I found her in the incipient stage of tuberculous consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything and anything of its kind I ever saw or tried; in many cases it acts like a charm.

Fraternally yours,
P. A. Sifford, M. D.

Ridgeville, Caswell, N. C., Sept. 12, 1874.

Inclosed is $10 for more of the Indian Hemp. I can truly say that this medicine has done me more good than all the doctors, and I had several of the best in the country. My cough is a great deal better, and my chills and night sweats are gone. You may look for several orders soon, as many have seen the effect of this medicine on me. W. A. Fuller.

Columbus, O., Oct. 30, 1874.

Your treatment for consumption has so improved my condition, that the inquiry comes every day from my friends, What are you taking? Several are talking of sending for some of your medicine, and James Huff desires me to order for him $9 worth of the Hemp.

Wm. Hunt, North High St.

P. S.—It is my opinion that an agent at this place would sell considerable for you. W. H.

Decherd, Franklin, Tenn., Sept. 12, 1874.

———: Send three more bottles of your consumption and bronchitis cure. My son began taking the Hemp last night three weeks ago, and he is improving rapidly. The last ten days have mave made him look and act like another person. I have great hopes. J. M. Bratton.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. $2.50 per bottle, or three bottles for $6.50. Pills and ointment $1.25 each. Sent at our risk. Address

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Nos	Cures.	Cents.
1	*Fevers*, Congestions, Inflamation	50
2	*Worms*, Worm Fever, Worm Colic	50
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4	*Diarrhea*, of Children or adults	50
5	*Dysentery*, Griping, Billious Colic	50
6	*Cholera-Morbus*, Vomiting	50
7	*Coughs*, Colds, Bronchitis	50
8	*Neuralgia*, Toothache, Faceache	50
9	*Headaches*, Sick Headache, Vertigo	50
10	*Dyspepsia*, Billious Stomach	50
11	*Suppressed*, or Painful Periods	50
12	*Whites*, too Profuse Periods	50
13	*Croup*, Cough, Difficult Breathing	50
14	*Salt Rheum*, Erysipelas, Eruptions	50
15	*Rheumatism*, Rheumatic Pains	50
16	*Fever and Ague*, Chill Fever, Agues	50
17	*Piles*, blind or bleeding	50
18	*Ophthalmy*, and Sore or Weak Eyes	50
19	*Catarrh*, Acute or Chronic Influenza	50
20	*Whooping-Cough*, Violent Coughs	50
21	*Asthma*, Oppressed Breathing	50
22	*Ear Discharges*, Impaired Hearing	50
23	*Scrofula*, Enlarged Glands, Swellings	50
24	*General* Debility, Physical Weakness	50
25	*Dropsy* and Scanty Secretions	50
26	*Sea-Sickness*, Sickness from Riding	50
27	*Kidney-Disease*, Gravel	50
28	*Nervous Debility*, Vital Weakness	1 00
29	*Sore Mouth*, Canker	50
30	*Urinary Weakness*, Wetting the Bed	50
31	*Painful Periods*, with Spasms	50
32	*Sufferings* at Change of Life	1 00
33	*Epilepsy*, Spasms, St. Vitus' Dance	1 00
34	*Diptheria*, Ulcerated Sore Throat	50
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Bible Geography.—Containing the name, pronunciation and meaning of every place, nation and tribe mentioned in the Bible; by Rev. George H. Whitney, A. M. Illustrated by nearly one hundred engravings and forty maps and plans. Price $2 25.

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18tf New Orleans, La

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At Home.

—Unslacked lime is excellent for cleaning small steel articles, such as jewelry, buckles, and the like.

—To prevent moths in carpets, wash the floor before laying them with spirits of turpentine or benzine.

—Straw matting should be washed with a cloth dampened in salt water. Indian meal sprinkled over it and thoroughly swept out will also cleanse it [illegible]

[illegible] may be powdered to render it suitable for glass-paper, for filtering varnishes, &c., by heating it red hot and then suddenly plunging it in water.

—To remove old paint, cover with a wash of three parts quick stone lime, slaked in water to which one part pearlash is added. Allow the coating to remain for sixteen hours, when the paint may be easily scraped off.

—Four parts borax and three parts Epsom salts, mixed with three or four parts warm water to one part of the combined substances, is said to form an excellent fireproof wash for clothes. It should be used immediately after preparation.

—In washing windows, a narrow bladed wooden knife, sharply pointed, will take out the dust that hardens in the corners of the sash. Dry whiting will polish the glass, which should first be washed with weak black tea mixed with a little black alcohol. Save the tea-leaves for the purpose.

—The unsatisfactory light frequently given by kerosine lamps is often due to the wick. The filtering of several quarts of oil through a wick which stops every particle of dust in it must necessarily gradually obstruct the pores of the wick. Consequently, although a wick may be long enough to last some time, its conducting power may be so impaired that a good light cannot be obtained.

—It is a very common practice to turn a kerosene lamp down when the light is not specially needed. This practice may save a few cents a week to the consumers, but it fills the room with a very offensive and unwholesome odor besides soiling everything in the room by means of the gas which is omitted. This practice ought to be abandoned as well for safety as for other reasons. A lamp is more likely to explode when turned down than when it has on a fair head of light.

Hints to Housekeepers.

Sarah, have you seen my scissors this morning?

Yes ma'am! I took them into the kitchen to cut the lamps wicks, and laid them on the table, and when Patrick came in blustering about his shears, as if I could remember where I put them yesterday, he spied your scissors ma'am.

Why Sarah! you should know better than to cut lamp wicks with good scissors, and then to think of my nice scissors being used for pruning shears.

Why la ma'am, could I trim lamps with a knife?

If you could only give me the old ones now, I wouldn't bother you any more.

I did intend to do that, but somehow I couldn't find them; Benny must have taken them out in the yard to fix his kite with, and lost them.

Such children as mine are to lose things! now run and bring my scissors, and remember you must never use them again to cut lamp wicks, or they will very soon be spoiled. You shall have the old ones when they are found, for the kitchen.

Sarah hurried away with a look on her face, which told of oft made promises, and soon came back, saying that Patrick had broken a nice point of the slender things, and would the mistress please wait till he ground them a bit!

All this time the clock on the mantel had kept busy at work, ticking away the minutes which made up the hours of lost time in this family, having a place for every thing, and many things out of place. And beside this waste of time, there was waste of patience, waste of confidence, waste of good utensils, and a general waste of management so necessary [illegible] comfortable [illegible] Proper implements [illegible] proper uses [illegible] a wholesale [illegible] are unsuited to [illegible]

[illegible]

[illegible]

[illegible]

The Farm.

—In Oregon the canning of salmon has been overdone so that prices have deteriorated to such an extent that the canners have gone to canning beef instead. They can buy cattle in Oregon so low as to have a margin to work on in the business.

—The common cat-tail of our swamps, scientifically known as *Typha latifolia*, is susceptible of being used as food, for which purpose it is highly esteemed in some countries. The plant is perrenial, and propagated by the formation of underground stems, containing much starchy matter. In Southern Russia the young shoots, when they push up in the spring, are cut and tied up, as asparagus for our markets, and sold in all the markets. Boiled as asparagus is boiled, and seasoned with salt and spice, it is pronounced quite delicious by all who have partaken of it. This plant is found, in more or less abundance in swampy places all over the United States, and may very easily be introduced in places where it does not grow already.

Keep the Soil Mellow Around Trees.

Unless the surface of the ground is mulched around young trees over an area of six to ten feet in diameter, the ground should be kept clean and mellow. Every farmer knows that a hill of corn or potatoes will not amount to much unless cultivated, and yet there are many who will neglect to give the same care to a tree which is worth a hundred hills of either of the former. In rich soils trees may grow rapidly without cultivation, and no amount of grass or weeds will retard them; but there are other things besides growth to be looked after. If the weeds and grass are allowed to grow up around the stems of apple, peach or quince trees, the bark will become soft near their base by being shaded, and thereby be in a suitable condition for the reception of the eggs which will eventually become peach or apple trees in sections where the apple tree borer is abundant, and allow a portion to be checked with weeds and the remainder well cultivated, and then watch the result. From the writer's own experience he believes that the chances are nine to one in favor of those cultivated being exempt from this pest.—*N. Y. News.*

The Fever Tree.

Mayor Leeds has given out all the seeds of the eucalyptus tree, and for the information of those who possess some of the treasures the following general rules are published: "Sow the seed in boxes thirty-six inches long by eighteen inches wide and three deep, with holes in the bottom for drainage, filled with leaf mould or light sandy soil; cover the seed one quarter of an inch deep with the leaf mould or soil, water well and keep moderately moist. Shade the boxes until the seed germinates, when they may be allowed the sun. At the second leaf transplant into posts or boxex filled with garden soil, setting the plants two inches apart, where they will remain until planted in the open ground, which should be done when the plants are twelve to twenty inches high. In transplanting to the open field care must be exercised not to disturb the soil at the roo.s. Particular care must be taken about the dimensions of the box the seeds are planted in, or they may not sprout."

Signs of Promise.

Amidst all the evils against which a faithful witness is bound to testify, there are some very cheering signs of good.

One of these is that the Grangers are protesting against the oppression of the patent laws upon the industry and prosperity of the country. This is not done a moment too soon.

Another is the report of a committee of Congress on the great injury and injustice of the telegraph monopoly, and the duty of government to provide an economical and impartial system of telegraphy.

Another is the report of the Finance Committee of Congress, recommending the laying of necessary duties upon a few articles; and, singularly enough, the articles selected are just those from which Britain raises her great revenue with great ease.

Another is the bill before the legislature of this State, to protect children—a law much needed in every State.

Another is the vigorous sentences passed upon several kinds of crimes which are peculiarly dangerous or disgraceful. The licentious literature men who so long and fearfully polluted the community, are now looked up and punished with severity.

Another is the vigorous efforts making—especially by the women—to curb the liquor traffic, that monster evil of our times and country.

And, finally, there appears to be a growing public opinion against corruption in all its forms.—*N. Y. Times.*

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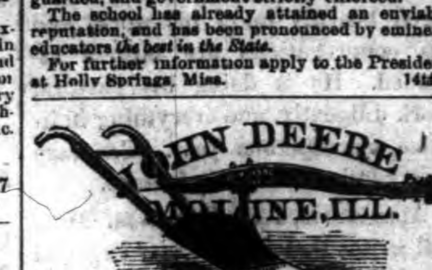

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They follow the instinct which teaches them where
For food, or for pastime to measure their flight,
And think, if our Maker will gather with care
The tiniest bird in its shelter at night,
We should not of comfort as needful despair,
Nor fear we shall sometime be hid from His sight.

The clothing of lilies with wonder we view;
The meadows, adorned in their summer array,
We know will be covered with verdure anew
When seasons have wasted their beauty away.
The grass of the field which is nourished by dew,
Perchance lost, the morrow will see it decay;
Then shall our Father so well care for you,
Ye faithless, so fearful to trust Him to-day?

For seed time and harvest will alway appear;
The rain and the sunshine alternately show
A Providence governing all through the year,
As wise as His blessings are full to bestow.
Then, trusting the goodness which always is near,
'His kingdom and righteousness first we should know'
'And things we have need of—we never need fear
That, what He has promised, He will not bestow.'

No seed time or harvest have birds, when they sow,
Or gather in barns for their winter's supply;
And yet they are fed while the frost and the snow
Are covering fields, where the late harvests lie.
The lilies, unspilling, rich garments can show,
Which even with Solomon's glory would vie;
And we who take thought for ourselves, one but know
'Tis the Father's kind hand which our wants must supply.

R. W. BRAINERD.

Words of Caution.

BY W. [illegible] BRAINERD.

As the season of the year has now arrived when those of our readers who own or rent farms, are making or endeavoring to make arrangements for advances deemed necessary, we wish to sound a note of warning, hoping thereby to prevent a continuance of that usual disastrous practice which has no redeeming quality, and is certain to leave almost every farmer at the end of the year in worse condition than he was at the beginning.

[illegible]

solvency, except at prices enormously above their regular cash figure. They cannot do otherwise without danger of bankruptcy.

A family of six persons will require supplies amounting to from four to six hundred dollars, cash value, during the time between planting and selling a crop, or say eight months. This is undoubtedly as small an estimate as can be made, when everything consumed is purchased; and when the additional value, because of the risk of credit, is added, the amount becomes of rather formidable proportions. A hole, and rather a large one too, is eaten into the crops, and in very many cases we think nothing will be left but the hole.

In a soil like this of the Gulf States, and with our magnificent climate, the seed planted returns a beautiful increase. But the farmer cannot eat cotton or cane and occasionally these crops fails, and the farmer fails with them, simply because he depended upon an uncertainty for his daily bread. He has, in such a case, not only lost everything present and prospective, but is heavily in debt and his credit becomes many per cents below par. And he becomes, and very likely remains a virtual slave to his factor the balance of his days.

Now we wish to show our readers how all this disaster can be avoided, and how, when the year is finished, money can be found in the purse, and no long Dr. over your name in the merchants books.

And just here is the place to say that you must not suppose that the agricultural editor of the SOUTHWESTERN ADVOCATE is some kid-gloved city dandy who don't know a hoe from a hay stack, and writes of farming just for the fun of the thing. We do know something, and perhaps considerable, about farming, in all its branches, and we have learned by long and bitter experience the facts we are stating in this unvarnished language.

A diversity of crops should be planted. All will not fail in a single season, and those that bring forth their fruit in due season, will compensate for the failures. Make it a point to provide first of all for the needs of your family and those dependent upon you. Plant corn, sweet and Irish potatoes, cabbage, turnips, rice, pumpkins, beans, peas, and the numerous other edible products, which will readily suggest themselves to the mind of every farmer. You do not need to plant a large area of any one kind, but give each and every one the most thorough cultivation. It does not require many weeks of waiting before you will begin to eat from your planting.

Having provided for the future in this manner, you can now turn your attention to what men call the *staple* crop, as if anything could be more of a staple than that which every one must have in order to live. If you live in the cotton belt, plant just as much cotton as you can easily and thoroughly cultivate—*no more.* Any crop, well cultivated, will produce per acre much more than if negligently attended to, and the actual labor expended is only a trifle more. If your crop is cane, or rice, do no more than you can do well, and when the harvest is over, we will guarantee that the money it sells for, will be in your pocket, and not in the merchant's safe.

The whole secret of successful farming in this, or any other country, is this: Produce what you need at home, then sell your surplus. The corn, potatoes, rice, beans, etc, make healthy, delicious and nourishing diet, the cotton and sugar can be sold, and will be nearly all profit.

Every farmer should raise his own pork, poultry and mutton, and there is no one so poor as to make this, is impossible. His own cows should furnish himself and children all the milk and butter they desire or need, and when all these things, which are within easy reach of every one, are obtained, the farmer becomes, as God intended him to be, the most independent of the human race.

Perhaps some of our readers will exclaim, Why, to do all this would require a plantation of princely dimensions. Not at all. Ten, yes five acres intelligently cultivated, will produce more net profit and more solid comfort to the farmer and his family, than five hundred acres imperfectly and carelessly worked. "A little farm well cultivated," is a reality, something tangible and easy to be obtained, if economy, energy and a plentiful supply of good sound sense are predominating traits of a man's character.

When we see a man loafing around the country grocery, stupid with whiskey and tobacco, we expect to find his crop in grass, and his credit and character below zero.

Religion of our Presidents.

The question has been raised whether any one of our Presidents was a communicant in a Christian church. There is a tradition that Washington asked permission of a Presbyterian minister in New Jersey to unite in the communion. But it is only a tradition. Washington was a vestryman in the Episcopal Church. But that office required no more piety than it would take to be a mate of a ship. There is no account of his communing in Boston, or New York or Philadelphia, or elsewhere, during the Revolutionary struggle. Adams was a member of the parish in Braintree. He was a high Arian. His attendance at worship was not very constant. Jefferson was an avowed skeptic, and a devout admirer of Dr. Priestly. Madison and Monroe were moderate Churchmen. John Quincy Adams was a professed Unitarian. He attended the service in the Representatives' Hall during the session of Congress. In the afternoon he worshipped in the Second Congregational church, where he had a pew. When Congress was not in session, Mr. Adams usually attended in the morning the Unitarian church. Jackson was a reverential hearer. He attended church half day. His pew in the Four-and-a-Half street church was on the left hand side of the preacher. He paid close attention to the sermon, and made a profound bow to the pulpit as he retired. He joined the Presbyterian Church after he left office. Van Buren, trained in the Reformed Dutch School, attended the Episcopal church when he attended any. His Sunday afternoons were devoted to his political friends. Harrison cared very little for religious matters. Tyler was loose in regard to Sunday and worship. Polk, though not a professed Christian, was a regular attendant on public worship. He was always in his place. He rode to church Sunday morning, and occupied the pew next to the one in which Jackson sat. Colonel Benton occupied the Jackson pew, and would not give it up. In the afternoon Mr. and Mrs. Polk walked to the Second Presbyterian church, which was near the White House. General Taylor seldom went to church. Filmore, more than any other of the Presidents, was an open and decided Unitarian. He gave his influence and support to that sect. Pierce was always at church on Sunday mornings. He attended the Presbyterian church. Buchanan was an Old School Presbyterian. The church was near his residence. The building was small, and the congregation both small and poor. He was not a very reverential worshipper. He walked to church; went up the aisle at a shuffling gait; dodged into his pew; and seated in the corner, seemed wrapped in his own thoughts, paying no attention apparently to the service. An observer could not tell whether he was asleep or awake. He hurried away, as if afraid to be addressed. Lincoln attended service once a day. He always seemed to be in agony when in church. His legs were long, the pews narrow, and he often relieved himself by putting his feet outside of the door, stretching them clear across the aisle. His pastor, Dr. Gurley, had the "gift of continuance," and the President writhed and squirmed, and gave unmistakable evidence of the torture he endured. General Grant is a trustee in a Methodist church; but that office does not imply a profession of personal consecration.—*Examiner and Chronicle.*

Seeds and Fruit.

"The mayor of Philadelphia, it is said, asserts that he could rid the jails of two-thirds of the juvenille criminals in the next year, if he could banish certain plays from the boards of the variety theatres, and put certain books out of print."

And yet parents go on suffering the poisonous literature to corrupt the minds of their children, and society but feebly protests against the corruption of the fountain which embitters all the streams. The teacher of a successful school in this vicinity assures us that in guarding his boys against certain forms of sensational literature, he has their parents to contend against. The boy writes to his father to subscribe for the——; we will not name the magazine, because we do not care to advertise it. The father is a busy man; the title has in it nothing objectionable; he possibly buys a copy, glances over its pictures, laughs at his boy's childish fancies, and subscribes for a weekly poison-potion for the year.

Every father watches his table carefully. He will not, knowingly, put adulterated articles of diet before his children. But there are scores of fathers who never scan their children's literature. Pray, sir, do you know what magazines they read, what books they get out of the circulating library, or what "private" circulars come to them through the postoffice?

The nation's reading makes the nation's life. The reading of the boy or girl, for his first fifteen years, gives tone to all his future. It is one of the most potent of the influences which go to make up his character. But there are scores of men who take more pains in the selection of the jockey to train their horse, than in the selection of books for the training of their children.

To the statement of the mayor of Philadelphia, we are inclined to add a supplement. We believe we could rid our courts of two-thirds of the divorce suits, if we could banish certain novels from English and American literature. The "love" represented in this class of novels is a miserable mock sentimentalism. It bears the same relation to the genuine article that mock jewelry does to gold and diamonds, or that the heroines of the stage do to the actualities of life. Young ladies and gentlemen are taught to "fall in love" by a stumble. All sense and judgment in the selection of a life-partner are rigorously excluded. The better knowledge and cautious counsels of father and mother are all put down to the account of the selfishness of a cruel father or a match-making mother; the heroes and heroines are without fault, flaw, or blemish; and all the obstacles which the course of true love, that never runs smooth, encounters, are due to outsiders. That love wins its real victories in loving on in spite of foibles and faults, in spite of controversies and sometimes contentions, in spite of hidden rocks in the very stream itself—this the scholars in this school of fiction never learn. So when the demigod of the young girl turns out to be a very common sort of man, (as most of us are,) and the angel of the young man's dreams proves to be a flesh and blood young woman, with a spice of obstinacy, or a bit of a temper, or an underlying streak of selfishness, there is first bitter disappointment, then coldness and estrangement, then sometimes a quarrel, a separation, and a divorce. When we see how many there are who are not even restrained by pride from spreading their quarrels before the public, we wonder how many there are whom a mistaken conception of love, and the bitterest disappointment of life can afford, have divorced in their secret hearts.

Know your children's literature, especially know your children's novels and story-books. — *Christian Weekly.*

Interesting Facts in Phisiology.

What are nerves? The nerves are the branches of the brain and spinal cord; they are distributed in great numbers to all the active and sensitive parts of the body.

What is the spinal cord? The spinal cord is a long and large cord of nervous matter which extends from the brain through a continuous tube formed by corresponding hollows in the bones of the back. It seves as a nervous trunk for the distribution of nerves, just as the aorta distributes branches of blood vessels.

Of what does the nervous system consist? Of the brain, the spinal cord and the branches which are called nerves.

What is the constitution of a nerve? It consists of a thin membrane, or sheath, surrounding a grayish, oily matter, which forms the nervous marrow. In the centre of this marrow is usually found a small fibre, which is supposed to be the essential part of the nerves; and most nerves consist of a number of these sheaths enclosing fibres running in parallel directions.

How many classes of nerves are there? First, the nerve of motion; second, the nerves of sensation; third, the nerves of special sense; and fourth, the nerves of sympathy.

What are the nerves of motion? The nerves of motion are those which, in obedience to the will, stimulate the muscles to act, and apportion the amount of stimulation they convey to the degree of exertion required.

What are the nerves of sensation? The nerves of sensation are those which impart a consciousness to the brain that its commands to the nerves of motion have been obeyed and how far they have been fulfilled.

What are the nerves of special sense? The nerves of special sense are those through which we hear, see, feel, smell and taste.

What are the nerves of sympathy? The nerves of sympathy, or the system of sympathetic nerves, are those which are distributed to the internal organs, and which are independent of the will. They regulate the motions of the heart, the lungs, the stomach, etc., and stimulate the organs of secretion, so that those organs work in harmony with each other. The sympathetic system of nerves, therefore, regulates and harmonies these internal functions.

Why do we see objects? Because the light which is reflected from them enters our eyes and produces images of their forms upon a membrane of nerves called the retina, just as images are produced upon a mirror.

—Camels and dromedaries are becoming so plentiful in Nevada, from the stock imported there by the United States Government some years ago, that a bill has been introduced into the Legislature to prohibit the owners of these animals from using them on public highways, as they are supplanting the horses, mules, and oxen as beasts of burden, the law against them would be injurious to the State; and if not, no law will be necessary to make them fall into disuse.

Notes of Progress.

—The Japanese, educated in this country, are beginning to reap abroad the fruits of their Christian education here. The Rev. Joseph Nee Sima, who was graduated at Amherst, 1871, reports much success in his missionary labors at home. His immediate family have become converts to Christianity, and he has preached several times in Buddhist temples.

—The baptism of an educated Brahmin, Narasinga Ras, is reported from the London Society's mission in Tripatoor. The young man had lost his faith in Hinduism through his studies at Madras University, and had come to a general knowledge of God. Some few years later, when in great sorrow, he chanced to meet with a New Testament, and found in it the passage, "Let not your heart be troubled; ye believe in God, believe also in me," which proved to be the beginning of his Christian experience.

—The Japanese, from their earnestness and vigor, have been called "The Yankees of Asia," and the recent encouraging reports of advancement and progress that come from this land seems to show that the *sobriquet* has been well bestowed. There seems to be a national uprising, an enlightened desire to place Japan on a level with the Western nations. During the last six years large sums have been expended in schools, the arts and sciences have received aid and encouragement, railway and telegraph routes established, and an imperial college with foreign professors has been projected. The *Japan Mail* states that 60,000 persons in Yeddo are studying the English language. The native press is given large liberty and has advanced to a dignity hitherto unknown in Oriental lands.

—Dr. Kennedy, the well known and plucky advocate in the Tichborne case in England, has been elected to the House of Commons as the representative of the manufacturers of England. During the great trial, he was hated by the English aristocracy, was brow beaten by peers, and by the judge and final, expelled from the bar by his legal associates. Now he is in the House of Commons, sent there by the workingmen as a rebuke to lawyers and exclusive classes. He went into the house unannounced, when for two hundred years it has been the custom for each new member to have three introducers. Bright and Whalley offered to accompany him in that capacity, but on motion of Diwadi, the rule was dispensed with. So traditions hoary with age, and aristocratic brow beating, are going to the wall in England.

The *Northwestern* thinks after all we are advancing:

An earnest student of history is sure to be a person who can find in the past much that is worse than can be shown, at least among civilized nations, in the present. If we have bribery, it existed much more in the past; if our papers are filled with murders, arson, and crimes of all grades of color, we may be sure that the crimes existed in the past, though not made public as they are by the press of to-day. In the past, war was more cruel, bloodthirsty and savage; justice was administered in a more crude manner; public morals were at a lower ebb; and charity and wide-spread benefidience, such as our hospitals and relief associations afford now, were unknown. It is impossible to take any nation of Europe of the present day and read its history, without finding that it has gone through periods of gloom and disaster deeper and more terrible than any in its recent history. Even France, thoroughly defeated as she has been within the past four years, has not seen a tithe of the disaster which was administered by the kings of England under Charles II., was more socially debased than it can possibly become again. Even in our own country, in the war of the revolution, there was more disagreement among the Generals, more faithlessness and less heroism displayed in proportion to the operations, than were shown in our late civil war. After the lines were drawn and men had once taken sides in the latter contest, where can there be found a Benedict Arnold or a traitorous plotter like General Lee? It is true there were many base men who were ready to make money out of the war. But they have built up an unenviable reputation. Let us be patient; the times are bad enough, but they might have been worse. They have been much worse. The Congress which has just closed is an earnest that markedly improved political morals are to bear sway in this country in the near future. Though it has not punished, it has unearthed the dark ways of mean men, and left their names to be blown into oblivion by the breath of public scorn and indignation. There is a good time coming; wait a little longer.

General Items.

—There are now 38 States in the Union.

—The women are "crusading" successfully on liquor dealers in India.

—The centennial exhibition at Philadelphia will open May 10, 1876, and continue six months.

—There is now a machine to set type; it costs $800. Any one who can read copy, can use it, and set 3,000 ems an hour.

—On March 6th there was twelve inches of snow in New York, and the Hudson was frozen over solidly at the Highlands.

—The reports of the glorious revivals, under Moody and Sanky in England, have reached Australia, and the fire has broken out there.

—Mr. Pinchback, U.S. senator elect from Louisiana, failed to get his seat. The resolution seating him, was tabled until next session.

—The franking privilege has been restored, so as to include public documents until Dec. 1, 1875, and permanently as respects agricultural reports and seeds.

—The Protestant clergy of Spain have sent messages to Germany, England, and America, asking to be protected from the liberty of speech, which they fear under Alphonso.

—The new revenue bill, it is expected, will make an additional income of $32,000,000 on whiskey and tobacco. If any body don't like the tax, we advise them to let whiskey and tobacco alone.

—One of the most thoroughly finished and complete school houses in the United States is that in Washington City, named in honor of Charles Sumner. It is a colored school, and has one hundred pupils. A colored lady, who was educated in Boston, is principal.

—In Canada the Catholics are demanding separate schools for children, and are making riots because they can't have them. Troops are sent to keep the peace. A difference of creeds seems to be as bad a bone of contention in that country as a difference of color in this.

—The Civil Rights bill is now a law of the United States. Four colored men were admitted into the dress circle of the Memphis theatre on the 4th inst., the manager preferring not to make it a test case. A salute of one hundred guns was fired at the head of St. Louis street, March 5th, to commemorate the signing of the bill by President Grant.

—It is asserted that there will be over one hundred ex-Confederate officers and soldiers in the next House of Representatives, while there will be but about twenty-five ex-Union officers and soldiers. Senator Morton is of the opinion, however, that the conduct of the people of the South and of the Democratic party will unite the North on the old war issues, and prophesies that in 1876 there will be a stronger war feeling than even in the last Presidential contest, which will reverse the recent Democratic victories, and result in making the Forty-fifth Congress as largely republican as that now in existence.

—We clip the following Texas items from the Houston *Telegraph:*

Delta county scrip is about par with greenbacks.

A Nueces county hunter killed 120 deer in six weeks.

The Hempstead Temperance Society has 150 members.

Sixty-five Spanish Merino ewes have been brought to Colorado county.

Mr. B. Zachary, an old citizen of Fayette county, fell dead on the 11th inst.

Broom corn should be extensively cultivated in Texas. Our citizens should not import a single broom.

Two thieves, Berry Johnson and Lep Williams, who stole a horse from Hearne, have been captured and are now in jail at Calvert.

A Sabbath School convention of delegates from all churches is to be held in Jefferson on the 17th and 18th days of March, proximo.

The Corpus Christi *Gazette* of the 13th, says that numbers of persons are dying in Laredo from smallpox, the deaths being mainly attributable, however, to want of good treatment.

Dallas has organized a "Sporting Club," the purpose of which in the main is for the better protection of game, and the enforcement of the game laws, as well as the exchange of views by its members for the general advancement of everything to the interest of the lovers of field sport.

Rice has been successfully cultivated in Brazoria and Matagorda counties. Why is not its culture extended?

Col. Jose Navarro, the only surviving signer of the declaration of Texan independence, lives at San Antonio.

The Sunday-School.

—An idol called Monosa, or the mother of snakes, is worshiped in India by the boys and girls, who put pots of leaves and flowers on their heads, and dance round the large live snake which is kept in the temple.

—The children will be glad to know that the number of images of Durga sold in Calcutta by the potters at Coomartoolee, Sham Bazar, and Shoba Bazar, during the present year, is two hundred and sixty-three against three hundred and fourteen of last year.

—The Sunday School of First Street Church, New Orleans, have bought an organ, and have nearly paid for it in six weeks. The pastor, Rev. E. Williams, attended the school and last Sunday preached an excellent sermon to the children on the text, "I am but a little child, I know not how to go out, nor to come in."

Lesson For April 18.

Judges XXVI.: 11—18. THE CALL OF GIDEON. *Golden Text:* "So I am with you unto the end of the world." *Central Truth.* The Lord chooses the weak things of the world.

In the lesson of last Sabbath we left Israel scattered and at the mercy of their enemies. But God did not leave them to be wholly destroyed. Four times they had fallen into idolatry and God had given them as many deliveries. But now they were sorely afflicted by the Midianites, and an angel came to Gideon and called him to save the people. Gideon obeyed the call and delivered the Israelites.

The lesson teaches: 1. That man has a savior. 2. That God calls men of low estate often to do mighty works. Gideon was a poor boy. 3. Trusting in God is man's only hope.

The Lesson For April 11.

Judges, II.: 11—16. Subject, THE PROMISE BROKEN. *Golden Text.* "They soon forgot his work, they waited not for his counsel." *Central Truth.* Men rob God.

When Joshua was about to die, he called the children of Israel together at Shechem, and gave them a farewell address, and said "Choose ye this day whom ye will serve, whether the Gods which your fathers served, that were on the other side of the flood, or the Gods of the Amonites in whose land ye dwell: but as for me and my house, we will serve the Lord."

The answer the people gave was: "God forbid that we should forsake the Lord to serve other Gods." The solemn promise was broken. We read in the eleventh verse: "And the children of Israel did evil in the sight of the Lord and served Baalam."

For this sin God punished Israel. "The anger of the Lord was hot against Israel," and they were scattered by their enemies.

But God did not wholly forsake his people, but from time to time raised up Judges who saved the Israelites.

The lesson teaches 1. The wickedness of man. 2. How easily we break our vows. 3. That God is angry with his children when they do wrong. 4. *God's mercy is great.*

—The following admirable "Sunday-school order," prevails in the school at Denver, Colorado. We clip it from the *Church Circular*, edited and published by Rev. B. T. Vincent, the pastor: The following questions will be asked candidates for the office of teacher before they are nominated: 1. Do you feel called to teach by a desire to save souls? 2. Do you consider the work important enough to require regular and reasonable preparation mentally and spiritually? 3. Do you believe the Sabbath-school of sufficient dignity to make your presence or the providing of a reasonable and prompt excuse necessary to your retention in office?

Teachers who are absent two successive Sabbaths without excuse are reckoned as having resigned. Teachers will endeavor to keep order in their classes, by both example and precept.

Scholars are made members by an attendance of four Sabbaths. An absence of four successive Sabbaths without excuse, takes the name off of the record. New scholars must report to the Superintendent and not take places in classes except by his order. Scholars must not change classes except on the last Sabbath of the month by consent of the Superintendent, he having received notice one week before hand, of the desire to change.

There are three grades of scholarship in our Sunday-school. 1. By regular attendance and the memorizing of topics, golden texts and outlines. 2. Regular attendance. 3. Simple membership by the rule. All first grade scholars enter the Roll of Honor by learning the "selective verses" of the lessons. Good behavior is expected in all grades.

Southwestern.

New Orleans, April 8, 1875.

J. C. HARTZELL, D.D., Editor.

OUR PREMIUM LIST.

GOOD BOOKS GIVEN AWAY.

[illegible] they need [illegible] considers, we have [illegible] series of premiums, *by which [illegible], by a few days diligent canvassing for the* SOUTHWESTERN, can supply himself with the books named by Bishops Foster and Harris, as the conference text books hereafter, in Louisiana, Mississippi and Texas. Here are the premiums. Read carefully.

Any one sending

Seven Subscribers with Seven Dollars,

will receive, as a gift, a copy of *Bishop Morris' Sermons*, a book worth $1.50, and filled with the best sermons of that great man. *Here is a chance for every preacher to get a new book.* Get seven subscribers, collect the money, send the names and money, and we will send the book by mail.

Any one sending

Eight Subscribers with Eight Dollars,

will receive, as a gift, either one of the following books, as the person may select: *Porter's Compendium of Methodism*, a valuable book which gives a general view of the doctrines, and history of Methodism; or, *Kidder's Homiletics*, a book giving the best treatise extant, on sermonizing; or, *Hibbard on Baptism*, in which is given a thorough discussion of the subject of baptism, or, *Nast's Introduction*, in which the history, genuineness and authenticity of the New Testament, are treated with great ability. Each of these books cost $1.75, and are all standard works. Secure eight subscribers, and send the names with the money, and say which you want, and it will be sent by mail.

Any one sending

Fifteen Subscribers with Fifteen Dollars,

can chose either one of the following premiums: 1. Any *one* of the books named above. 2. *Wakefield's Theology*, a large book worth $3.50, and which covers the same ground as Watson's Theological Institutes. No preacher should be without this book in his library. Besides, it extends through the four years course of study adopted by the Southwestern conferences, so that all under-graduates, as well as examining committees must have it. Fifteen cash subscribers will secure it. 3. *Kurtz's Church History*, also a conference text book, and costs $2.50; a *Discipline*, 30cts.; *Wesley's Plain Account of Christian Perfection*, 45 cts. Secure fifteen subscribers, and send the names and the money, and say which of these three premiums you want, and it will be sent to you as a gift.

Any one sending

Twenty-five Subscribers with Twenty-five Dollars,

will receive, as a present, the following books: *Wakefield's Theology*, *Morris' Sermons*, and *Wesley's Plain Account*. Send twenty-five dollars and names, and these three books, worth $5.90, will be sent as a present.

Any one sending

Fifty Subscribers with Fifty Dollars,

shall receive the *Complete Conference Library*, that is, all the books named above. These books are worth $15.45, and together, make a collection of most valuable works.

In addition to the above premiums, we can make the following

Magnificent Offer:

A very liberal contract with the Weed Sewing Machine Company will enable us, we hope, to place their celebrated machine in many families. We find an opportunity to secure a first class sewing [illegible]. If any minister, [illegible], will make up a list of [illegible] and send us either [illegible] $70, we will present [illegible] sewing machine, worth [illegible]. Or, if they will make up a list of one hundred subscribers, and send one hundred dollars, we will make them a present of a [illegible] machine worth $70.

[illegible] grand [illegible] our church paper, and [illegible] to give its [illegible] to help [illegible] in the congregation [illegible] a living.

[illegible]

The Roll of Honor.

[illegible]

On The Teche.

In company with Rev. Dr. Godman, his wife and daughter, last week we visited what is known as the Teche country, where, as our readers know, is located our Orphans' Home property. This property consists of a large plantation with planters houses, Orphans Home building, school house, sugar house, etc. The institution has for several years been greatly embarrassed for want of funds, and the Board of Managers were compelled to close the Home. Madame Roberts has continued in charge of this building without salary, and the managers have been waiting for some providential solution of the question, of how to provide for the debts already incurred, and means to carry forward the good work. The plan of selling a small part of the place in small lots to suit purchasers, was adopted some time since. Several acres have been sold and the prospect is good that a large number of families will settle on the place, have their own homes, and enjoy the benefits of superior church and and school privileges. The income from the plantation will be but small this year because of the number of families among the planters last year, and the coming on of planters last year. It is the plan to plant only cane enough for seed this year and next season all the planters propose raising as large a crop of cane as they can cultivate. The Home is at no expense in planting, and receives one-third of all that is raised of every kind. Our church interests at the Home under the management of Rev. H. Green, one of our best conference men, are being well cared for. The membership is small, but the Sunday-school and church services are excellent. The Home has donated lots for a church and cemetery, and a new building will soon be under way.

As already announced Dr. Godman and his wife came to take charge of our Home interests on the Teche. They come, leaving positions more to be coveted from a worldly point of view, as to influence and remuneration. They come from convictions of duty, and full of a holy enthusiasm to labor among our people, to give them the blessings of education and to lead them to Christ. The words of Sister Godman in another column, and of the Doctor in his good-bye letter to his old conference indicates how the master has lead these noble workers into this field. We welcome them heartily, and see in their coming the beginning of a new era in our work on the Teche. They come under the direction and in the employ of the Freedmen's Aid Society, but will be regularly transferred to our conference and be in all respects identified with our work.

By an arrangement with Dr. Rust and the Public School Board of St. Marys' Parish, the means were provided to open *Louisiana Teche Seminary* on the first instant, Dr. Godman, principal, and his wife, assistant. It is the purpose as rapidly as possible to make this a seminary that will be a credit to the church. As soon as providence opens the way the institution will be opened for the reception of orphans. The matter will be fully set before the church.

Dr. Godman will be pleased to enter into correspondence with any of our people, or preachers, on the matter of their buying homes, or sending their young men or women to school. Address him at Baldwin, La.

Trouble on the Mexican Border.

Matters are assuming a dangerous outlook along the Rio Grande, and evidently Mexico must take measures at once to control her lawless people on the border, or Uncle Sam must take the matter in hand. For years our settlers in Southwestern Texas have been the victims of lawless bands of Mexican robbers who cross the Rio Grande, and rob and murder citizens and destroy their property, and before they can be caught, are safe again on Mexican soil. Governor Coke has called on the President for military protection, and Secretary of War, Belknap, has replied that troops will be sent at once. We give this from the Corpus Christi *Gazette* of March 27th. After robbing the house of S. H. Page, seven miles from Corpus Christi, and capturing the men, the *Gazette* says:

Their next move was to the store of Mr. Franks, at Juan Saens' rancho. All of the Mexicans in this place, down to the old man who has resided there for upward of twenty years, Eliojio Garzio, were taken prisoners and placed under guard. While arresting the Mexicans, one of them recognized one of the robbers and saluted him. The man addressed cursed him and ordered him to go on. Hesitating, and asking what was wanted of him, he was shot through the head, falling dead in his tracks. He was afterward buried by the people of the rancho near the road. He was represented as of good character and an industrious worker, having resided in this country for several years.

While at the store of Mr. Franks the robbers captured an ambulance containing Mrs. E. D. Sidbury and Mrs. R. R. Savage, taking the horses from the harness and placing the ladies under guard. Hon. H. A. Gilpin, Mr. John Fellman, Mr. S. G. Borden, Justice of the Peace of San Patricio county, Mr. G. W. Saunders, his son, from Banquette; Mr. George Reynolds and children, Misses Laura Allen and DeBerry, Messrs. Fred Franks, Mike Dunn and wife, and others were captured in regular order. From these persons they obtained quite a sum of money, Mr. George W. Sanders being relieved of $250 in coin and a six-shooter; S. G. Borden of $200; John Fellman of $30 and a pistol; and Mr. Franks, of the store, losing in the neighborhood of $150. Other mounts swelled the aggregate to about $630. Fred Franks lost all his wearing apparel but his drawers, in which he was forced to travel with his captors. In addition to these robberies the store was plundered of everything valuable.

After satisfying themselves at this point the robbers left the captured ladies under guard of two men, starting the male prisoners ahead, keeping them in a long run, their own horses at a swinging gallop. Mr. Page soon succumbed to the rigorous treatment, and told his persecutors he could travel no further, and that they might kill him. To do this, one of them seemed exceedingly desirous, but was told by another that the *viejo* was no account, and to let him go, and he gladly returned to his home. The balance of the prisoners, both American and Mexican, were kept in a run, regular Indian style, and if they lagged the least their steps were quickened by a punch under the ear with a six-shooter or a violent push with the hand. Mr. Mike Dunn says he thinks they sent him about thirty feet at a time. Occasionally the riders urged the footmen forward by riding their horses against them, telling them to *trote! trote!* and they "trotted." The treatment received by the unfortunate prisoners exceeds any thing we have ever heard of in a civilized country, surpassing, if possible, the atrocites of the Indians. Neither old nor young were spared, but trotted through, up hill and down hill, at a rapid pace.

The party arrived at the store of Mr. T. J. Noakes, Nuecestown, at about five o'clock in the evening. The first intimation Mr. Noakes had of their presence he noticed a Mexican, gun in hand, dismount rather hurriedly, in front of his store, followed by a second and a third. He bethought himself of his Winchester in the adjoining room, and started to get it. He had scarcely succeeded in getting his gun before an American by the name of Smith, familiarly known as "lying Smith," hurriedly entered, followed by a Mexican with a gun. Immediately upon entering the room, the Mexican caught sight of Mr. Noakes and transferred his aim, but before he could shoot, Mr. Noakes fired, his ball striking the robber in the right breast, passing through the body in a downward course, inflicting, it is believed, a mortal wound; at any rate the wounded man turned without firing and staggered toward the outer door, where he was taken in charge by his companions. He, it is said, was the leader, and the one who killed the man at Juan Saens' ranch.

Mr. Noakes by means of a trench which he had dug under his store saved himself. His partner ran for the river for protection but was shot dead.

After firing the dwelling, the robbers placed their wounded companion on one of the wagons captured from Mr. Reynolds and started for the timber by the road leading past the dwelling of the justice of the peace, W. A. Ball, which gentleman they likewise took along. Before leaving however, they released a number of their prisoners. A short distance from here they were overtaken by the party with Mr. Pat Whelan, considerable firing being done, during which Mr. George Swank, of Burlington, Iowa, was shot. His body was brought to town to-day, and will be buried to-morrow. He is the same, who alone and wounded, defended himself against a large party of Indians in the upper part of Duval county last year. He kindly volunteered upon the first receipt of the news, and lost his life while striving for others. During the excitement caused by the firing, some of the prisoners made their escape. The balance were subsequently released after a call was made for volunteers to join the party, protection, horses, and arms being promised. But one or two of all the Mexicans captured, united their fortunes to those of the robber band, the balance of them having been interviewed by us to-day at their houses. Some of the whites seriously contemplated joining the Mexicans as their only manner of salvation, but were informed by them that they didn't want any *Godames*. Two other skirmishes occurred last night, but no one else, thus far heard from, has been injured.

From Mr. R. W. Archer, who came down from the upper country to day, we learn that a party of twenty-five or thirty armed and well mounted Mexicans passed him while in the thicket about seven miles this side of Penitas, this morning at twenty minutes past three o'clock, going in the direction of that rancho.

Up to a late hour this evening no word had been received of the whereabouts of Mrs. E. D. Sidbury, R. R. Savage and Miss Laura Allen, all of whom were released at the Juan Saens rancho. When the guards released the ladies, Mrs. Micheal Dunn Miss DeBerry, and the two little daughters of Mr. Reynolds, turned off to the left of the road into the woods, making a large circuit before entering the road again, walking at least two miles. Before leaving Miss DeBerry saw the three other ladies walking in a bewildered manner about 200 yards to the left of the road, going west and bearing towards the thicket between the Nueces and Oso. Since that time no word has been received of the unfortunates. A large party have been scouting the country during the whole day, and every effort is being made to discover them.

Protection of Protestants.

We find in the New York *Herald*, and all the better for being the *Herald*, as it is Romish, the following paragraph on the Romish Massacres of Protestants in Mexico. It says:

"This is not pleasant reading that we have from Mexico of this massacre of Protestants in Acapulco and other places. It is a delicate thing for any government to interfere with the internal management of other governments, and especially to take sides in a religious question. Mexico has been distressed sorely by the controversies between the church and the anti-Church parties. But we must remember, also, that the United States is a Protestant country, and that, while we grant freedom of conscience to every religion, that the Protestant denominations are the majority. Now it seems to us a question worthy of consideration whether our government should not insist upon neighboring republics respecting the rights of conscience and protecting Protestants in their faith. It becomes a very serious question whether we really protect our citizens if Americans can be murdered in Acapulco, because they do not believe in the Catholic faith. We trust that our government will give attention to this matter. Our protection of religious freedom at home is of little value if we fail to compel respect for the religion of our fellow citizens in other countries."

Is Your Name Stricken Off?

We have stricken from our Subscription Books the names of all who have not paid, or for whom the Preacher is not personally responsible. In the latter case we have charged the subscriptions to the Preacher. If you have not paid, give the dollar to your pastor, or send it to us at once, or get your pastor to be responsible for you, so your name can be put on again. The paper costs Money and we can not continue to send unless we are certain of the pay.

All the Presiding Elders and Preachers in Louisiana, Mississippi, and Texas, will recieve a letter from this office explaining how by working for the SOUTHWESTERN, they can help themselves get books.

—The NewOrleans Preachers Meeting at a late session, after a full discussion of the subject involved, with cordial unanimity, adopted the following:

1. The inspired record says; God hath made of one blood all nations of men for to dwell on the face of the earth." The question therefore of equal rights and privileges among men, irrespective of nationally or race, is one not to be argued, but accepted by those who believe the Bible. The refusal to accept this truth in American politics and in American churches, has been the fruitful source of our chief national woes and ecclesiastical contentions. In the nation, that refusal made slavery possible, and after God has smitten us for that great sin the same refusal to accept the truth, perpetuates the scarcely less sin of race caste.

2. The Methodist Episcopal Church beginning with her organization in this country has waged an unceasing warfare on the basis of equal rights to all in church and state.

She has done this upon principle, and victory has steadily been hers, until to-day, with conference organizations covering every part of the United States, and extending to nearly every nation in the world, she has gathered into her fold, peoples of all nationalities and races, all of whom are governed by a discipline out of which has been purged by a vote of her General Conference, every vestige of race caste.

3. Grand as has been the record of the church of our choice upon this great question in the past, her work is not yet fully accomplished. Within her own communion there are color lines which must be wiped out, and in the churches about her, there is a refusal to accept the truth on the unity and brotherhood of man.

Resolved, 1 That as brethren in the Lord, we rejoice that God has so led the church of our choice in the past, in proclaiming and practicing the truth of mans universal brotherhood.

Resolved 2, That whatever of hesitancy or unwillingness there may be now, among any of our people or congregations to receive joyfully God's people of whatever race they may be, we regard it as an evil to be put away from our midst, and to this end we shall labor in the spirit of faith and love and loyalty to Christ and our church.

One of the best papers coming to this office, is the *Christian Observer*, a Presbyterian paper published at Louisville, Ky., and edited by Revs. F. B. and J. B. Converse. That good paper strives to promote harmony between Northern and Southern Presbyterians. The General Assembly of the Presbyterian church in the United States meets in a few weeks in St. Louis, and the *Observer* is anxious that in discussing the questions likely to arise touchly, friendly relations between the North and South, there shall be no display of bad feeling. It says in conclusion:

And should there be any others in the Presbyterian Church besides the editors of the *St. Louis Presbyterian* and the *Southwestern Presbyterian*, who cherish bitter or unkind feelings toward their brother ministers, it is to be hoped that if they have not enough of the grace of God in their hearts to control the unruly member which no man can tame, they will give vent to their feelings beforehand, so that the deliberations of the Assembly may be free from personal acrimonies or exhibitions of a spirit unbecoming the deliberations of a court of the Lord Jesus Christ.

The following note from Rev. E. F. Stroeter, Austin, Texas, gives its own sad news. May the blessed Saviour comfort and sustain our bereaved friends.

Our friends, brother and sister Honey, have been afflicted by the loss of their little Mattie. She died on Tuesday, 23d of March, of inflammatory rheumatism. She would have been six years old next week. We buried her yesterday. She was a sweet child, the very picture of health. The blow is a hard one on Bro. Honey. He was broken down completely. Only five months ago we buried their baby. This is the sixth child the Lord has taken from them. His ways are past finding out. May God comfort the stricken parents, and let this affliction work for their lasting good.

Perhaps the most priest-ridden country on the face of the earth is poor Spain, and the secret of it is that its people are among the most ignorant of any in the civilized world. Out of a home population of less than fifteen millions only three millions can read, and less than a million and a quarter can read and write. On the necks of this ignorant population are fastened nine archbishops, fifty-three bishops, one hundred thousand ecclesiastics, fourteen thousand monks, and nineteen thousand nuns. There are now 600 convents for women in Spain, but before the suppression of the monasteries for men, there were 1940 monasteries and convents, containing 30,905 monks and 24,700 nuns.

The latest, and to our mind, altogether the best picture of our Bishops, is the one just out by Geo. G. Rockwood, 839 Broadway, New York. This celebrated photographer gives us at a glance a life-like picture of our twelve Bishops. They are arranged in a group, eight sitting, and four standing. The photograph is 19x9 inches, and is mounted on a large card, on which, under each Bishop is his autograph. When put in a suitable frame, say 20x36 inches in size, you have an elegant parlor picture. With but one or two exceptions, the likenesses are perfect.

At La Harpe Street Church under the pastorate of Rev. C. Hunt, a protracted meeting has been in progress for three weeks, and the house is crowded to overflowing every night. The altar is crowded with mourners, at times twenty seeking Christ at once. Bro. Hunt is proving himself to be a most successful preacher and pastor. On last Sunday night four adults were baptized and received into the church, professing to have found Christ.

Chicago sends one hundred and forty-two publications through her mails, and for the quarter ending April 1, $18,015,79 were paid on them at the Chicago Postoffice. On this amount a little over one-sixth was paid by the *Inter-Ocean*, its share being $3,172,50.

The *Inter-Ocean*, on all its editions for the quarter pays more than four times the amount paid by the *Tribune* on all its editions for the same length of time, and over three times the sum paid by the *Times* on all its editions, also for the first quarter. The *Inter-Ocean* pays for its quarter's postage $830 more than the added quarterly sums paid by the *Times*, *Tribune*, *Evening Journal*, and *Post and Mail*, and including the *Staats Zeitung*, the *Inter Ocean* is still ahead in the amount of quarterly postage paid to the extent of $356.36.

We call special attention to the advertisement of Leonard Scott Publishing Co., in another column. This company is doing an invaluable amount of good by republishing in this country, The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, $4 a year for any one, or only $15 for all, and the Postage is prepaid by the publishers. These publications comprise the cream of English literature.

By the new bill which has passed for the reorganization of the French Senate, the Assembly is to have the power of appointing seventy-five Senators, the other two hundred and twenty-five being elected by the city and country councils, and one-third of the whole body going out each year. The vote on the passage of the bill was 448 ayes against 241 nays. It looks now as if the French really meant to have something approximating a truly republican form of government.

Mr. Spurgeon says: "When the lofty palm-tree of Zeilan puts forth its flower, the sheath bursts with a report that shakes the forest; but thousands of other flowers, of equal value, open in the morning, and the very dew-drops hear no sound. Even so, many souls do blossom in mercy, and the world hears neither whirlwind nor tempest."

Why I came South.

The question has been often asked me, by Christian friends, *Why do you go South?* May I use your columns, Bro. Hartzell, to answer, and will you bear with me? After twenty-eight years of Christian life, something less than one year since the question, am I as a desciple of Christ, living as I ought, and doing all that I can for my blessed Master? was constantly coming to my mind. More seriously considered, after attending holiness meetings held weekly at a neighbor's house, and all last summer making me restless and unhappy, as we traveled through the East, and rested a while on the Atlantic Coast, until the cry became constant: the Lord led me to a better way, teaching me how to live for Jesus only.

During the Summer, we stopped at Saratoga Springs, and there heard Miss Smiley speak of her life of entire consecration, of her entering into a full salvation, and my heart cried out in anguish when she spoke with a childlike simplicity of a continual abiding, of a continual joy, and of a continual saving. Soon after reaching home, Jesus cleansed my soul, washed me white in the blood of the Lamb, and made me wholly His. At once my own plans, of which I had many, lost their zest, and dropped from my hands as uninteresting and lifeless, and for the first time, for many years, I stood idle, waiting for the Lord. Just then God called me to the death-bed of my only son, and there, on the confines of eternity, bereft and alone, he laid His right hand upon me, saying unto me, "Fear not, I am the first, and the last." I could answer, yea, Lord, thou art all, praise thy holy name. Thus resting in Jesus—a stricken mother—I still stood idle. I need not tell you how God led me from the grave of my first born down here among my colored brethren and sisters, and showed me their needs, and said to me, "why stand ye here idle?" All weak and broken, and crushed with a heart fully and freshly consecrated to God, rejoicing in a perfect Saviour, happy in a present redemption, I come among you led by Jesus, to know nothing among you, save Jesus, and to sit with you at the feet of Jesus.

I rejoice in this work, because it is a work of faith. While we must have a strong, practical faith, Jesus must do the work.

I rejoice in this work, because earnest Christian souls have been at work for years right on this ground, surrounded by clouds and tempests, and they are still strong and true, and fresh and joyful, and encouraged. I rejoice in this work, for thousands of people are just now praying for it, and God hears prayer, and I thank God that there is a high way of holiness, and that the redeemed shall walk there, and "unto him that loved us, and washed us from our sins in His own blood, and hath made us Kings and Priests unto God, and His Father, to him be glory and dominion for ever and ever." Amen.

MRS. A. D. GODMAN.

Orphan's Home on the Teche, March 31st.

Among our Letters.

FIRST STREET, N. O. This church, under the pastorate of Rev. Emperor Williams, has enjoyed great prosperity since conference. Bro. Williams was received with cordiality by the entire church. The congregations are large, filling the house to overflowing, at nearly every service. The Sunday-school, under the superintendency of Bro. G. Bell, is one of the best in the city, and numbers weekly one hundred and fifty. The school has bought an organ worth one hundred and thirty-five dollars. The collections in the church since conference have largely increased, aggregating about four hundred dollars. The altar and pulpit has been recarpetted, and new and costly curtains put up at the windows.

The Passover season was observed with unusual services. On Palm Sunday Bro. Williams preached upon Christ's entry into Jerusalem. On Thursday night, before Easter, he preached on the Lord's Supper, after which three hundred and fifty communed. On the next evening, (Friday) he preached on the Crucifixion, and on Easter Sunday, preached on the Resurrection. These services were all attended by crowds of people, and a number of conversions occurred during the preaching.

THOMSON CHAPEL, N. O. We hear most excellent reports from this church under the pastorate of Rev. Scott Chinn. There have been over fifty conversions since conference, and the church is prospering in all her work.

COLUMBUS, TEX. Rev. B. F. Williams is laboring successfully for the paper, and is selling disciplines among his people. He is organizing a Sunday-school in the country, and writes for catechisms and tracts. He says, I want Sunday-school literature among these people. I want to show that the Methodists are determined not to remain in ignorance. Thirty Baptists have joined our church since conference.

OCEAN SPRINGS, MISS. Rev. M. Thompson sends six subscribers, and will do more. He reports the death of Bro. Tobias Parel, who died in the faith Feb. 21st.

ST. CHARLES, LA. Rev. J. Henderson writes that Good Friday was observed with spiritual profit by his people. He preached among the Catholics on a neighboring plantation, and when the people began seeking Christ, the meeting was interfered with, and broken up. Mrs. Sarah Johnson died March 17, 1875. She was an earnest Christian, and her funeral was largely attended.

SPRINGFIELD, TEX. Warren Henry writes, "I have received two copies of the SOUTHWESTERN, and was glad to read them. It is a good paper, just such a one as we need among our people, and I will do all I can to get subscribers."

OCEAN SPRINGS, MISS. Rev. M. Thompson writes March 20, and says that Rev. T. Terrill, of his church, died after a lingering illness with the small-pox. He was a good man, and died in the faith.

PLATTSBURG, MISS. Rev D. D. Goodwin writes March 16th: "We are going forward with our church work, and the Master's work is with us. My brethren have received me kindly since my return this year, and they are planning to do better financially, than last year. They are determined to double the missionary collection." Bro. Goodwin married Mr. J. Gilkey, Jr., to Miss Bettie Wilks, Feb. 11, at the residence of the bride's father.

VICTORIA TEX. Rev. J. W. Robinson sends some cash, and is working hard for the SOUTHWESTERN, and is determined to make it a regular visitor to all the families in his church.

DALLAS, TEX. Rev. L. H. Carhart writes March 16th: "DEAR SOUTHWESTERN: We are still holding on by faith, without much light ahead, as to results. Bro. Madison, at "St. Paul's," is getting hold of the people, and gradually wearing out the reproach of last fall, incurred through the sottishness of M. Bollivee. We expect to see hundreds saved yet at this place, and our cause placed upon substantial footing. Dedication and special meetings are soon to follow, and then, when we get the ear of the crowd, look out for a shower of names for the SOUTHWESTERN. Our own work has some encouraging features. We are prayerfully toiling on. To build, or not to build, is the question upon our hands now. The board at Philadelphia responds doubtfully to our urgent appeal for a special appropriation of $4,000, yet it may come. *It must come from some quarter.* Sunday-school and temperance conventions are in order here now. Messrs. Paxton and Reynolds will be here on the twentieth, in the interest

of the former, and on the sixth of April a large delegation of temperance men from all parts of the State, met in our Tabernacle, to organize a Prohibitive Temperance Party. This movement is much opposed by the timid and compromising, but must ultimately triumph. Let our people rally.

The minutes of our conference will soon be ready, an edition of two thousand copies, much reduced in price.

Pray for a mighty sweep of divine power throughout the entire South this year. "Let her priests be clothed with salvation, and her people shout aloud for joy." "Be ye holy." "Be filled with the spirit." May your bow abide in strength.

CYPRE MORT, LA. Rev. W. P. Forest writes March 3d: "I arrived at my appointment on Feb. 7th and 14th. I preached my introductory sermon, found many faces that were reported had not been here for a year, and we had a glorious time. The church is in a growing state. The words of my text will be found in the fourth chapter of St. John, 36: "He that reaps, receives wages and gathers fruit unto life eternal; both he that soweth, and he that reaps, may rejoice together."

LOCKHART TEX. Cyrus Hackett, writes March 8th. He had arrived at his work after being delayed, and is busily at work organizing the churches and Sunday-schools. We shall expect good reports from Lockhart this year.

COLUMBUS, MISS. Rev. Wm. Gatewood is at work for the SOUTHWESTERN.

BURAS, LA. Rev. T. E. Madden writes that on March 21, his wife presented him with a son. He has our congratulations.

PLAQUEMINE, LA. Rev. A. Spruce sends four subscribers, and is busily at work.

VICTORIA, TEXAS—Rev. J. W. Robinson proposes to make his list of subscribers twenty-five, and sends more than half that number with the cash.

Brothers, have you read the first column on the second page? If you have not, do so now, and see how you can get Books or a Sewing Machine for nothing.

Latest News.

PERSONAL.

—Mrs. O. J. Dunn has been appointed an inspector of customs at this port.

—Gen. P. H. Sheridan is again in New Orleans, to remain for some time.

—Bishops Janes, Simpson, Harris, Andrews and Haven met in New York, a few days since, in consultation upon our work in Mexico.

—Dr. C. H. Fowler, President of the Northwestern University, is delivering an instructive series of Sunday evening lectures, on the life of Christ, and the *Northwestern* thinks they may be published. We hope so.

—Rev. J. S. Chadwick takes charge of Trinity Church in Louisville, Kentucky. He has our thanks for the kind words spoken in behalf of the SOUTHWESTERN to the Kentucky Conference, in which he is a leader in all good work.

—Rev. J. J. Stoddard of the Northwest Indiana Conference, called on us this week. He, with his wife is spending a few days in the city to regain his health, impaired by constant pastoral labors.

—The Vicksburg, Shreveport & Texas Railroad is to be sold by order of the Supreme Court. Judge F. A. Woolfley is appointed Special Master, and J. M. Greene, Esq., Receiver. The sale is to be for the benefit of bondholders and creditors.

—Rev. James Morrow and his wife, of this city, returned from their wedding tour on Monday of this week. They were absent three weeks, and spent the time at Mobile, Savannah, St. Augustine and Jacksonville, Fla., returning home by steamship.

—Rev. W. [illegible], of Pensacola, Florida, is in the city. He has for several years been in the [illegible] American Missionary [illegible] South. [illegible]

—Gov. Ames, of Mississippi, has resolutely set his face against two things. He will not allow, if his veto will prevent, a law to be passed that will interfere with the stringent temperance law of the State, or any law granting subsidies to railroads. For these two things he is commended even by the opposition press of the State.

—A Boston correspondent of the *Transcript* visiting Washington, is struck with the strong resemblance between Dr. Newman and the late Professor Agassiz. He says of the result of Dr. Newman's two years' visit among the American Consulates, that he had been "informed that his papers, sent to the State Department, were found to be among the most able of any from abroad."

—A New York correspondent of the *Baltimore Episcopal Methodist* says:

Dr. Fulton, of Brooklyn, has returned from his Southern trip, and met a warm reception from his people. The Catholics, he said, were busy among the freedmen; and are there, as elsewhere, opponents to popular education. He commended the Methodists for their zeal among the colored men, and praised their liberality in their appropriation of $150,000 for this year's work. He thought the Baptists had got to look this matter square in the face, and come up to the demands of the hour.

THE SOUTH.

—The Baptists have 65,000 members, white and colored, in Texas.

—Yellow fever has made its appearance in Key West, and fears are entertained of its spreading.

—A terrific tornado swept along the Ouachita river valley in this State recently. Ten deaths are reported. Probably many more were killed.

—The *N. O. Picayune* thinks the Civil Rights bill can make but little difficulty in Louisiana, as the laws of the State are now as strict as the one just passed by Congress, and even go farther, including the mixing of the schools.

—The Texas legislature has passed a law providing for two schools in each district—one for colored, and one for white children, and that in case the funds furnished by the State are insufficient, a special tax of not more than one quarter per cent may be levied to pay the teacher.

—$25,000 of Texas bonds were sold the other day in New York at ninety-two and a [illegible] on the dollar. The wealth of the State has increased twenty [illegible] years, and the debt [illegible] over $4,000,000. [illegible] does not seem to have ruined the Lone Star State.

—Arrangements have been perfected for building the Red River and Rio Grande Railroad, westward from Denison, Texas, through Gainesville to the southeastern frontier of Texas, ultimately to the the Rio Grande river. This is an important enterprise for Kansas City, as it will open to her the rich country southwest of Denison.

—The Freedmen's Bank is in a worse condition than heretofore supposed, and therefore Commissioners Creswell, Leopold and Purvis have asked to be relieved from any further responsibility on account of said trust. They assign as the cause of their action failure to obtain from Congress such legislation as they deemed essential to the proper and speedy execution of the trust reposed in them.

—In 1861 the Confederate State of Mississippi made certain monies known as "cotton money," receivable for taxes. The present Supreme Court of the State decided that as the money issued in pursuance of that act, was in aid of the rebellion and therefore illegal. She Supreme Court of the U. S. has affirmed this decision, and the Jackson *Pilot* says it will save the State about $5,000,000.

—Barnes Institute, Galveston, Texas, under Rev. A. G. Marment, has 68 pupils, and is doing good work. The *Galveston News* says:

The exhibition exercises of Barnes Institute were held last night at the colored Methodist Church, on Broadway, near Center street, under the direction of the principal, Rev. A. G. Marment. The pupils evinced careful training in their different roles, and the programme gave great scope for the exhibition of their accomplishments.

The house was crowded with an interested audiance, and everything passed off pleasantly.

—The Kentucky Conference, Bishop Foster presiding, closed an interesting session at Louisville, March 22. During the session Bishop Kavanaugh and several leading ministers of the Church South visited the Conference, and there was a time of congratulatory speechmaking, Bishops Kavanaugh and Foster taking the lead. A paper expressing the sense of the Conference was adopted. Dr. Stevenson took a supernumery relation.

The statistics show the membership of the Conference to be 15,731, an increase of 27; probationers, 2,634, a decrease of 800; local preachers, 183; churches, 157, valued at $386,350; parsonages, 23; Sunday-schools, 178; officers and teachers, 1,295; scholars of all ages, 8,529; missionary collections, $2,316; Church Extension, $726; Tract Society, $127; Sunday-school Union, $135; Freedmen's Aid, $234; Education, $84; Episcopal Fund, $204.

GENERAL INTELLIGENCE.

—The Massachusetts Total Abstinence Society has just awarded 35 prizes for temperance compositions in the high schools of the State.

—For the first time in many years the law which prohibits the sale of liquor on Sunday, and between the hours of one and five o'clock, A. M., other days, in the City of New York, is now being inforced by the police.

—The First International (sixth national) Convention of Sunday-school workers of America—including the United States and the Domionion of Canada—is called to meet at Baltimore, Maryland, at 10 A. M. of Tuesday, May, 11, 1872, to continue in session until Thursday evening, May, 13, inclusive.

—According to the Constitution of the State of Mississippi, (Article 22, Section 22,) "All persons who have not been married, but are now living together and cohabiting as husband and wife, shall be taken and held, for all purposes in law, as married, and their children, whether born before or after the ratification of this Constitution, shall be legitimate, and the legislature may, by law, punish adultery and concubinage."

—The Womans National Christian Temperance Union, of which Mrs. Annie Wittenmeyer is president and Miss Frances E. Hilliard is secretary, will unite with the Friends of Temperance, in England, in observing April 30 as a day of humiliation, fasting and prayer in behalf of temperance in our land. Societies are requested to observe the day by holding all day prayer meetings and mass meetings, and by doing such other work as the spirit may prompt.

—Colorado was made a State March 3d. Measured by acres, it is about twice the size of New England. It was explored by one Corando about [illegible] before the landing of [illegible] It was seded to the [illegible] by France as a part of [illegible] in 1803; Lieutenant Pike visited in 1806; Colonel Long in 1820, and Cononel Fremont in 1842. There are 100,000 inhabitants. Our Church has one entire Conference and parts of two others in it. The state is a very peculiarly interesting field for Christian enterprise and a hopeful one.

Read This Carefully.

Our whole purpose in publishing the SOUTHWESTERN is to do good. The enterprise was started after much thought, consultation and prayer. Our work in the Southwest greatly needed an organ, by which the men could be brought more into consultation with each other. Our people needed be made feel that they were one, and belonged to a great and powerful church. They needed to understand better what that church was doing for them. It was essential to the work that the general church should be better informed of our actual condition and wants. No paper published by the church could meet these demands for the Southwest. Hence the starting of the SOUTHWESTERN. God has smiled on the enterprise. In a time of unparrallelled political excitement, and of financial embarrasment, we have gone steadily forward, and every bill has been provided for, and this too, in a year, acknowledged to be specially disastrous to newspaper enterprises. For success to this date, brethren of the Southwest, let us thank God.

But as we say, in pleading with God for ourselves—"past blessings will not suffice"—so now we must remember that past success will not publish this paper a single month. It will require just as much effort to carry the SOUTHWESTERN through 1875, as it did to carry it through 1874. The year begins well. The late conferences in Louisiana, Mississippi, and Texas, without a dissenting voice, heartily endorsed the SOUTHWESTERN, and the presiding elders and pastor, to the number of over three hundred, with one accord, pledged to labor for its circulation among our people.

That pledge has borne fruits, and our subscription list is steadily increasing. But from the first we have had one constant and serious drawback; so many have received the paper without paying for it. Our terms are, cash in advance. But many have from the first sent names, with the remark that the money would be sent in a few days. As a rule, these pledges are not fulfilled. As a result, we sent hundreds of papers last year, for which we received nothing. *We can do this no longer, and hence must either have the money each time with the order, or the preacher must consider himself personally held for the amount, and pay before, or at next conference.*

Read what we say about *Our Premium List*, and you will see how we propose helping you in the canvass.

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Let every preacher read carefully our *Premium List.* No preacher now need be without books. Take hold of the SOUTHWESTERN with a good will, and get up a good list of subscribers, and you do good in two ways: you circulate good reading among the people, and secure just the books you need in your library.

How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

SPECIAL NOTICES.

Whence this great commotion the country through, among the alcoholic Bitter-mongers? They stand aghast at an innovation on their privilege of making drunkards of the sick. A competitor has come into the field with which they can not contend. Dr. J. Walker's California Vinegar Bitters, free from alcohol, the undefiled essence of the most efficacious vegetable tonics and alteratives in the world, is driving all the nostrums of King Alcohol to the wall. There is no disease, internal or external, in which it is not beneficially administered.

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Smith's Bazaar is worth much more than he asks for it without the premium he offers.

RELIGIOUS NOTICES.

Meridian District Conference.—The first district conference of the Meridian district, Mississippi, will convene at Enterprise, May 1, 1875. The preachers in charge, the local preachers, the stewards, exhorters, and Sunday-school superintendents, of each circuit and station in the district are expected to be present. Excursion tickets can be bought at reduced rates by those who live on the line of the M. & O. Railroad.

Mar. 16, 1875. M. ADAMS, P. E.

Houston District Conference.—The first District Conference of the Houston District, Texas, Conference, will be held at Houston, begining April 8th, 1875. 1t W. L. MOLLOY, P. E.

Appointments First Round for Jackson District [illegible] Conference.—

March	6 and 7,	Jackson
"	8,	Jackson Circuit
"	13—14,	Canton, and Circuit
"	20—21,	Vicksburg, and Circuit
"	[illegible]	Edwards
"	27—28,	Beltons
April	3—4,	Clinton
"	8,	Brandon
"	10—11,	Evergreen Circuit
"	17—18,	Forst and Morton
"	20,	Lake and Lawrence
"	24—25,	Crystal Springs
May	1—2,	Hazlehurst Circuit
"	8—9,	New Hope Circuit
"	15—16,	Union Circuit
"	22—23,	Georgetown Circuit
"	29—30,	Burlington Circuit
June	5—6,	Fayette, Port Gibson
"	12—13,	Natchez

4tf JAS. G. JOHNSON, P. E.

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—Make home pleasant, especially during evening, and your children will not be so hard to keep at home.

—Do not think you can gain time by neglecting family or private prayers. Luther, when he had a very hard day's work to do, began it by spending two hours in prayer.

JONAH'S PRAYER.—Jonah's prayer was not notable for its words. The fish's belly was not the place for picked phrases, nor for long-winded orations. We do not believe that he offered a long prayer either, but it came right up from his heart and flew strait up to Heaven. It was shot by the strong bow of intense desire and agony of soul, and therefore it speeded its way to the throne of the Most High. If you would now pray, never mind your words—it is the soul of prayer that God accepts. If you would be saved, go to your chamber, and rise not from your knees till the Lord has heard you. Aye? where you now are let your souls pour out themselves before God, and faith in Jesus will give you immediate salvation.—*Spurgeon.*

TOWSER AND THE BEE.—The following is a summer episode, as evolved by little Johnny: "Last summer our dog Towser was a lyin in the sun a trine to sleep, but the flies was that bad he cuddent, cos he had to cetch em, and bime by a bee lit on his hed, and was a working about like the dog was him. Towser he hel his hed still, and when the bee was close to his nose, Towser winked at me, like he said you see what this duffer is a doin', he thinks I'm a lilly of the valley which isn't open yet, but you just wait till I blossom, and you will see some fun, and sure enuf Towser opened his mouth very slo so as not to friten the bee, and the bee went inside Towser's mouth. Then Towser he shut his eyes dreamy, and his mouth too, and had begun to make a peaceful smile wen the bee stung him, and you never see a lilly of the valley ack so in all your life."

LET ME GO AND TELL HER.—I listened once to a story of a little girl who had been deeply exercised on the question whether Christ really loved her. She had also been much moved by the misfortunes of a neighboring woman, upon whom the hand of God had been heavily laid, and who complained that her way was hid from God, and that her judgment had passed over from him. The child came finally to the persuasion that Christ loved her, by receiving the assurance that he loves all people of all ages and conditions. For a moment she tasted the sweetness of the new born emotion which thrilled her, and then turned to her father and said:

"Jesus loves Mrs. M., too, let me go and tell her!"

This was a missionary spirit. The heathen are wretched and hopeless without the knowledge of Christ; but Jesus died for them; let us go and tell them. To feel this sacred impulse is to glow with what we call the missionary spirit. To act according to its promptings is to be missionary, whether you are in this land or in a heathen land; whether going forth under the sanction of a missionary board, or only under the high impulsion of a living piety and a loving heart.

Baptists and Methodists.

The New York *Christian Advocate* says: The Baptist statistics for 1874 show the large summary for the United States of 843 associations, 21,510 churches, 13,854 ministers, and 1,761,171 church members. The gain over the previous year is very large, namely, fifty-three associations, 990 churches, 756 ministers, and 127,63[illegible] members. Our Baptist friends include in their returns those from all the Baptist churches, North and South, though it is well-known that the two sections have no connectional denominational bond.

If the Methodist Episcopal statistics of the United States were reported after that same method, the figures would be swelled to much greater proportions. Thus the two leading branches of the Methodist Church (Methodist Episcopal Church and Methodist Episcopal Church, South) would return for the year 1874, 14,[illegible] itinerant preachers, 18,050 local preachers, and [illegible] members. If we add to these the returns of the colored Methodist Episcopal churches, and the other branches which agree with us not only in doctrine and usages, but also in church government and discipline, the figures would stand: [illegible] itinerant ministers, 17,149; local preachers, 22,887; lay members, [illegible].

We have not included the returns of "The Methodist church," "The Methodist Protestant Church," "The American Wesleyans," "Free Methodists," and "Primitive Methodists," of the United States. Adding those, we have a grand total for the United States of [illegible] itinerant preachers, [illegible] local preachers, (a total of 43,[illegible] preachers,) and 3,031,988 lay members.

[illegible]

The Farm.

Preserving Eggs.

Whatever excludes the air prevents the decay of the egg. What I have found to be the most successfull method of doing so is, to place a small quanity of salt-butter in the palm of the hand and turn the egg round in it, so that every pore of the shell is closed; then dry a sufficient quantity of bran in an oven (be sure you have the bran well dried, or it will rust). Then pack them with the small ends down, a layer of bran and another of eggs, until your box is full, then place in a cool, dry place. If done when new laid, they will retain the sweet milk and curd of a new-laid egg for at least eight or ten months. Any oil will do, but salt-butter never becomes rancid, and a very small quantity of butter will do a very large quantity of eggs. To insure freshness, I rub them when gathered in from the nests, then pack when there is a sufficient quantity.

Rotation of Crops.

It is evident the courses of rotation of crops which are practiced so beneficially in several European countries, on farms of moderate size, and in a climate favorable to the production of green crops, would not be suitable in some parts of the United States, where the farms are of great extent, and the climate unfavorable to the growth of green crops. Yet rotation, suitable to the soil and climate of this country, may be arranged without difficulty. It is better to prevent the exhaustion of the soil than to cure it, and this exhaustion may be obviated by the alternation of unlike crops.

In adopting the alternation of crops man copies from nature. In the forest many generations of broad-leaved trees live and die and succeed each other, but the time comes at last when a general pestilence seems to assail them; the broad-leaved trees disappear, and a narrow-leaved race succeeds them.

A natural rotation takes place, even in the meadows and pasture, where new races of grasses succeed each other, as the fields increase in age. The alternation of crops asserts itself something like the dignity of a natural law, and man is doing well when he adopts it. But upon what do its good effects depend? Why do the broad leaves alternate with the narrow, in the ancient forest? Why does the grasses change in the meadow and pasture? Why does the farmer obtain a larger produce, and for a greater number of years, by growing unlike crops alternately, than by continuing year after year to grow the same? The reason that one crop carries off more of one ingredient of the soil, and another crop more of another ingredient. After several successive crops of the same kind the surface soil becomes so poor in available supply of those substances which the crop requires, that the roots cannot obtain a sufficiency to nourish the plants.

In the case of a cereal crop the first effect of a scarcity, say of phosphoric acid, is to make the ear smaller, and the number of grains less, and the next is to continue the growth beyond the proper time of ripening. But suppose we alternate a cereal crop which in its grain, carries off phorphoric acid with a hay crop which carries off much silica, or a root crop which absorbs much alkaline matter, then one crop will live upon and remove what the other had left in abundance.

By this means, instead of robbing the soil every year of the same substances, we should be exhausting it more equally of all, and we should be able, for double the time at least, to crop it without the risk of its ceasing entirely to give a profitable return. The greater the variety of crops we grow, and the longer the interval between the successive crops of the same kind, the more perfectly do we avail ourselves of the benefits to be derived from rotation. But without manure, no rotation, however skillful, will prevent land from becoming ultimately exhausted.—(*Western Rural.*

MODERN WOMEN.

It is a sad commentary upon our boasted civilization that the women of our times have degenerated in health and physique until they are literally a race of invalids—pale, nervous, feeble and back-achy, with only here and there a few noble exceptions in the persons of the robust, buxom ladies characteristic of the sex in days gone by. By a very large experience, covering a period of years, and embracing the treatment of many thousands of cases of those ailments peculiar to women, Dr. Pierce, of the World's Dispensary, Buffalo, N. Y., has perfected, by the combination of certain vegetable extracts, a natural specific, which he does not extol as a cure-all, but one which admirably fulfills a singleness of purpose, being a most positive and reliable remedy for those weaknesses and complaints that afflict the women of the present day. This natural specific compound is called Dr. Pierce's Favorite Prescription. The following are among those diseases in which this wonderful medicine has worked cures as if by magic, and with a certainty never before attained by any medicine: Weak back, nervous and general debility, falling and other displacements of internal organs, resulting from debility and lack of strength in natural supports, internal fever, congestion, inflammation and ulceration and very many other chronic diseases incident to women, not proper to mention here, in which, as well as in the cases that have been enumerated, the Favorite Prescription effects cures—the marvel of the world. It will not do harm in any state or condition of the system, and by adopting its use the invalid lady may avoid that severest of ordeals—the consulting of a family physician. Favorite Prescription is sold by dealers in medicines generally.

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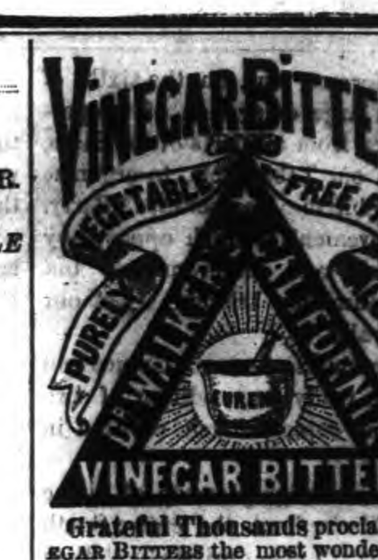

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Southwestern Advocate.

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ADVERTISING.

The SOUTHWESTERN is the official organ of the Southwestern Conference of the Methodist Episcopal Church, and circulates in every part of Louisiana, Mississippi and Texas. In these three States we have 300 traveling preachers who will act as agents for this paper, representing a church membership of over 50,000.

TERMS furnished on application.

Address all communications to Rev. J. C. HARTRIDGE, Book Agt. S. W., New Orleans, La.

The Omnipotent Gospel.

BY REV. G. HUNT.

"The glorious gospel of the See of God, has in all ages of the world, surmounted difficulties, and overcome obstacles. It wins a widening way; it runs and is glorified. No weapon formed against it prospers, and every tongue that rises in judgment against it is condemned. The [illegible] stand against the church of the living God, founded by Christ, upon "a rock, unshaking rock." It, and its adherents, laughs at the storm and tide defiance. Above turmoil and scandal and infamy and [illegible] it raises its triumphantly through the [illegible] world, [illegible] opposition to the dead, wages war with the devil, the world and sin, revolutionizes the kingdoms of Satan, [illegible] the transgressors and [illegible] against the transgressors of Christ, and going on from conquering to conquer, thunders and lightens along the ages—"I will overturn, overturn, overturn it, until he comes whose right it is, and I will give it to him." Like a giant, it goes forth on its way with head high, [illegible] the storm, steam up, engineer at the post, and pressure on board, the gospel wins a widening way, it runs and is glorified.

Several hundred years ago the gospel ship, bound for China, [illegible] voice of this celestial engineer, "saying in this world's wilderness, prepare ye way of the Lord, make straight in the desert a highway for our God." [illegible] and up the [illegible] and [illegible] life and [illegible] and [illegible] and [illegible]

Southwestern.

New Orleans, April 22, 1875.

J. C. HARTZELL, B.D., Editor.

Is Your Name Stricken Off?

We have stricken from our Subscription Books the names of all who have not paid, or for whom the Preacher is not personally responsible. In the latter case we have charged the subscriptions to the Preacher. If you have not paid, give the dollar to your pastor, or send it to us at once, or get your pastor to be responsible for you, so your name can be put on again. The paper costs money and we can not continue to send unless we are certain of the pay.

Over two hundred young men in Edinburgh and Glasgow, fruits of the great revival movement under Messrs. Moody and Sankey, have come forward to devote themselves to the Gospel ministry in Scotland, or anywhere else in the world.

The Liberia Conference met at Monrovia, January 28, and reports show that our missionary work in Africa is prospering. Young Joe Wear of the Bassa tribe has been baptized and become a member of the church. C. A. Pitman reported that for two hundred miles in the interior, the people are appealing for the gospel. The men are ready to go, but the conference has no means to send them. Bishop Roberts was unable to attend the conference. On the 20th, the conference visited him [illegible], and the next day he died, trusting in Jesus.

La Teche Seminary, the opening of which, on the Teche, at the Orphan's Home, was announced in our last, is now a fixed fact. Rev. Dr. Godman writes April 16: "We opened April 1, with 36 pupils, have now 52 enrolled. Have arranged three departments, viz.: Academic, Preparatory, and Primary. Have adopted a course of study, and shall work to it as closely as circumstances allow." It is expected that this Seminary on the Teche will prove an aid to our University in this city, in fitting students for collegiate course. Prof. Leavitt reports the attendance the present term at the University, as being fully up to last year.

On the 9th inst., LaHarpe street public school of this city held its monthly examination and exhibition. Over three hundred students were present, and a large number of visiting friends, including many parents. The classes gave evidence of thorough training, and the literary exercises and music were highly creditable. Miss Smith, the principal, is one of the most capable organizers and instructors in our city schools, and her assistants ably second her efforts. Rev. G. Hunt, one of the visitors, was the recipient of a handsome bouquet presented by one of the scholars, who, in doing so, made a neat address, to which Mr. Hunt replied, complimenting teachers and school.

The State Board of Education of Louisiana, closed a session of several days in this city on the 13th inst. The Division Superintendents, Messrs. [illegible], Brewster, Loud, [illegible], and State Superintendent [illegible], as president, constituted the Board. [illegible]

[illegible]

Our Seamen.

An important union meeting was held in Ames Church last Sunday evening, in the interest of the New Orleans Seaman's Friend Society. The house was well filled, and Col. Wright, U. S. Shipping Commissioner, presided. This New Orleans society is auxiliary to the American Seaman's Friend Society, and the purpose is to either purchase or build a seaman's bethel where the good work of the society can be carried on on a larger scale. The Monday city papers gave extended accounts of the meeting. We quote the following from the *Times*:

Captain William Wright, U. S. Shipping Commissioner, presided. After the opening ceremonies, Captain Wright delivered quite a lengthy and interesting address, in which he related his experience and observation among seamen, and spoke of influences most deleterious to the lives of that useful but greatly neglected class of people. Chief among these influences was liquor, and it was, he said, the great aim of the mission to draw the sailors away from those evil influences. He said it was the duty of the Christian world to espouse the cause of the sailors. They have been and still were too much neglected, and were not, therefore, to be too harshly judged because of their wild ways when ashore. The payment of advanced wages to seamen he regarded as injurious to them. It would be better to pay them only at the end of voyages, when they were in the full possession of all their faculties, and could use their money aright. Sailors were not bad-hearted men; on the contrary they were with all their seeming roughness, full of generous impulses. He said their condition and character was greatly improved of late years. Formerly but a very small number of them could read and write; now it was known that 90 per cent, of them could do so, and many of them were skilled in penmanship.

Rev. L. H. Pease, chaplain at the Bethel, spoke next. The mission was never in a more hopeful or prosperous condition than at the present moment. The seamen who attend the mission and visit its reading room have steadily increased until now it was no uncommon thing to see fifty there at a time. Its temperance society numbered seven hundred members, and a like success had attended the workings of the mission in all its departments. He condemned the practice of discharging seamen on the arrival of a vessel in port, and said it operated to place them subject to the most injurious temptations.

He had worked in the New Orleans Bethel ten years, and in that time it had swarmed once and sent out an auxiliary society known as that of the Scandinavians, and now the old hive is fuller than ever. After giving many details of the advantages of the mission, he said he now felt that he might properly ask for a better home than the present narrow and ill-contrived establishment.

Rev. Mr. Morrow spoke next. He related many highly interesting incidents showing the benefits which flow from these missions.

Rev. Mr. Hooker followed, giving a detailed description of the mission. It was inadequate, and the want is a home and chapel combined.

Rev. Mr. Hartzell was the next speaker. He was was very earnest, and, and delivered an address which profoundly interested all hearers. He explained the extent and nature of the organization of the American Seaman's Friend Society, and said its societies were established in almost every port throughout the world. Last year it sent out more than 200,000 volumes, besides circulating every month more than half a million of its own publications. It is thus seen, said he, that our New Orleans Bethel is part and parcel of a great and stupendous missionary work. Thirty thousand sailors, said Mr. Hartzell, come to New Orleans every year. These men, coming into port, are immediately discharged, and being without money, seek refuge in what are known as sailor boarding-houses, which in most instances are little better than ante-rooms to hell. There they are kept until they ship again, and there the supplies they receive amount to a plug of tobacco, a bottle of whiskey, a clay pipe and a box of matches, and for these they are charged $40. The work of the mission is to look after these men and [illegible]. Mr. Hartzell then proceeded to [illegible] imately adequate Mission could be purchased or erected. His earnest appeals led to the most gratifying results. At the close of the collection taken up Mr. Hartzell announced that the subscriptions amounted to $779 30.

International Sunday-school Convention.

The following circular explains itself, and we have only to add that General Fisk has sent to this office blank certificates, sixteen for Louisiana, and sixteen for Texas, with instructions to furnish them to any delegates who may desire to attend from these States. Where no organization exists to elect delegates, we are authorized by Rev. George A. Peltz, chairman of the delegation committee to issue credentials to any Sunday-school worker who may desire to attend. The credentials will secure whatever reduced rates on rail roads may be arranged for, and also entertainment in Baltimore during the convention. Any desiring to attend the convention from Louisiana or Texas, will address *Editor* SOUTHWESTERN ADVOCATE, Lock Box "B," New Orleans.

The First International (Sixth National) Convention of Sunday-school workers of America—including the United States and the Dominion of Canada meets at Baltimore, Maryland, at 10 A. M. of Tuesday, May 11, 1875, to continue in session until Thursday evening, May 13, inclusive.

Each State and Territory of the United States is entitled to delegates at this Convention to the number of twice its full representation in Congress—Senators included. Canada is entitled to a similar popular representation, say two delegates for each 135,000 inhabitants, with four in addition for each Province. Delegates are to be appointed by State or Provincial Sunday-school (Union) Associations, or by their official representatives. Where no such associations exist, arrangements will be made for the selection of delegates on application to the Delegation Committee of the Convention, of which Rev. Geo. A. Peltz, Newark, N. J., is Chairman.

Entertainment for duly accredited delegates is kindly tendered by the citizens of Baltimore, in case application is made accordingly, prior to May 1, to Rev. H. A. Smelts, No. 8 North Charles Street, Baltimore, Md.

Information as to possible railroad facilities may be obtained from Gen. Clinton B. Fisk, No. 3 Broad street, New York.

A Bazaar for the exhibition of Sunday-school helps and appliances is arranged for in a building convenient of access to the Convention. Applications for space and accommodations in this may be made to John C. Middleton, 805 Broadway, New York.

Prof. Harry Sanders, of No. 15 North Charles street, Baltimore, Md., is Musical Director of the Convention, and will secure due prominence to advertisements of musical instruments and publications, if applied to in due season.

By vote of the Executive Committee appointed at the Indianapolis Convention to arrange for the Convention of 1875, the programme of this Convention includes the two general departments of The Work Done, and The Work to be Done. Under the first head reports will be received from the Executive Committee, from the Statistical Secretary, from the States, Territories, and Provinces, and from the International Lesson Committee. Under the second head, the themes to be considered are: How to secure pupils from the unevangelized masses; How to secure more pupils from the Church; How to secure more efficient co-operation with the Home; How to secure for children the fullest advantages of the sanctuary service, and of the social meetings of the church; How to increase the teaching power of the Sunday-school.

The growth of general interest in Sunday-school work; the practical unity attained by Sunday-School workers in the study, to so large an extent, of the same Bible lessons; the themes selected for new discussion; the enlargement of the basis of representation; and the great attractiveness of the new place of meeting, all combine to give well grounded anticipations of a more delightful, enthusiastic, and profitable gathering at this Convention, than at either of the memorable Conventions which it follows. God's blessing is confidently and earnestly invoked on the deliberations and action of this assembly of his servants, who are set to the study and teaching of his Holy Word.

H. CLAY TRUMBULL,
Chairman of Executive Committee.

GEORGE A. PELTZ,
Secretary.

An Important Decision.

A most important decision has been made by Secretary Delano, of the Department of the Interior, by which property, to the amount of $1,000,000, comes to the Missionary Society of the Methodist Episcopal Church. In 1836, that society established a mission station, called "Wascopaw" in Eastern Oregon. This, with three stations of the American Board, formed the first white settlements of that region, and were nuclei of populations which Americanized the country, and led to the settlement of boundary lines between British America, so that this Territory fell to the United States. Our Missionary Society owned 640 acres. In 1847, there was an Indian massacre, by which many of the missionaries were killed, and during the war which ensued, were driven away. Dallles was the name of the town that had sprung up. The government had occupied a part of the Missionary Society's ground, for which $20,000 were allowed, but when afterward the society claimed the balance, the town of Dalles contested the claim. The Surveyor General, and Land Commissioner, decided against the Society, but now Mr. Delano reverses that decision. The Society will, of course, have to settle with those who have built on and improved the property, so that what the proceeds of the land will be, is not known. In refering to this, the *Methodist* says:

"The tribute to the patriotic service rendered by the Methodist Missionary Society and the American Board by their early occupation of Oregon will be noticed. They went forth to convert Indians, and have handed over to the country an empire. Since then we have paid $5,000,000 for the ice and snow and forests of Alaska. Which of the two is the better investment? And which has cost the least money?"

Brothers, have you read the fifth column on the third page? If you have not, do so now, and see how you can get Books or a Sewing Machine for nothing.

The St. Louis *Christian Advocate*, a Southern Methodist paper, tells us how it was before the war in Southern Methodist churches. It says:

"Colored and white people were then received into communion with the Methodist Episcopal Church South, on precisely the same terms and conditions. They were received in the same churches, met in the same classes, and at the same prayer meetings, joined in the same hymns, and repeated their solemn amens to the same prayers. They sat in different parts of the same houses of worship, listened to the same sermons, and communed at the same chancels, receiving the bread and wine from the same hands, in the name of the same Master, and on the same days, the only difference being that the whites went to the sacrament in groups by themselves, and the blacks by themselves. The preaching of the Gospel and all instituted means of grace, and the sacraments of baptism and the Lord's Supper, were offered as freely to the one as to the other. This was the case to all the churches in country places and small towns."

Our own St. Louis *Advocate* quotes the above and says:

"But it is not so now. The M. E. Church South, has cast off the colored people from its fostering care and left them to contend as best they may in the new struggle for existence that has been thrust upon them. They are not willing to treat the freedmen with the same Christian consideration that they accorded to the slave. And this change of treatment, which seems an unfortunate one, is referred to as if the North were in some way responsible for it, and it is assumed that it will be a long time before public sentiment will restore them to their old privileges.

This may be true; but it is none the less our duty to work in the right direction and deal justly; to cherish with the most liberal good will these who have been less fortunate than ourselves. Class and caste distinctions have no warrant in the teachings of Christ. The Saviour of men would never have organized separate churches for colored people. Their existence among us is a standing proof of our lack of faith in Christ, and the imperfection of our practice as his followers. We may plead in self defense the obstacles thrown in our way by custom, prejudice, the degredation of the race by slavery, but all such defenses mock us in the presence of the Master. He would have risen above all these things, and so should we. And we shall never have peace of conscience or a full tide of prosperity till we do so."

Despite the sharp attack of the *Independent* on Bishop Foster's New Orleans speech the *Christian Recorder* (African Methodist) still expresses entire confidence in the disposition of our church to be just to the colored race. The *Recorder* sees the difficulties which embarrass us in dealing with the many questions growing out of the changed condition of the South, but exhorts to patience. It believes that "a union of the African M. E. Church and the Methodist Episcopal Church is simply a question of time." And that is our faith too. Our work at present is to lay hold of our colored brethren, and help them to build themselves up. And of this help we can scarcely give too much. The race to be aided is in full sympathy with us, and is eager to rise by the use of the only effectual means of rising, knowledge, morality and religion. Never was a more splendid opportunity given to men. As the colored men grow in intelligence the problems which now perplex us will solve themselves.—*Methodist*.

The Board of managers of the Orphan's Home Society, met at the office of the SOUTHWESTERN last Friday evening. It was a special meeting, and eight members were present. The resignations of four managers and two officers were accepted and their vacancies filled, so that the full Board for 1875, is as follows: President, Cyrus Bussey; First Vice President, Hon. A. J. Sypher; Second Vice President, Rev. E. Williams; Treasurer, Rev. J. C. Hartzell; Corresponding Secretary, Rev. W. D. Godman D. D.; Recording Secretary, Miss L. A. Smith. Managers: Hon. E. Heath, Judge H. C. Dibble, Hon. J. Page, Rev. H. Green, Mrs. L. M. Richardson, Mrs. T. G. Tracy, Mrs. J. C. Hartzell, Mrs. Dr. Godman, Mrs. J. Hayward, and Mrs. C. W. Boothby. Rev. Dr. Godman was elected Superintendent, and given full charge of the Home building and plantation, on the Teche. A special committee was appointed to draft and forward a communication to the Bishops in their meeting in May, asking their influence in bringing the society and its work before the church.

Some terrible figures are published by the *Levant Herald*, showing the extent of the ravages of famine in Asia Minor. Taking forty-two villages in a district in which the English Relief Committee has been at work, as subjects of investigation, the following statistics have been obtained: The total of the population in 1873 was 16,900; it is now reduced to 9,261; 4,997 have died, and 2,642 are described as "dispersed." These poor people had, in 1873 2,206 pair of oxen, they now have 427; they had in 1873, 81,240 sheep, but now possess only 3,312; 3,635 of the inhabitants of these villages have been supplied with wheat by the English Relief Committee. Another district containing 150 to 170 villages, in respect of which similar calculations have been made, seems to have suffered not less severely. Its population in 1873 was 53,000; the approximate number of deaths is stated at 20,000, the number of population dispersed at 7,000, and there is now a remainder of 25,000.

Bismarck and the Pope are having a hand to hand encounter. The Pope has appealed through Austria, to the Catholic powers of Europe for protection, and says: "If the unreasonable demands of Prussia are not resisted by the Catholic powers, the latter will lose all influence, and become subject to German nationality under one scepter." The Emperor of Austria in reply deplores the struggle but advises "prudence" which simply means that he has no power to aid the Pope. Rome has boldly defied Prussia, and encourages her priests and people to disregard her laws made to prevent the intermeddling of the Papacy in civil affairs. The latest phase of the contest is that the proposal to withdraw state grants from the Roman Catholic clergy, on this Bismarck has made a speech, in which he declared that since the Vatican Council Catholic bishops were merely the Pope's prefects. He said he was not an enemy of the Catholic church; he warred only against the Papacy, which had adopted the principle of the extermination of heretics, and which was in enmity with the gospel as well as with the Prussian State.

From Germany the Rev. Dr. A. Subzberger, of the M. E. Church, sends an encouraging report of the progress of the mission in that country. He says:

"The Methodist Episcopal Church possesses in a higher degree than most others, all the requisite qualifications for carrying on evangelistic work in Europe. Methodism is proving itself capable of accomplishing the task, as is shown by the results in Germany and Switzerland. In spite of all hindrances in church and school, in spite of all persecution, in spite of all prejudice of the press and world, the work has gone on so that we have now in the mission 481 preaching places, which are served by 65 ministers in the regular work, and 48 local preachers. We have a membership of 8,900; also 262 Sunday-schools, with an attendance of 11,000 scholars; and last year our collections amounted to 50,000.

Among our Letters.

BOSSIER CIRCUIT. Rev. Perry Hall writes that he is laboring against many disadvantages. His people need help to complete the church.

SHREVEPORT DISTRICT. Rev. H. T. Abbott, the presiding elder, writes from Natchitoches, that the general condition of his District is good. He is at Monroe this week.

CLINTON, LA. Rev. J. Hayward sends a cash list of *fourteen* for the SOUTHWESTERN, and reports that he begins to see the light breaking in the Clinton Church. Dr. Daly, his presiding elder, has given him charge of Jackson, also. This divides Bro. Hayward's time, but he is in good spirits and hard at work.

SPRINGFIELD, LA. The first quarterly meeting was held on the 11th inst., by Rev. S. Priestly, and his services were very acceptable to the people, and the work is doing as well as could be expected, considering the hard times. The quarterly conference passed a resolution thanking Hon. T. B. Stamps, and Mrs. James Hayward for a donation to the church.

MANDEVILLE, LA. Rev. L. Johnson says the people are greatly pleased with the "Lesson Tracts." Both old and young read them with interest. When he arrived after conference, he found twenty members, and twenty probationers. Several have been expelled for neglecting the means of grace, among them Israel Jones, Local Deacon, and Joshua Mandeville, local preacher. We are having good congregations.

JACKSON DISTRICT, MISS. The presiding elder, Rev. J. G. Johnson, writes that the work on his District is prospering. Seven protracted meetings are in progress with success.

MERIDIAN, MISS. April 12, Rev. P. Jamison reports the death of sister Call, who died April 9th. In the evening she said she was going to die, and she had no fear, but would soon be in bright glory. Her death was triumphant, and went, no doubt, to rest with Jesus.

HERNANDO, MISS. Rev. Archie Bunton writes that his work is prospering, his people are laboring to compete their church building, and are determined to do more for the missionary cause this year than ever before, his Sunday-school is well organized, and he truthfully says, "the only hope of our church is to educate the youth. The day is not far distant, when Rome will have the land covered with Jesuit priests, we can't do much with the grown up people, and our labor should be greatly increased among the youth." Bro. Bunton gives a portion of each Sabbath to the instruction of the children.

WEST POINT, MISS. Rev. J. Walker writes April 8th: "We have been having great success in West Point in laboring in this field. In the last two weeks we have had fifteen conversions and thirty-two accessions to the church. Twenty-two have been baptized, and a large number of penitents are seeking for mercy. We have raised and expended in church improvements forty-one dollars. There is a large indebtedness hanging over this church for money loaned to us from the Church Extension Society. We are taking steps to raise most, or if possible, all of this the present year. Our Sabbath school is large and flourishing, and is building up each Sabbath. We are trying to increase our library, when we hope for still greater interest."

MERIDIAN DISTRICT, MISS. Rev. M. Adams, the presiding elder, writes, and gives a general account of the work in the Northeastern part of his district. The people h ve attended the quarterly meetings in crowds, notwithstanding the wind and rain. The Crawford circuit has five preaching places, under the care of Rev. H. Caruthers, who was not present during our visit, but is reported as being a good worker. At Macon, the work was found in good condition under Rev. N. Cannon. Rev. McDonald was with us over Sabbath, and addressed the Sunday School, and preached Sunday night a sermon full of the Holy Ghost. Bro. Adams preached at three o'clock, after which the Lord's Supper was administered. Rev. Dr. McDonald represented the interests of Shaw University, and is thoroughly devoted to his work.

On the Macon Circuit we found Rev. D. Moore very sick. He has been unable to do much work since conference, but we had a pleasant meeting. On ExPrairie Circuit the Pastor, Rev. P. Simmons, had all things in readiness He has a host of a conference, *forty-five members in all*. He has six strong congregations on his circuit, and four good church buildings.

At Shuquelak, Rev. H. Heslup is doing good work.

HAZELHURST, MISS. Rev. J. Ellis thinks education is the great need of our people. They are not to blame for their ignorance, but the time has come when they must understand the rules of the church. Preachers must know how to instruct the people. He has a good Sunday-school, and a church building is about to be begun.

ENTERPRISE, MISS., April 5th. Rev. B. J. Wilson sends several more subscribers, and seems to be happy in his work. He preached to the children, and the attendance was large. Several joined the church after the 3 o'clock services, and eleven children were baptized. After the night sermon, a large number came forward for prayers. He feels greatly encouraged.

HOUSTON CIRCUIT. Rev. J. Smith writes that he has received four probationers, and baptized two adults and three children.

MCKINNEY, TEX. Rev. A. M. Gregory sends a sermon for publication. Our space is so limited, that only upon rare occasions can we publish sermons. His Sunday-school numbers one hundred, and his work is prospering.

DALLAS, TEX., March 15. Rev. C. L. Madison writes: "The opposition to our church here is very great, and it will take some time to reach the hearts of the people. Our work is new in this place. There are eight different churches in this town. I am at my post, and with God's help will have the victory. I feel my work is here, and that God's blessing is with me. Yesterday our Sunday-school numbered thirty-five scholars and five teachers. Remarks were made by Mrs. Madison. I preached at 3 P. M., and at night Rev. A. Scott, of the Baptist church, spoke, after which Rev. L. H. Carhart gave us an excellent lecture. I teach a small school each day to help get bread. We want the prayers of the brethren.

HOUSTON, TEXAS.—Rev. W. L. Molloy writes: "Our first district conference commenced on the 8th, and closed on the 10th. Between fifty and sixty answered to their names This is the first time we have ever been together, as you will remember this is my first year on the Houston District.

"I have learned by associations to love the preachers of the district. They all seem to be men of one work and resolved to do the work assigned to them by the Bishops. It is true many of them have to work for their bread, and can not give all their time to the church. All except two or three, spent the Sabbath in Houston and it was a glorious day for the churches in the city. Bro. Hardwell is protracting the meeting at the first church. We have had a number of old fashioned conversions and between 15 and 20 have united with the church.

"The SOUTHWESTERN is accomplishing great good in this district, and the preachers and people have learned to love it. Our district conference passed resolutions adopting it as our conference paper and pledging themselves to do all they can to support it.

Latest News.

PERSONAL.

—Rev. W. Prettyman has been transferred from Georgia Conference, and stationed at Trenton in Missouri.

—Rev. John Wilkinson, pastor of the Southern Methodist Church in Baton Rouge, La., died April 7, of pneumonia. He was a son-in-law of Bishop Keener of this city, and was a man of marked ability.

—Dr. Wm. H. Holcombe has returned to New Orleans to resume practice as a physician, to the great satisfaction of his hosts of friends. For many years he was among the first physicians of this city, and his

departure to Cincinnati was regretted by many. [illegible] months spent North have completely restored his health, which had been impaired by years of incessant labor. His office is over Eyrich's book store, 130 Canal street.

—Hon. [illegible], Rev. J. C. Hartzell, [illegible], Esq., and Judge B. L. Lynch have been appointed by the Louisiana State Board of Education on the Board of Directors of the New Orleans public schools. The City Board numbers fifteen.

—Rev. James Morrow, and bride, received their friends at the residence of General Cyrus Bussey on the 17th inst. The General and his good wife provided ample refreshments, and a large company of friends filled the parlors until a late hour.

—Rev. Dr. Daily, of the Louisiana Conference, has entered upon his second round upon the Upper Coast District. The overflow kept him from reaching some of his appointments. His health is improved, and he reports his work in good condition.

—Rev. H. M. Church, presiding elder of the Gulf District, Mississippi Conference, dropped in on us, both on his way to and from his visit to that portion of his work between this city and Mobile. He is doing his work faithfully, and reports his District in good condition.

THE SOUTH.

—The Presbyterians of this city, laid the corner-stone of a new church on Canal street in this city, April 11.

—Judge H. C. Dibble, of this city, who for years has been a leader in the republican party of the state, sometime since adressed a letter to Congressman Foster of the Congressional Committee, setting forth the opinion that the true solution to the Louisiana question, was to begin reconstruction over again. United States Senator West in a late speech in Congress stated that Judge Dibble had gone over to the democracy. The Judge is out in another letter addressed to Mr. West, in which he claims to be true to his republican principles, and takes occasion to [illegible] by the people. The attempt is now being made to secure this by compromise. If this fails, then [illegible] be accepted, and [illegible] begun over again.

GENERAL INTELLIGENCE.

—The Spelling School mania is now at its height in New Orleans.

—Cardinal Manning considers himself [illegible] with a commission of [illegible]

[illegible]

warrior for Christ preached a centennial sermon. Bishops Janes, Ames, Harris, Wiley and Bowman were present. Bishop Janes, in introducing the speaker, among other eloquent things, said:

"I have seen the largest river, the highest mountain, the grandest cataract, in our country; but in all I have seen of the beauty and grandeur of nature, I have never looked upon a physical object with so much interest as I look upon this human form here this morning. A human body, so fearfully and wonderfully made, in so many parts, in such delicate correctness, liable to so much exposure, to have been preserved so many years in its usefulness—this to me is the most wonderful physical object I have ever beheld. And this body has been all this while a tabernacle of a rational spirit, the instrument by which that spirit has performed its work. "Strange a harp of a thousand strings could keep in tune so long!" It is no merit of mine that I have had a personal acquaintance with every president of the United States since John Q. Adams, with every chief-justice since Marshall; I have seen Webster and Clay; have known the principal statesmen, jurists, scholars, divines, and Christians in this country, and I have stood in the presence of kings and nobles in other countries; but I never felt such an interest, and so profound a reverence, as I feel in the presence of our beloved Father Boehm—this aged servant of our Lord Jesus Christ. I revere him for his personal worth, his strictly moral character."

We give the sermon in full as the opportunity to read a sermon from so old a man occurs only once in many years.

"My dear brethren, I feel very dependent. I hope you will offer the prayer to God that he may graciously assist me more in proclaiming the precious truth. The passage to which I invite your attention you will find in Nahum i. vii: "The Lord is good; a stronghold in the day of trouble, and he knoweth them that trust in him."

There is a difference in the German in this text. In the German it reads, [illegible] The Lord is munificent in distributing His blessings, in showering down His mercies upon us. The Lord, then is good; is good in His mercies; His benevolence and kindness all flow through His mercy manifested to a fallen world. Yes, brethren; but for the goodness of the Lord where should we be? His goodness and mercy have spared us to the present period, and we have the privilege now of approaching to a mercy-seat in the name of our Lord Jesus Christ.

"A stronghold," a strong tower, a strong fortification. He that entereth this stronghold is safe in time of trouble, in time of distress, in time of need. God is present, ready to supply our wants, all-sufficient according to our need. "He knoweth them that trust in him." He owns them, acknowledges them; He owns them by His Spirit. Yes, brethren, the Lord knoweth them that trust in Him, who walk in the light of His countenance. Oh, blessed be the name of the Lord! He knoweth them! He looks upon the mind, the immortal mind, sincerely looking to Him. He knoweth them. Bless the Lord! Oh, the goodness of God! His mercy and long suffering! I thank Him for the [illegible] I realize in my life. [illegible] makes me feel lively and at peace, and comforts me. When I look downward toward death I do not stop there. I look beyond, and all is life and peace. Blessed be God, that we can meet together this day for His service, His worship, and His praise. Blessed be the name of the Lord! When I look at the changes I see how the population has extended! and how civilization has followed up! In [illegible] I passed through here from [illegible], and crossed over to New York. There was no town here then at all, nothing but a ferry-house. What a change—now several thousand inhabitants; now there are many servants of God, who rejoice in His name. Blessed be the name of the Lord!

Oh, what wonders hath God wrought! What wonders hath He wrought! Newark then was but a small town; there were but two rows of houses, I believe. Now it it is a large town. Oh, may Christ's gospel go forth in glory and power, that multitudes may bow to His scepter; and finally, may we meet in heaven, to rejoice for ever and ever! Amen!"

Business Column.

Address all letters to Rev. J. C. Hartzell, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Wherever you can, it is best to send money by Postoffice order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly, and give the name of your Post-office, county and State.

Our Terms.

Our terms for the SOUTHWESTERN are *one dollar a year, cash in advance.* We pay all postage. As far as possible, we want the year to begin with January 1st, but will gladly receive subscriptions, commencing at any time.

Books for All.

Let every preacher read carefully our *Premium List.* No preacher now need be without books. Take hold of the SOUTHWESTERN with a good will, and get up a good list of subscribers, and you do good in two ways: you circulate good reading among the people, and secure just the books you need in your library.

How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

SPECIAL NOTICES.

The attention of those in want of Bells for Churches, Schools, etc., is called to the advertisement of Vanduzen & Tift, of Cincinnati, Ohio. Full descriptive catalogues, with prices, etc., will be sent free on application to them.

[illegible] who sends a ball through his [illegible] he who dies of disease, [illegible] no less a [illegible] an opportunity of knowing that Dr. Walker's California Vinegar Bitters act as an irresistable specific in Dyspepsia, Liver Complaints, Kidney diseases, Pulmonary affections, Rheumatism, Gout, and all disorders proceeding from a depraved condition of the animal fluids. To decline taking a sure remedy when sick is to court suffering and invite death.

RELIGIOUS NOTICES.

Gulf District, Mississippi Conference.

SECOND QUARTER.

QUARTERLY MEETINGS.

Meadville,	May, 2 and 3	
Hamburgh,	" 1 " 2	
Summit and Brookhaven,	" 15 " 16	
Magnolia,	" 23 " 24	
Liberty,	" 29 " 30	
China Grove & Monticello,	June 13 " 14	
Columbia,	" 12 " 13	
Augusta,	" 26 " 27	
Pascagoula,	July 3 " 4	
Ocean Springs,	" 4 " 5	
Pass Christian,	" 6 " 7	
Bay St. Louis,	" 10 " 11	
Handsboro,	" 11 " 12	

H. M. CHURCH, P. E.

Meridian District Conference.—The first district conference of the Meridian district, Mississippi, will convene at Enterprise, May 1, 1875. The preachers in charge, the local preachers, the stewards, exhorters, and Sunday-school superintendents, of each circuit and station in the district are expected to be present. Excursion tickets can be bought at reduced rates by those who live on the line of the M. & O. Railroad.

Mar. 16, 1875. M. ADAMS, P. E.

Houston District Conference.—The first District Conference of the Houston District, Texas, Conference, will be held at Houston, beginning April 8th, 1875. 4-2t W. L. MOUNT, P. E.

Appointments First Round for Jackson District (Miss.) Conference.—

—March 6 and 7,		Jackson
"	8,	Jackson Circuit
"	13 — 14,	Canton, and Circuit
"	20 — 21,	Vicksburg and Circuit
"	22,	Edwards
"	27 — 28,	Boltons
April	3 — 4,	Clinton
"	5,	Brandon
"	10 — 11,	Evergreen Circuit
"	17 — 18,	Forst and Morton
"	20,	Lake and Lawrence
"	24 — 25,	Crystal Springs
May	1 — 2,	Hazlehurst Circuit
"	8 — 9,	New Hope Circuit
"	15 — 16,	Union Circuit
"	22 — 23,	Georgetown Circuit
"	29 — 30,	Burlington Circuit
June	5 — 6,	Fayette, Port Gibson
"	12 — 13,	Natchez

JAS. G. JOHNSON, P. E.

Read This Carefully.

Our whole purpose in publishing the SOUTHWESTERN is to do good. The enterprise was started after much thought, consultation and prayer. Our work in the Southwest greatly needed an organ, by which the men could be brought more into consultation with each other. Our people needed be made feel that they were one, and belonged to a great and powerful church. They needed to understand better what that church was doing for them. It was essential to the work that the general church should be better informed of our actual condition and wants. No paper published by the church could meet these demands for the Southwest. Hence the starting of the SOUTHWESTERN. God has smiled on the enterprise. In a time of unparrallelled political excitement, and of financial embarrassment, we have gone steadily forward, and every bill has been provided for, and this too, in a year, acknowledged to be specially disastrous to newspaper enterprises. For success to this date, brethren of the Southwest, let us thank God.

But as we say, in pleading with God for ourselves—"past blessings will not suffice"—so now we must remember that past success will not publish this paper a single month. It will require just as much effort to carry the SOUTHWESTERN through 1875, as it did to carry it through 1874. The year begins well. The late conferences in Louisiana, Mississippi, and Texas, without a dissenting voice, heartily endorsed the SOUTHWESTERN, and the presiding elders and pastor, to the number of over three hundred, with one accord, pledged to labor for its circulation among our people.

That pledge has borne fruits, and our subscription list is steadily increasing. But from the first we have had one constant and serious drawback; so many have received the paper without paying for it. Our terms are, cash in advance. But many have from the first sent names, with the remark that the money would be sent in a few days. As a rule, these pledges are not fulfilled. As a result, we sent hundreds of papers last year, for which we received nothing. *We can do this no longer, and hence must either have the money each time with the order, or the preacher must consider himself personally held for the amount, and pay before, or at next conference.*

Read what we say about *Our Premium List*, and you will see how we propose helping you in the canvass.

☞ *Now for a strong, steady, sixty days work for the* SOUTHWESTERN.

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☞ Please say in what paper you saw this. [8 2t

[illegible]

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23-13t

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OUR PREMIUM LIST.

GOOD BOOKS GIVEN AWAY.

A Sewing Machine for a Few Days' Work

Read this Column Carefully.

To aid our preachers in the canvass, and to help them secure the books, they need most as Methodist ministers, we have arranged a series of premiums, *by which any preacher, by a few days diligent canvassing for the* SOUTHWESTERN, can supply himself with the books named by Bishops Foster and Harris, as the conference text books hereafter, in Louisiana, Mississippi and Texas. Here are the premiums. Read carefully.

Any one sending

Seven Subscribers with Seven Dollars,

will receive, as a gift, a copy of *Bishop Morris' Sermons*, a book worth $1.50, and filled with the best sermons of that great man. *Here is a chance for every preacher to get a new book.* Get seven subscribers, collect the money, send the names and money, and we will send the book by mail.

Any one sending

Eight Subscribers with Eight Dollars,

will receive, as a gift, either one of the following books, as the person may select: *Porter's Compendium of Methodism*, a valuable book which gives a general view of the doctrines and history of Methodism; or, *Kidder's Homiletics*, a book giving the best treaties extant, on sermonizing; or, *Hibbard on Baptism*, in which is given a thorough discussion of the subject of baptism, or, *Nast's Introduction*, in which the history, genuineness and authenticity of the New Testament, are treated with great ability. Each of these books cost $1.75, and are all standard works. Secure eight subscribers, and send the names with the money, and say which you want, and it will be sent by mail.

Any one sending

Fifteen Subscribers with Fifteen Dollars,

can chose either one of the following premiums: 1. Any *two* of the books named above. 2. *Wakefield's Theology*, a large book worth $3.50, and which covers the same ground as Watson's Theological Institutes. No preacher should be without this book in his library. Besides, it extends through the four years course of study adopted by the Southwestern conferences, so that all under-graduates, as well as examining committees must have it. Fifteen cash subscribers will secure it. 3. *Ruter's Church History*, also a conference text book, and costs $2.50; a *Discipline*, 50cts.; *Wesley's Plain Account of Christian Perfection*, 45 cts. Secure fifteen subscribers, and send the names and the money, and say which of these three premiums you want, and it will be sent to you as a gift.

Any one sending

Twenty-five Subscribers with Twenty-five Dollars,

will receive, as a present, the following books: *Wakefield's Theology, Morris' Sermons*, and *Wesley's Plain Account.* Send twenty-five dollars and names, and these three books, worth $5 90, will be sent as a present.

Any one sending

Fifty Subscribers with Fifty Dollars,

shall receive the *Complete Conference Library*, that is, all the books named above. These books are worth $15.45, and together, make a collection of most valuable works.

In addition to the above premiums, we can make the following

Magnificent Offer;

A very liberal contract with the Weed Sewing Machine Company will enable us, we hope, to place their celebrated machines in many families. So fine an opportunity to secure a first class sewing machine seldom occurs. If any minister, church, or society, will make up a list of *seventy-five subscribers*, and send us either all at once, or at different times $75, we will present them with one of these celebrated sewing machines, worth *sixty dollars.* Or, if they will make up a list of one hundred subscribers, and send one hundred dollars, we will make them a present of a sewing machine worth $70.

This is a rare opportunity to do a grand work in circulating our church paper, and at the same time for a church to give its pastor's wife a handsome present, or to help some worthy poor woman in the congregation, so she can make a living.

Let the good work begin without delay.

The Roll of Honor.

Who will receive the first premium? We will begin, what we shall call *the roll of honor*, and publish every man's name who receives a premium, and what that premium is. Let the work begin.

☞ *If any brother [illegible] named above, we will give, instead [illegible] published by our church, of the same value.*

EAST INDIA HEMP,

And What We Know About It.

Instead of devoting a column to the merit, of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest in saying, that when this plant is properly prepared, we *know* that it POSITIVELY CURES CONSUMPTION, and will break up a fresh cold in twenty-four hours.

ST. MARY'S CHURCH, Allegheny City, Pa., Nov. 10, 1874.

The East India Hemp has been taken by Rev. Matthias Binder, O. S. B., and Rev. Sebastian Arnold, O. S. B., both assistant pastors of this church, and so far has given relief to both. They suffered from affections of the lungs and bronchial organs. We have recommended, through charity to sufferers, the Cannabis Indica to different persons, and continue the same in good conscience, knowing the effects by experience. Please find inclosed check for twelve bottles of syrup, pills and ointment. We shall inform you in due time what further success the medicine shall meet with.

Yours truly,

REV. FERDINAND WOLF, O. S. B.
87 Washington Street.

CHINA GROVE, Rowan Co., N. C., Oct. 21, 1874.

———: Send one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination, I found her in the incipient stage of tuberculous consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything and anything of its kind I ever saw or tried; in many cases it acts like a charm.

Fraternally yours,

P. A. SIFFORD, M. D.

RIDGEVILLE, Caswell, N. C., Sept. 12, 1874.

Inclosed is $10 for more of the Indian Hemp. I can truly say that this medicine has done me more good than all the doctors, and I had several of the best in the country. My cough is a great deal better, and my chills and night sweats are gone. You may look for several orders soon, as many have seen the effect of this medicine on me. W. A. FULLER.

COLUMBUS, O., Oct. 30, 1874.

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WM. HUNT, North High St.

P. S.—It is my opinion that an agent at this place would sell considerable for you. W. H.

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N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. $2.50 per bottle, or three bottles for $6.50. Pills and ointment $1.25 each. Sent at our risk. Address

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5	*Dysentery*, Griping, Billious Colic,	50
6	*Cholera-Morbus*, Vomiting,	50
7	*Coughs*, Colds, Bronchitis,	50
8	*Neuralgia*, Toothache, Faceache,	50
9	*Headaches*, Sick Headache, Vertigo,	50
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15	*Rheumatism*, Rheumatic Pains,	50
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21	*Asthma*, Oppressed Breathing,	50
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23	*Scrofula*, Enlarged Glands, Swellings,	50
24	*General Debility*, Physical Weakness,	50
25	*Dropsy* and Scanty Secretions,	50
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Patching Boy's Clothes.

A motherly woman writing in the *Christian Monitor* declares that she fully agrees with any thoughtful woman who spares her boys the humiliation of wearing great round or triangular patches, when her own skill and a generous supply of pieces make the mended pants almost as well as new ones. May they hold her in grateful remembrance, long after they shall have outlived the era of torn trousers. She suggests that when pants need repairing over the knee, it is a good way to rip the seams each side of the worn part, cut it out, and insert a new piece, pressing it nicely before closing the side seams again. Neither boy or man need be ashamed to wear garments neatly patched if it be necessary, and that every girl should be taught that mending well is an essential part of domestic economy.

What Every Wife Ought to Know.

Every action and emotion depletes the physical system. Milk, the first food absorbed by men and animals, is the only natural mixture containing all the elements of blood save the coloring. Water constitutes three fourths of the body. To work well, either physically or mentally, we must be fed judiciously and thoroughly. The worker must eat mixed food. Food properly administered stimulates the system as wine does, only more naturally. The long night-hours empty the stomach, deplete the system, and chill the body. On arising, the physical condition is low, and should be recruited. If we lose time at early morning in bringing the body up to its natural heat and strength, we can not regain it during the day. A healthy man requires about one pound of nutriment per day to keep him in good condition. While a workman would need daily five pounds solid mixed food, two and a half would be enough for persons who lounge and sleep much. Life can be sustained two or three weeks on two ounces a day. A change of diet should follow a change of seasons,—in winter, fats and sweets; in summer, fruits, fish, and lighter meats. Milk and eggs are a blood food; steak is a flesh food; potatoes and wheat, being heating material, are fuel; and coffee is a stimulant.

How Rich Men Began the World.

Cornelius Vanderbilt began life with an old pirogue running between Staten Island and New Y rk City, carrying garden stuff to market. With two or three thousand dollars [illegible] from that source he entered upon steadily increasing enterprises, until he amassed the enormous sum of $80,000,000.

A. T. Stewart first bought a few [illegible], and opened his way [illegible] in a dingy little shop in Broadway, near the site of his wholesale establishment. Years of rigid, honest, shrewd management and wisdom in things both great and small have made him the monumental merchant of the nineteenth century.

Daniel Drew, in his early life, was a cattle driver at the munificent rate of [illegible] a day, and he has now drawn himself into an estate valued at from $20,000,000 to $30,000,000.

George Law, at 45 years of age, was a common day laborer on the docks, and at present counts his fortune at something like $10,00 ,00 .

[illegible] and Alexander Stuart [illegible] in their boyhood [illegible], which their [illegible] mother [illegible] at a cent a [illegible], and to-day they are worth [illegible] $5,000,000 or $6,000,000.

[illegible] in the possession of $5,000,000 or $6,000,000, and [illegible] twenty-five he did [illegible] could call his own. [illegible] estimated [illegible] nothing but [illegible] hope, and [illegible] he has invested [illegible].

[illegible] —I commenced [illegible] in the [illegible] the [illegible] of the time [illegible] my own getting [illegible] the frame [illegible] around the [illegible] should [illegible] within [illegible]

The Farm.

The Farmer Feedeth All.

BY CHAS. G. LELAND.

My lord rides through his palace gate,
My lady sweeps along in state;
The sage thinks long on many a thing,
And the maiden muses on marrying;
The minstrel harpeth merrily,
The sailor ploughs the foaming sea,
The huntsman kills the good red deer,
And the soldier wars without e'n fear;
But fall to each whate'er befall,
The farmer, he must feed them all.

Smith hammered cherry red the sword,
Priest preacheth pure the Holy Word;
Dame Alice worketh 'broidery well,
Clerk Richard tales of love can tel';
The tap wife sells her foaming beer,
Dan Fischer fisheth in the mere;
And courtiers ruffle, strut and shine,
While pages bring the gascon wine,
But fall to each, whate'er befall,
The farmer, he must feed them all.

Man builds his castles fair and high,
Wherever river runneth by;
Great cities rise in every land,
Great churches show the builder's hand;
Great arches, monuments, and towers,
Fair palaces and pleasing bowers;
Great work is done, be it here or there,
And well man worketh everywhere;
But work or rest, whate'er befall,
The farmer, he must feed them all.

Golden Maxims.

FOR FARMERS.

1. Never run in debt.
2. Plow deep.
3. Never run in debt.
4. Manure liberally.
5. Never run in debt.
6. Sow early.
7. Never run in debt.
8. Plant carefully.
9. Never run in debt.
10. Cultivate thoroughly.
11. Never run in debt.
12. Watch constantly.
13. Never run in debt.
14. Labor diligently.
15. Never run in debt.
16. Study continually.
17. Never run in debt.
18. Observe the above strictly,
19. And you will harvest abundantly.

[For the SOUTHWESTERN.

The leisure hours of the farmer, should be usefully and pleasantly employed in beautifying his residence and its surroundings by planting trees, either ornamental or fruit—perhaps both. The labor will yield a rich reward, for in a few years, the fruit, the shade and the beauty will increase the value of the property many times. We have often remarked that plantations, which contained pleasant groves or orchards, were always quick to sell when offered, but the bare, desolate and treeless domain is always a drug in the market.

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Farmers in the South are too apt to give their whole care to a single crop, neglecting the raising of many little products which are considered luxuries by the city denizens, but are indispensable to health and comfortable living.

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On and after Feb. 8, Trains leave Depot, foot of Canal street, as follows:
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Express and Mail, daily, at 2:35 P. M.
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Office cor. Camp and Common streets, opposite City Hotel.
E. P. SHUTE.
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(Great Jackson Route.)
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8	..	9	..
10	..	11½	..
12	M.	1½	P. M.
2	P. M.	3½	..
4	..	5½	..
6	..	7	..

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Southwestern Advocate.

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The SOUTHWESTERN is the official organ of the Southwestern Conferences of the Methodist Episcopal Church, and circulates in every part of Louisiana, Mississippi and Texas. In these three States are over 300 traveling preachers who will act as agents for this paper, representing a church membership of over 60,000.

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Poetry.

[For the SOUTHWESTERN.

Willows.

The branches wildly toss and glint;
Till leaves are all a-quiver;
And fret the sun which else would tint
With glory all the river.
In steady, rippling flow, it glides
Beneath the changing shimmer
Of golden light and leafy shade,
Unchecked by shade or glimmer.

Like willows tossing in the glade,
Our lives seem idly swaying;
As purposeless as light and shade
Upon the waters playing.
And yet the sun that glimmers through
Life's thousand leaves a-quiver,
Imprints the shadow of them all
On Time's outflowing river.

R. W. BRAINERD.

A Sunday School Address.

Mrs. S. J. Hunter gave an address to the Wesley Chapel Sunday school of this city, parts of which, by request we publish.

Life is a fixed fact, a stern and solemn reality. You must not waste time and energy, minutes are diamonds, opportunities are angel's visits of fortune. All should be seized upon with avidity, and turned to a good account. Every step in life is a word, every day a sentence, every week an oration, every year is a book as full of meaning, as the sun is of light. Life is not mean, it is grand. If it is mean to any, they alone are responsible for it. God made it glorious, around it He spread the glory of the physical universe. Suns, moons, worlds, constellations, and systems, all that is magnificent in motion, sublime in magnitude, and grand in order and obedience. God would not have attended life with this broad march of grandeur, if it did not mean something. There are scores of people who live because they can't help it. They aim at nothing, they carry out no plan of life, they have no plan, they fix no mark at which to strike. Their judgments are not respected, their friendship is not desired, their hatred is not feared, nobody cares for them but the politician at the election, and the sexton at their burial.

Now dear pupils you have your equal rights with a few minor exceptions. Be grateful to God and kind friends. Remember the "Golden Rule." Return good for evil. "Vengeance is mine," saith the Lord, and I will repay. Lose no time in preparing yourselves to fill your different spheres in life with honor and dignity. Study well, and thorough, all branches of education. Let Orthography, the foundation, be rock, not sand. If you are thorough you have strength, for knowledge is power. If you desire to get up an almanac, you must study Astronomy. To understand and explain the formation of the earth, you must study Geology. To understand the science [illegible] you must study [illegible]. To understand the general laws or principle of science, you must study Philosophy. To understand the science of mind or course of thought, you must study [illegible]. To understand the science of living beings you [illegible] Physiology. To understand [illegible] harmonical sounds, you must study Music. To understand the science of God and [illegible] study Theology. [illegible]

your intellect increases your ability to do good. Is a nation oppressed? Are unjust laws grinding the face of the poor? Are old errors blinding the public mind and veiling the soul of humanity from the light of truth? Is the whirlpool of intemperance swallowing up its thousands? Is war and opression cursing their millions? Is the world to be reformed, improvements made, laws enacted, governments framed, institutions to be established, discoveries made, education to be carried to the masses, charity applied to the needy, justice administered, diseases cured, science taught, and the religion of Jesus Christ proclaimed to a sinful world? Education, with God's assistance, must perform these great Herculean tasks. Some say, it is often remarked that education makes fools of people, but that is a great mistake. It is a fool that was born a fool, and always will be a fool, disregarding education. Education is often misplaced. There are mean black-hearted, treacherous persons who have been fortunate enough to get a thorough education while the person of sound judgement, bright mother wit, born right, and brain right, have been deprived of this great earthly blessing. I will now relate an incident which came under my notice.

A gentleman had taken his son to a superior college, and requested the president to make a gentleman of his son. "Sir," said the president, "I can make a scholar of your son, but if he is not born a gentleman I can never make him one. Some may ask the question, do you need all this great education for the ministers of the gospel. I answer in the affirmative, yes. There is not a man that is truly called to the ministry but what if education was pitched at them in bundles, would gladly recieve it, but if he is called to preach he must preach, or be beaten with many stripes. If he is satisfied that he is called to this great and responsible work he must lose no time in studying to master his work, and if he lives prayerful and faithful, "God will assist him in accomplishing this great work that has been assigned him." For the encouragement of any that wish to study, I will relate an incident.

A preacher came to Ohio from Virginia, he had no education, his language was broken. The people were not edified, and the elder in charge advised him to go to the interior of Canada and exercise his gift where he would be appreciated. He obeyed, and soon as he began to study, his eyes were opened, he saw what was needed, left preaching and confined himself to deep study. A few years after, he returned to Ohio, an educated, talented minister and lecturer. The churches were crowded to hear him. "Where there is a will there is a way." Paul was the wisest of all the apostles. He wrote letters, and advised the churches and was considered a leader. So much for education. The question is often asked, "how long will it take to educate?" By illustrating or comparing spiritual and intellectual education to a ladder, I can tell you just how long. At the top of the ladder you see a platform; now says the beholder, just let me get to the top of the ladder, and I will know it all. Step by step you ascend, on reaching the platform, you straighten yourself on your dignity, and just as you are about to cry out EXCELSIOR! you suddenly turn around and to your astonishment, you see a second ladder. Therefore you must climb ladder after ladder, until the breath leaves your body. If you find any that are simple enough to say, "I can learn no more," set them down for a mediocre, for there is no perfection on earth. There is only one Omnipotent, Omnipresent and Omniscient Being.

The Sunday school is the nursery of the church. Parents, guardians and aged should take a deep interest in it, for it is here where the minds of the young are moulded. The hearts of the aged softened, and christians made to rejoice when they hear the scriptures truly unfolded. Now as time is short, I will speak particularly to the children. There is one great command that I wish to impress deeply on the minds of the children, the 5th. Honor thy father and mother, and Oh! what a great command. There are children who treat their parents with no respect, that is wrong. They have been deprived of the glorious privileges you now enjoy, and you are not aware of the sorrows, trials, afflictions and deprivations they may have to contend with, it matters not, how, or what, right or wrong, be kind to your parents. Parents are sometimes wrong. Persuade them kindly, beg God to convict them of the error of their ways, by so doing, you may be the instrument in God's hands, of saving their souls. I once knew a nice young man who had a mother that indulged in intoxicating liquors. She would often get beastly drunk, and fall in the gutter. That dear young man would take his mother up in his arms, regardless of the scorns of passers by, carry her home and put her on the bed, lock the door and remain with her until she sobered, and then he would fall upon his knees and cry out, "Oh! dear mother, if not for my sake, for your soul's sake, stop drinking." God heard the prayers of that dear young man. A few years after this, he was seen with his mother leanning upon his arm, she, one of the most devout christians in the church, and he, a noble and successful minister of Christ.

Lastly, dear girls as well as boys, there is a great work for you to do, let your mission be to gather the children in the Sabbath school, regardless of prizes or earthly rewards, knowing that your Heavenly Father will reward you openly; be good, be kind, be obedient, assist your Superintendent and teachers in keeping good order. Remember the 4th Commandment, knowing that that day belongs to God alone. Keep it holy. Give your young hearts to God, and when your dissolution takes place, yourselves hear the welcome appellation: Well done, good and faithful servant enter into the joys of thy Lord.

The Child Angel.

The great revival under Mr. Moody and Mr. Sankey in London, continues with wonderful power. These American evangelists are being greatly blessed in the work. The audiences range from five to fifteen thousand. The following is an extract from one of Mr. Moody's sermons on Self Examination:

I will tell you an anecdote now, because the man of whom the story is told may represent many in this audience to-night. A few years ago I was attending a Sabbath-school convention in a little town, where a man, to whom I was a stranger, took me into his house. It was a warm day and the curtains were down, so that the room was dark. His wife was in bed, and he excused himself because he had some matters to attend to. I was left alone. It was so dark that I could not read, and I walked up and down the room till I felt lonely. Presently he came in, and I said: "Have you no children?" I am very fond of children, and I thought if he had any, I could play with them. He said no; he had one, but God had taken her from him; she was in heaven, and he said he was glad of it. I said: "Glad that your only child is dead?" "Yes," he said. "How is that?" I asked. "Was she deformed, or was anything wrong with her?" "No," said he, "she was as perfect as could be;" and he got up and brought me one of those old-fashioned daguerreotypes—a portrait of a beautiful girl, with golden curls falling down her neck, more like an angel than a child. I asked how old she was. "Seven." "What do you mean by saying you are glad she is in heaven?" "Well," said he, "I worshiped that child; that child was in all my plans; I was making money for my child, and every Sunday I spent hours with her; she was the idol of my heart, but I did not know it. One day I found my child sick. I did not think it was dangerous, but in a few days she died, and I accused God of being unjust in sparing the families of others and taking away my child, and I refused to be reconciled. I would have torn God from his throne if I could. For three days and nights I neither ate, nor drank nor slept. I was almost mad. On the third day I buried her, and when I came home, as I walked up and down the room, I thought I heard the voice of my little one; but then I thought, 'No, that voice is hushed forever.' Then I thought I heard her little feet coming towards me; but then I said, 'No, I shall never hear those little feet again.' At last I threw myself on my bed, and began to weep. Nature gave way, and I fell asleep. I had a dream. I suppose it was a dream; but it has always seemed to me more like a vision. I thought I was crossing a waste, barren field, and I came to a river that looked so cold and dark and dreary that I drew back from it; but, looking across, I saw the most beautiful land my eyes had ever rested upon; and as I gazed I thought that death and sickness and disease could never enter there. Then I saw a company on the other side, and among them my own darling child. She came to the bank of the river, and waving her little angel hand, said: 'Father, come right this way; it is so beautiful here;' and she beckoned me to the world of light. I then went to the water's edge, and thought I would give anything to cross. I tried to find a boat, but there was no ferryman. I looked for a bridge, but there was none; and while I was wandering up and down, the little angel voice came across the stream, 'Come right this way, father; it is beautiful here!' All at once I heard a voice as if it came from heaven, saying: 'I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me.' The voice awoke me from sleep; I thought it was my God calling me, and that if I would ever see my child again, I must come to God through Jesus Christ. That night I knelt beside my bed and gave myself to God. Now I no longer look upon my child as sleeping in her grave, but I see her with the eye of faith in that beautiful land, and every night when I lie down, I hear her sweet voice saying: 'Come right this way, father,' and every morning I hear her repeating the same words. Now my wife is converted. I am superintendent of the Sabbath-school, and eight children have been converted, and I am trying to get as many converted as I can to go with me to that beautiful land." Undoubtedly I am speaking to some father to-night with a lost one in that world. If that child could speak to you, would it not say: "Come right this way, father?" And many a young man is here who has a sainted mother or sister in heaven. If she could now speak from the battlements of heaven, would not the wo ds be: "Come right this way, my brother," "Come right this way, my son?" Oh, thank God that we have got an elder Brother across the stream. The Son of God stands on the banks to-night, calling to every one: "Come this way, my child." Young man, won't you rise and go to your Father to-night? May God call you home, wanderer! May every backslider return and press into the kingdom. I beg of you as a friend, do not leave this hall to-night until you have sought the kingdom of God. Make up your mind this night and this hour that you will press into the kingdom.

Notes from Nashville.

BY J. BRADEN, D. D.

Dr. Vincent's lectures at the Central Tennessee College were highly appreciated. The subject of the doctor's addresses was intimately connected with practical Sunday-school work: He is so throughly acquainted with this field of Church labor, and is so enthusiastic in the presentation of this theme, that his audience is fairly captivated, and, generally, after the speaker has occupied an hour or more, the people wonder at the shortness of the lecture. This was emphatically so during his stay here. He was down for four lectures; he delivered fifteen addresses during the four days he remained. The Doctor was invited to Shelbyville, but was unable to accept, but at the urgent solicitation of the ministry and laity, he promised, if practicable, take a more extended tour through the South as soon as consistent with his duties: Such a visit wouldtend to wake up an interest in our own Sunday-school work, and provoke others to love and good works in this field of Christian effort. We hope to welcome him to Nashville next Autumn on such a tour.

The Baptist State Convention is now in session in this city. They filled the pulpits of nearly all the churches in Nashville, including the Methodist Episcopal and one or two colored Baptist Churches. They invited Rev. N. G. Meny, a colored brother, to a seat in the convention, and to the rights of the floor. The convention is trying to unite the Baptists of Tennessee in one general convention; heretofore they have had no general organization. One speaker said he doubted wether the convention could have been formed at all if the Lord had not taken two or three good brethren to heaven. The movement meets with opposition, but if successful, will no doubt, greatly strengthen the working force of the Baptists in Tennessee. Our Baptists brethren are enlarging their invitation to the communion table. On a recent Sunday one of their pastors in this city invited all members of orthodox Churches to commune with them, if they had been baptized according to Baptist usages. Formerly, only those who were immersed a Baptist, could take the sacrament of the Lord's Supper. The Baptist Church, like some others, is moving away from the old landmarks, we think for the better, in this case.

The revival still continues. Gallatin and also at Clark Chapel, in Nashville. Several of the Churches in this city are enjoying a season of refreshing.

Brother Hugh Meharry, of Shawnee Mound, Indiana., has deeded to the trustees of the Central Tennessee College, a farm of two hundred acres, located in Ind., and value at fifty dollars an acre. This to be used toward the endowment of the College and aids in placing the College on a firmer basis. Brother Meharry has done a noble work, and one that many other members of the Methodist Episcopal Church might imitate with advantage to the educational interests of the Church and their own spirituality. Some of our wealthy men propose to do much for the Church and other good enterprises, when they die, but brother Meharry proposes to be his own executor. Our wealthy brethren, with good intentions, should remember how easy it is to break wills and how often large donations left to benevolent causes, are turned by a decision of the courts into the already full pockets of relatives of the would be donor. —*Methodist Advocate, April 12.*

Take Care of the Lambs.

In a distant town, many years ago, there was a deep religious interest awakened in the minds of people of all ages, which resulted in a general revival, and gathering of many into the churches. Among those most deeply interested, was the little son of Parson G, a good minister, who looked carefully to the well-being of his flock. One after another came forward, for baptism, and Johnnie waited in vain for some one to say to him—come! till at last his child heart could be passed by no longer, and he asked his father very timidly if he might not be baptized and "join the church." Now the Parson had been glad to see Johnnie's interest in religious matters, and had no doubt he would become a Christian *some time*, but the fact that such a child was already a Christian, did not accord with his old-fashioned notions of propriety; so he replied—Johnnie you are so young now, that you had better wait a little, and see if you can really live a better life. It is a great thing to be a church member, and you know little boys are tempted to do a great many wrong things, and you may not be strong enough to resist these temptations, and a bad boy would be a dishonor to the church; so you had better wait till you are older, and understand more of its duties and responsibilities.

Johnnie turned away with a disappointed look, but the father, thinking he had counseled wisely, determined to watch him closely, and if his life gave evidence of true conversion, he would at the proper time, receive him into his fold gladly.

Time passed on, and one bitter, cold day in the winter, Johnnie came in with eager steps, and called—O, Father! there is a little lamb in the stable that is too weak to stand alone, and its mother will not own it, what shall we do?

Well, Johnnie, the best thing you can do, is to bring it into the kitchen, give it some warm milk, and take care of it till it is strong enough to run about, and perhaps by that time its mother will take care of it.

Johnnie hesitated, it was a weak thing, and might require a great deal of care; turning a pair of very thoughtful eyes to his Father's, he said: Well, father, I thing I will lay him out on the snow in the sun awhile, and feed him there, and if I find he means to live, then I will bring him in. He may die, and then I should have all my trouble for nothing, and we should'nt want a dead lamb in the house, you know.

How Johnnie succeeded with the lamb, I cannot say; but the father, finding his boy had reached a point in Theology quite overlooked by himself, soon welcomed the little fellow into the church, and was never troubled by a dead lamb in the fold.

R. W. B.

Big Invention.

Lloyd, the famous map man, who made all the maps for General Grant, and the Union Army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of American Continent—showing from ocean to ocean—on one entire sheet of bank note paper, 40x50 inches large, on a lightning press, and colored, sized and varnished so as to stand washing, and mailing, for thirty cents, and plain for tourists, twenty-five cents, or mounted with rollers ready for the wall, and delivered postpaid anywhere in the world, on receipt of fifty cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, etc. This map should be in every house. Send price to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail.

It is a very common practice to turn a kerosene lamp down when the height is not specially needed. This practice may save a few cents a week to the consumers, but it fills the room with a very offensive and unwholesome odor besides soiling everything in the room by means of the gas which is omitted. This practice ought to be abandoned as well for safety as for other reasons. A lamp is more likely to explode when turned down than when it has on a fair head of light.

Children have legs, whether grown people have or not, and it is reasonable that they have feeling in those legs as well as in other parts of their bodies—then why in the name of common sense and humanity do not mothers cover those legs in cold weather, with some thing more than a pair of pretty thin stockings? Fifty for a sensible answer that can defend this silly und murderous fashion.

—The *Sunday School Times* declares truthfully that the teacher must first be a learner of that which he would teach and also that the teacher should be a learner of those whom he would teach.

Agricultural.

The Farmer.

Give fools their gold and knaves their power,
Let fortune's bubbles rise and fall,
Who sows a field or trains a flower,
Or plants a tree is more than all.

For he who blesses, most is blest,
And God and man shall have his worth,
Who toils to leave as a bequest,
In added beauty to the earth.

And soon or late to all who sow,
The time of harvest shall be given;
The flowers shall bloom, the fruit shall grow,
If not on Earth, at last in Heaven.

—*Whittier.*

Care of Team Horses.

The following good advice to teamsters has been published in the form of a poster, and sent out by the Massachusetts Society for the Prevention of Cruelty to Animals. It is signed by Daniel H. Blanchard, and endorsed by several veterinary surgeons, agents of railway and express companies, and by Charles A. Currier, special agent of the society:

Potatoes or carrots may be given once or twice a week, to good advantage.

See that your horse is kept clean, warm, and comfortable, with plenty of bedding.

A piece of rock salt should always be left in the manger.

See that his harness is kept soft and clean, particularly the inside of the collar, which ought always to be smooth, as the perspiration, when dry, causes irritation, and is liable to produce galls on the shoulder.

The collar should fit closely, with space enough at the bottom to admit a man's hand. If too large, it has the bad effect of drawing the shoulders together.

On no consideration should a team, or any work horse, be compelled to wear a martingale, as it draws the head down, and prevents him from getting into an easy and natural position.

The check rein may be used, but only tight enough to keep the head in a natural position, and it should never be wound around the hames.

See that the hames are buckled tight enough at the top to bring the draft-iron near the center of the collar. If too low, it not only interferes with the action of the shoulder, but gives the collar an uneven bearing.

Caution should be taken that the girth is not buckled too tight, particularly on the strong teams, for when the traces are straightened, it has the tendency to draw the girth against the belly, and distress the horse.

See that the horse is kept well shod, with a good stiff shoe, always calked at the toe and heel on hind feet, as it is there where all the propelling power comes from when heavily loaded.

Keep the feet good and strong by not allowing them to be cut away too much by the blacksmith.

The best of judgment should be used in loading, taking into consideration the condition of the street and the distance to be traveled.

Never overload, for by so doing you only distress, strain, and discourage your horse, and do him more injury than you can possibly gain by carrying the extra load.

When your load is hard to pull, stop often, and give your horse a chance to breathe.

No good driver will ever resort to the cruel practice of whipping or beating his horse. A light whip may be carried, but there is seldom use for it. Much more can be accomplished by kind treatment and good judgment.

Remember the horse is a very intelligent, proud, sensitive, noble, useful animal known to man, and is the most deserving of the greatest kindness.

How to Make the Hens Lay.

A correspondent of the Cincinnati *Gazette* gives the following directions, some of which are very sensible:

I will tell Mrs. P. Shannon how to make her hens lay. In the first place, kill or sell at least one-half of her "five or six dozen hens." Warm house and health comes next, which her fowls have. Now they must have eggs producing feed—feed that will form the shell as well as the "meat" in the egg. The best egg producing grain is wheat, but would not recommend nothing but wheat. They ought to have a variety. Let them have say, in their three meals a day, wheat, corn and oats, equal parts. These form the best grain feed which goes to make the egg. In addition, they must have some lime in some form to make the shell. Coarse-ground bone is the best material for that, which can be had at the fertilising manufactories in the cities. Old house plaster is also very good. Egg shells are relished, too, by the hens, as every farmer's wife knows. Then they should have something to drink before them all through the day. And for this there is nothing better than sour (thick) milk. Give all the potato parings, crout, apples, etc., and occasionally a mess of cooked potatoes. Another good feed is bran and meal, made into a stiff dough, with red pepper sparingly added, and all the titbits from the table. Follow these directions, and the hens must lay.

Although it has been a cold Winter, ours laid well, especially the Brahmas. Even the Spanish have been laying the last month, and they are not considered a winter layer.

Fowls, properly cared for, will pay better than almost any other kind of stock.

Real Value of a Garden.

I hold it to be a sober fact that the garden is too often neglected, that it does not profit any one to so neglect it, for among its products are to be found health-inspiring food, increase of comfort, and a higher satisfaction of mind, together with a larger compensation in material value. Have we need to ask whether these rewards are well worth the seeking? One hour spent in such a garden, each day at the fittest time, would nearly, if not quite, afford all the labor required. The real pleasure derived from seeing the garden luxuriant in growth, without a weed showing its unwelcome head, would pay over and over again in the mind of every beginner whose aim is worthy the cause, and it would surely pay him who has unsuccessfully toiled in other seasons to find such a result. I regard it as beyond a doubt that the farmer who will make his garden bring forth thus abundantly, and does not permit weeds to check the tender plants, will so learn from the garden as to gather larger and cleaner crops from less ground in the fields he is wont to till. The secret in working the garden we have already given, and the secret in farming, if such there be, is in managing the same as though it was a garden more extensive in area and planted with other kinds of crops. What the garden can be made to produce may be best answered by each one who will endeavor to solve the problem by an earnest and intelligent effort, and the success attending such effort, will at least be a surprise to many. —*A. F. B., in Country Gentleman.*

"Better Take a Sheep, Too."

A valued friend and able farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly hired man:

"Jonathan, I did not think to mention to you when I hired you that I shall try and have my work done without rum. How much must I give you to do without it?"

"O," said Jonathan, "I don't care much about it. You may give what you please."

"Well," said the farmer, "in the fall I will give you a sheep if you do without rum."

"Agreed."

"Father, will you give me a sheep, too, if I do without rum?" asked the elder son.

"Yes, you shall have a sheep if you do without."

The youngest son then said, "If I do without, father, will you give me a sheep?"

"Yes, Chandler, you shall have a sheep, too."

Presently Chandler speaks once more.

"Father, hadn't you better take a sheep, too?"

The farmer shook his head; he hardly thought that he could give up the "critter" yet; but the appeal came from a source not easily to be disregarded, and the result was that the demon rum was thenceforth banished from the premises, to the great joy and ultimate happiness of all concerned.—*Richmond Christian Advocate.*

—Mr. Quinby advises bee-keepers to educate their children to handle bees and become familiar with their habits. Very good advice indeed. Every boy ought to have a swarm of bees, manage them himself, and have the profits. We might include the girls also. Bee-keeping is a suitable employment for ladies and withal profitable in most localities.

—Do not let the old bones of animals lie neglected around your farms. Gather them up, and if you are convenient for shipment to the city, send them on, as they bring good prices here in cash. If you cannot ship, spread them over your lands. It will pay for the labor a hundred times over.

—Melons and cucumbers are much benefitted by top dressing. When the latter have produced their first crop, a second, quite equal to the first, may be obtained by adding a good top dressing to the old plants, an application which renews their vigor, and gives them a further lease of fruitful life.

Southwestern.

New Orleans, May 6, 1875.

J. C. HARTZELL, D.D., Editor.

Is Your Name Stricken Off?

We have stricken from our Subscription Books the names of all who have not paid, or for whom the Preacher is not personally responsible. In the latter case we have charged the subscriptions to the Preacher. [illegible] have not paid, give the dollar to your pastor, or send it to us at once, or get your pastor to be responsible for you, so your name [illegible] again. The paper costs Money and we can not continue to send unless we are certain of the pay.

The [illegible] of the West Texas Conference are out in good shape, by Secretary [illegible]. He has printed 2,000 copies, and it is hoped that the ministers of that conference will aid in giving them a wide circulation. If any [illegible] be supplied, address Rev. J. [illegible], at Dallas, Texas.

The Natchitoches District Conference met at [illegible] a short time since, and judging from the imperfect report of the proceedings we have received, the work of the District is in a fair condition. The Southwestern was strongly endorsed by resolution. Rev. [illegible] was Secretary, and Rev. [illegible] presiding elder, presided.

The [illegible] of Chicago, published [illegible] & Co., is one of [illegible] in the United States. [illegible] New York, $35; Philadelphia, $33; Baltimore, $31; Washington, $30; Cincinnati, $25.50; Louisville, $24.50; Chicago, $25; St. Louis, [illegible]; Chattanooga, $19; [illegible] Selma, $10; Me[illegible]

The Louisianian concludes that all [illegible] "We think the time has [illegible] our people should be taught that newspapers require money to run them and must be paid for." Our own readers will thus see that we are not alone in our demand for [illegible] in advance, or personal security from the pastor. We wish the Louisianian success. Its general make-up is good. Some of its editorials are excellent.

The Louisiana Conference minutes are at hand. [illegible] number of probationers, there is a decrease over last year of one hundred and [illegible], while there is an increase in the members in full of [illegible] hundred and twenty-three. The amount raised for the support of [illegible] is $10,[illegible]. The largest raised for all purposes [illegible]

[illegible]

"Fraternity."

We give place to the following important documents bearing on the subject of fraternity between the Methodist Episcopal and Southern Methodist Churches. The great body of the former church are ready and anxious that between these two Methodisms, there should be only kindly relations, and there are a small minority in the Church South, who are ready to take the same position. As between "Fraternity" and "Organic Union" we make a clear cut distinction. The latter may, or may not come in the future, but for the present it is not in our judgment desirable. The true course is simply to agree to disagree in our different lines of policy, and give and receive the right hand of fellow-ship wherever our workers meet.

The Round Lake Camp Meeting will occur again in July, and the following letter is from Bishop Janes:

At the time of the adjournment of the fraternal camp-meeting, held at Round Lake, July, 1874, all the bishops present, and a large number of ministers and laymen, united in a very ardent memorial to the proper authorities to appoint a similar meeting to be held in July, 1875. The authorities, on the receipt of the memorial, promptly made the appointment as the memorialists desired. In announcing the meeting last year we made the following statements:

"This meeting is appointed by the Presiding Elders of the Troy Conference, within their own jurisdiction, the Round Lake Camp-meeting Association, tendering the use of their ground, with all its facilities and conveniences, for such a service. As the resident Bishop, the Presiding Elders have invited me to aid them in superintending the spiritual services of the occasion, and I have consented to do so if my health and official duties will permit. The speciality of the meeting consists in the invitation of all the branches of Methodism in the United States and Canada, by voluntary representatives, to unite in the duties and devotions of the occasion.

"It is not intended at this meeting to consider or discuss the question of the organic union of these Methodistic bodies. That would not be in harmony with the character and services of the occasion. As the assembling will be voluntary, the parties present will have no official authority, and can not commit the churches to which they belong. For one, I hope the subject will not even be mooted in social conversation on the ground.

"The proposition is for the ministers and members of these different Methodist Churches to assemble and work and worship together as though they all belonged to one and the same Church; not to *talk* about fraternity, but to *enjoy it*; not to *plan* for it, but to *practice* it; to 'behold how good and pleasant it is for brethren to dwell together in unity.'"

We can appeal to all who were present and engaged in the delightful spiritual services of that meeting to bear witness that *these propositions were strictly observed*. The representatives of all the branches of Methodism met and worshiped together in the most cordial and christian manner. The invitation to attend the meeting to be held next July is extended to all the Methodist bodies in the United States and Canada, with equal earnestness and affection, and we assure them that *the same principles* and the *same spirit of love* will govern the meeting. We have good reason to anticipate a much larger assemblage than that of last year. God was abundant in his mercy to us on the former occasion. Let us, by fasting and prayer, seek a still greater outpouring of the Divine Spirit, and larger spiritual results at the approaching meeting. I invite all who have the heart to do so, to unite with me in observing the previous Friday as a day of fasting and prayer for the success of the meeting.

Rev. H. M. Church of McComb City, Miss., suggest that we get up a delegation from the Southwest. We second the motion. What do Bishop [illegible] and the editor of the New Orleans *Christian Advocate* say?

The late fraternal visit of Bishop Kavanaugh and several leading ministers of the Church South to our Kentucky Conference at Louisville, was a most hopeful sign. After the speech-making which was brimful of good feeling on all sides, the Conference unanimously adopted, by a rising vote, the following paper, signed by J. G. Bruce, D. Stevenson, T. S. [illegible], W. A. Dotson, J. G. Harrison, S. Chadwick, N. W. Darlington, and D. D. [illegible]:

"[illegible] among Christians in regard to [illegible] of doctrine, policy, [illegible] of labor, ought not to be [illegible] as a sufficient ground of [illegible] among them in respect to [illegible] and affection; and we rejoice at every indication of good will and fraternal regard among the followers of one common Lord and Christ. It has been gratifying to us to receive so cordial a manifestation of the spirit of Christian kindness and brotherly love from the ministers of the Methodist Episcopal Church, South, in this city. The fact and manner of the visit of these ministers, with Bishop Kavanaugh at their head, to this conference, are indications of a state of feeling in this community and in the hearts of these brethren, beautiful in itself, and in harmony with the spirit of the Divine Master.

"We have experienced great pleasure in having them mingle with us, in being able to respond to their invitation to occupy their pulpits, and in having their venerable and honest leader, Bishop Kavanaugh, minister to us in Trinity Church. We heartily reciprocate every sentiment of kindness, of Christian regard, and of fraternal affection which by word or act these brethren have been pleased to express for us, and sincerely trust that, under the guidance of the Spirit of Christ, the scenes which have been witnessed here during the last week may be but the begining of a series of scenes marked by similar exhibitions of tenderness and affection, yet to take place between the ministers and members of the two Churches throughout the land. If not altogether of one mind, we may nevertheless be of one heart, loving the same Lord, seeking the same heaven, and impelled by a kindly zeal to glorify God in laboring to spread scriptural holiness throughout these lands."

The *Western Advocate* says that the vote was taken after a slight protestation from Bishop Foster concerning an allusion to those differences expressed in the closing paragraph of the above communication, and which all were so anxious to obliterate. A motion was passed instructing the secretary of the conference, Rev. D. Stevens, to send a duplicate of the foregoing paper to Bishop Kavanaugh, to be by him presented to the ministers of the Southern Methodist Church.

Rome and the Freedmen.

The *Western Advocate* is doing good work in arousing the church to her duty to the Freedmen. That paper published a letter of Mr. G. T. Downing, an influential colored man of Washington, in which he gives a gloomy picture of the probable future of the colored people in this country, and speaks of the great efforts being made by the Catholic Church to get them within her fold. We quote at length from the *Western*, fully agreeing that while Mr. Downing takes too dark a view of the case, that still the facts demand more thorough and persistent work by the various Protestant churches in behalf of this people.

Mr. Downing's letter commences with a wail of despair at the threatened prospect of reducing to serfdom the colored people of this country. He anticipates the utter abandonment, by the Protestant Church, of his race to the enemies of freedom, the destruction of their rights of citizenship, and their reduction to the political control of their former masters. Mr. Downing has, without doubt, drawn too dark a picture of the State affairs pertaining to his race. While he may not be able to congratulate himself upon the full realization of his fondest hopes, he can not refer to the triumphs of the last decade without the profoundest gratitude and joy. Millions, as with the suddenness of the lightning's flash, have been translated from chattelage into real manhood, their chains have been broken and flung to the winds, schools have been established, churches erected, and self-sacrificing men, and women by the hundreds have entered this hopeful field of Christian effort, to cultivate it for Christ and humanity. The progress of this people in the varied departments of improvement has been most hopeful. They have aided in the support of their aged and infirm, in erecting churches where they may worship God, in providing school-houses and teachers for their children; they have crowded their way up into high places of political honor in the nation; and classic utterances, finished rhetoric, and winning oratory, from the lips of colored men, as for instance Elliot of South Carolina in the House of Representatives, have won the admiration of the nation. With the glorious achievements of the past decade, it ill becomes a colored man to be faint of heart for his race. The light of the past irradiates the future, and the colored people may ascertain their future position by their attainments and abilities. The transition from slavery to freedom can not be effected without time, great labor and suffering; and it is no time to despair, in the midst of this grand struggle, as the light of education, of political and religious liberty begins to dawn; for the full realization of Christian citizenship and brotherhood is within the grasp of a people possessing the ability properly to use it. Let the freedmen prepare themselves for the duties of citizens, and it will not be long before the nation will welcome them to their performance. It is preparation for the performance of the new duties imposed upon this people that is especially demanded of this crisis, and for the want of which there have been such signal failures in the past.

It must never be forgotten by the colored people, that emancipation and its consequent advantages have been secured by the Protestant Church and the party of freedom in the face of the bitterest opposition from the Roman Catholic Church and its adherents. No interest was felt for millions of slaves, no sympathy was exhibited for them in their bondage; and it was not until they had votes to cast that Romanism, both in the Old World and in the New, exhibited any interest whatever in their behalf. This people would have been in slavery to-day, had the Catholic Church had its way in the matter; for it is well known that the only government in the whole civilized world that recognized the independence of the Southern Confederacy was that at the head of which stands Pius IX, the Pope of Rome. The Catholics of this country have almost invariably arrayed themselves against every attempt to ameliorate the condition of the colored people, and hatred to the negro has been the rallying cry for the masses of ignorant foreigners in their relentless warfare upon them. It is not wise, however, to conceal the fact that the Catholic Church is putting forth gigantic efforts to proselyte the freedmen, and in the absence of suitable efforts on the part of the Protestant Church, she may yet be successful. This fact should be an incentive to renewed effort and zeal from all Protestants, who should everywhere unite in the common cause of educating this people for Christ and the Republic, and thus save them from the wiles and influence of Romanism.

Mr. Downing makes the following statement, which, if true, should startle the whole Protestant Church into activity in their efforts to give four millions of freedmen the advantages of Christian education and fellowship: "The Catholic Church has to-day in its schools *over three hundred thousand children*. It is educating colored youth at Rome for its missionary work in America and Africa. In the West Indies, Central America, and South America, nearly nine millions of Africans acknowledge its faith. All that the poor, down-trodden blacks of the United States have to do is to 'fellowship' with this strong, courageous, well-disciplined Church, and they thereby become not only a part of her power, but add to the power which will protect them."

Here are grave thoughts for reflection, and we ask especial attention to them, for they indicate that the next great peril to our free institutions lies in this direction, and that this peril can only be averted by timely attention, and suitable effort and expenditure, on the part of the Protestant Christians of America.

One thing is certain, and that is, that whoever educates and aids this people in their ignorance and suffering, will have their hearty co-operation in the future. If the Protestant Church educates this race, it anchors it to Protestantism.

Now is the time to bind this people with the indissoluble bonds of grateful affection to Christ and the Republic. As in our past struggles, so in this, self-interest urges us to the performance of the important work of educating and saving this race, as the only way in which our free institutions may be preserved and perpetuated. The colored people may be saved to Protestantism, and with their co-operation this nation may successfully withstand the combined influence of Romanism, and of all other causes of disaster and demoralization.

Wesley and the Episcopalians.

Rev. Dr. J. Vaughn Lewis has written articles in which he charges upon Methodists with suppressing what Wesley said concerning the ordination of Coke. Rev. D. Whedon, from his winter retreat in Florida, shows in a letter to the *Independent* how utterly groundless is the assertion of Dr. Lewis, and says:

"He not only ordained Coke as bishop of America, but he also ordained Alexander Mather as Wesleyan Bishop for England. Believing that a full separation of the Wesleyans from the National Church would take place, and preferring an Episcopal form of government, Wesley did ordain Alexander Mather as bishop of a coming *Methodist Episcopal Church of England*. But the English Methodists declined the Episcopal government; declined Mather as bishop; and [illegible] much they rejected Wesley himself."

On the question of Wesley's loyalty to the Church of England, Dr. Whedon thus effectually put to an end the very common criticism of the Protestant Episcopal Church that Wesley never intended to organize a separate church.

Dr. Lewis' compliments to Wesley, as "a loyal son of the Church of England, a High Churchman, and even a Ritualist," will as little stand the test of criticism as his complimentary assertion that Wesley was too sensible to consecrate a bishop. This complimentary style is simply the present Episcopalian method. Thirty years ago our churchly friends would say: "Wesley was a schismatic and a fanatic. Why do you Methodists follow such a man?" But the passing decades have brightened the luster of Wesley's name, and their words now are: "Wesley was a loyal son of the English Church and a Ritualist. Of course, you Methodists are bound to be so too." But, in any Anglican sense of the terms, Wesley was not a loyal son of the English Church. He abridged and transformed her articles of faith; he shortened her liturgy; he erected his American societies into an independent church, and gave them, at their own request, a separate episcopal form of government. He snapped ecclesiastical red-tape more promptly than has Bishop Cummins; and yet the latter has been unbishoped, unchurched, and vilified to the world as a "perjurer."

The unwise statement that Wesley was in mature life a Ritualist, has been amply refuted by the Methodists of England; but it has no significance, even if it were true, for us Methodists of America. It has no significance for us for the following reason: Even if it were true, as it is utterly false, that Wesley was permanently a "Ritualist," he did not give to us, we did not accept from him any of his Ritualism. He gave us a theology embraced in his "Select Sermons and his Notes," and we accepted them and retain them as standard to this day. He gave us our form of government, independent of the Anglican Church; and we have retained it. He gave us a ritual for the ordination of our bishops, elders, and deacons; and we retain it essentially to this day. He gave us twenty-five articles of faith; and every word of them still stands. But never in all he ever proposed to give us was there one syllable or one bodily motion of what is technically at the present day called Ritualism. We accepted and we retain them, unbound by Wesley's authority, however much revered, and of our own free choice and judgment. When, then, our Episcopalian friends tell us that we are bound by Wesley's authority to "return to the Church," we tell them that it is by that authority that we are a permanent, separate, independent Episcopal church, with our own theology and ritual well defined; and until that authority is abrogated we can never accept any other episcopacy than we received from Wesley, through Thomas Coke, LL.D., of the University of Oxford.

Brothers, have you read the sixth column on the third page? If you have not, do so now, and see how you can get Books or a Sewing Machine for nothing.

Well Stated.

Mr. C. G. Baylor, of Richmond, Virginia, who describes himself as born and reared a slaveholder, a life-long advocate of negro slavery, has in an article in the *Christian Union* written with the clearest intelligence on the question, which occupies all thoughtful minds. The only question he says that is at issue between the North and South "is between serfdom and citizenship for the freedmen; it is whether the liberated slave shall be a MAN or a menial." And there is a large party in the South who, considering the emancipation policy wrong, are determined to nullify it by State action. They propose that the two races shall be educated separately, worship God separately, and that the privilege of suffrage depend upon an educational or property qualification or both. He asserts that many Republicans share these convictions with Southern Confederates and Northern Democrats; that many "earnest and educated colored men and women believe that it is the right step." But he says for himself:

"I have most carefully and earnestly sought to know the truth in this matter. I have conversed fully with Southern men and women in all positions of life, in relation thereto, and have studied the negro carefully in all his aspects as a free man, citizen, educator and legislator. My own opinion is clearly on the side of the policy which engrafted American citizenship on negro emancipation. I am utterly opposed to caste in education, or caste in the worship of God. For one I give my hand to my former slaves.

"I am neither an office-holder nor a seeker of office. In governing my own life I can know but one infallible rule and guide, and that is the WILL OF GOD. I can know but one cause and that is the cause of humanity. Both are in my opinion involved in maintaining the citizenship rights, of the emancipated race of the South, and in overthrowing, by every just agency which can be employed, the cruel and unchristian spirit of CASTE which now seeks to enthrone its blightning influence in the position of power for evil once occupied by slavery."—*Central*.

The *Central* thinks that the "Dawn of a Better Era" is at hand and refers especially to the sentiment now gaining much influence throughout the world, to substitute courts of arbitration for war.

"The idea of abolishing war is not the visionary thing it has been in the past, when men gloried in deeds we have now come to look at with horror. In all civilized nations the conviction gains that war is such a deadly foe to all concerned in it, that no nation ought to run the risk of encountering it. No Christian, and few intelligent people, can be found who will deny that it is a disgrace to our age with its intelligence, its wide improvements and discoveries, its prosperity and unity of interests, that a couple of envious or spiteful rulers should have the liberty to marshal men by the million to wound and kill each other, until one side is compelled to surrender.

War, intemperance and slavery are three great dragons, whose evil powers the men of our day have been called to break and destroy; and there will, no doubt, be many a long and fierce encounter before they are brought entirely under subjection. Their power is, in a degree, broken; at least as far, that the world looks at and admits their loathsomeness. A more progressive and fortunate generation will witness their final banishment from our homes and councils of State."

The *Terrebone Republican* deplores the decrease of interest manifested in church work throughout the South, and accounts for it among the whites, because their faith was hung to a great extent upon the success of the Confederacy, and when that failed religious fervor waned. On the other hand the colored people, the *Republican* says, have to too great an extent, forgotten the vows they made to God when in bondage. Then they promised to serve God faithfully, if he would give them freedom. But now that freedom is enjoyed too many use it for bad purposes.

"We must return to God's laws. Drunkenness, cruelty and violence must be abolished. The Laborer must return to the strictest honesty. The owner of lands should see that he too is just to his employee as if he were amendable to the higher law. God's laws must be obeyed. We must, to evade the double curse, acknowledge the wrong and get right in the sight of God. Let the Intelligence, Wealth and Refinement of the South, ask themselves as if in the presence of the Son of Man."Am I may brother's keeper?" And when the answer is conceived and actions follow as laid down by Him, we shall overcome, rise above, and escape the double curse now upon the South."

The new law compelling attendance upon the public schools in New York is proving a gratifying success. The attendance has largely increased; the government of the schools has become easier, and parents co-operate more earnestly with the teachers.

Among our Letters.

MANSFIELD, LA. Rev. J. W. Hilton writes: I returned from conference safe and sound, I send you two cash subscribers, and says he expects to send twelve, his work is prospering. March 26th, he was engaged in a protracted meeting, and the Lord was with him, four or five were at the altar every night, and several have been received in to the church.

CAMP PARAPET, LA. Rev. A. Moore, the pastor, reports that protracted meeting is going on. Eleven have joined the church. The congregation are large and an excellent spirit prevails among the people.

CLINTON STREET, N. O. Rev. J. Webb, says: May 2d, the societies Morning Star and Evening Star rallied to Clinton Street Church and spent a joyful day in union. Rev. E. Williams preached at 11 A. M.; Rev. S. Priestly at 1 P. M.; Rev. A. Burton preached at 3 P. M.; Rev. A. Moore preached at 5 P. M. The contributions to the church were good for the times, $24. At night the pastor preached.

THOMSON CHAPEL, N. O. Rev. Scott Chinn, pastor. The first quarterly meeting was an interesting occasion. President Leavitt preached Sunday night, and on Friday night the Elder preached and held the conference. During the quarter $244 90 had been raised. The Sunday-school numbers 122. One infant and 8 adults had been baptised; 20 had been received on probation, and 10 in full membership. A protracted meeting had been in progress for sometime and 71 had professed conversion. This church was never in a more flourishing condition.

INDIAN VILLAGE, LA. The first quarterly conference was held Apri 24. by Rev. Stephen Priestly, The pastor, Rev. F. Reeves, gave an encouraging account of the work of the circuit. A large audience attended the Sunday services, and after the morning sermon, two joined the church. The Sunday-school at Indian Village is one of the best in the conference.

OUACHITA CITY, LA. Bro. H. T. Abbott, presiding elder, Shreveport District, writes under date April 22, he has almost completed the round of the District, and that at every point he has been, they are enjoying glorious seasons of revival, and taking many into the church. Also from Vicksburg, Miss, under date of April 28th, that he has completed his round. He preached in the Baptist Church at Delta to a crowded house, after the sermon he called for mourners, and 24 came forward.

OPELOUSAS, DISTRICT. Rev. J. M. Vance, the presiding elder, gives an interesting account of his District. He has just completed his first round of quarterly meetings. At *Woodlawn* Bro. Royal is good work. The congregations, during a four days' stay, were large. At *Thibodeauxville*, Bro. A. Kennedy is gradually bringing the people up to their duties as church members. The Sunday-school is especially good. At *Terrebonne* Bro. Hodge had hard times financially, and the church is doing only moderately well. *Houma*, under the care of Bro. Taylor, is coming up nicely. The pastor is getting up a day school, and organizing a literary society, and seeking to draw the young people into the church. At *Brashear City*, the brethren are greatly embarrassed for lack of money to carry forward their church building. Bro. Overton is waiting anxiously for the Church Extension Society to come to his relief. *Centerville*, which is also a part of Bro. Overton's work, is doing remarkably well. At *Franklin*, Bro. J. Sparks was well received, and has won the hearts of the people, and the church was never in better condition. At *Baldwin*, a good revival is in progress, and Bro. H. Green is doing his work well. The organization of La Teche Seminary, by Rev. Dr. Godman, is a great step in advance, and our people in that region are rejoiced to see the work being done for them. At *Cypre Mort* Bro. Forest has paid $75 on the debts of the church, and in spite of the annoyances which at first met him, he is doing well. Five have been received into the church since conference. At *Weeks Island* we have a nice little plantation church, and a profitable meeting was held. *Jeannerelle*, under Bro. Carr, is moving ahead. This place, too, wants some Church Extension Society aid. *New Iberia* is still pushing its church buildings, in spite of the hard times. Bro. A. Jackson is an earnest and successful pastor. *St. Martinsville* is also in good condition. *Cheneyville* and *Holmesville*, under Bro. A. Hilton, are succeeding. New church enterprises are begun. *Opelousas* and *Washington*, Bro. W. Brooks, pastor, give evidence of advance. The church at Washington has been greatly improved, most of the work being done by the pastor himself. Brick pillars have been put under the church, the church ceiled inside, and a good well dug in the parsonage yard. Bro. Murrell is carrying forward the work at *Alexandria*, 21 have been received into the church, 14 baptized, and 5 have been converted. The difficulty respecting the property, has been settled. Horace Wallace, at *Coteteau*, is doing good work.

JACKSON, MISS. Rev. J. G. Johnson writes: "I thought I would drop you a line to let the numerous readers of our excellent church paper know how the work of the Lord is prospering. Nearly all the conferences of the present year have been

attended with the presence of the Lord. Sunday ... Crystal Springs, we are having ... point a glorious revival of religion; there have been up to this time one hundred mourners, and about thirty who have professed religion. Bro. White is an earnest worker; the church there owes its prosperity to his untiring energy and perseverance to build up our beloved Zion. He is a zealous worker, and one who never tires in the vineyard of our Lord, and his exertions seem to be blessed a thousand fold. On taking charge, he found the church without a Sabbath School, and now he has a large Sabbath School of nearly one hundred scholars.

COLUMBUS, MISS. Rev. E. Janes writes: "We have been holding a meeting at Little River, Marion Co., and we have received ten members at that point, and we have a glorious Sabbath-school of seventy scholars, under the superintendency of Miss Clark, the teacher in the public schools. We have about two hundred Sunday-school scholars on this circuit. A very flourishing school also at Mount Zion, under the superintendency of Silas Brown. Times are hard, but our people are doing well in our money matters."

MERIDIAN, MISS. Rev. M. Adams sends us good news from afar, he is working for the "sewing machine prize," and has already secured forty names, and mentions several other good brothers who are working for a like prize.

TUPELO, MISS. Rev. C. G. Crump writes that his work is prospering. He has six appointments in his circuit. He also reports the death of Bro. Allen who has been one of his class leaders for the past 15 years.

FOREST, MISS. Rev. O. Carter writes that he has had several good meetings lately, resulting in eight accessions to the church, ten probationers, and forty mourners.

MACON, MISS. Bro. Moore writes that he has been sick most of the time since conference, but that the work of the Lord is prospering there.

HOLLY SPRINGS, MISS. Rev. Dr. Revels writes that he has just closed a successful protracted meeting.

GALVESTON, TEX. O. A. C. Todd writes that "the spiritual condition of the church there is good," and the Sunday-schools are doing "grandly."

CLINTON, TEXAS. Rev. A. J. Turner wants information concerning a brother named James Parchman, whom he left in Mississippi. He was 24 years old, and belonged to a man of the same name.

TEXARKANA, [illegible], TEXAS. Rev. D. Harper sends nine subscribers, and thinks the SOUTHWESTERN will have a good influence among his people. His church is not so prosperous as he could wish, but he is not discouraged.

TEXANA, TEX. Rev. D. Harper says the church in that place is in a low state, but hopes, by the blessing of God, to have a good report for conference. He sends ten subscribers, and thinks the ADVOCATE will have a good influence among the people.

JACKSONVILLE, TEX. Rev. John D. Hall writes "that the opposition to the Old Mother Church is dying out in that place, and a new era opening up, ... Bro. Hawkins ... work- [illegible]

[illegible] TEXAS. Rev. H. Patterson ... [illegible] ... persons ... received into the Old Mother Church five churches, including 200 members, and property worth from $1500 to $2000. The Sunday-school is doing well.

[illegible], TEX. Rev. Andrew R. Norris, under date of April 14, writes that upon his arrival at that place, he found the church in an unorganized state, but has succeeded in bringing the members together, and is having a glorious season of revival, and taking many into the church, ... five conversions, and ninety-nine probationers.

[illegible], TEXAS. Rev. B. F. Smith writes that Rev. D. Gregory, the Presiding Elder, has been with them and held their quarterly Conference on the [illegible], and after a very interesting discourse administered the sacrament to 75 persons, and "the spirit of the Lord was with them."

[illegible]

PERSONAL.

[illegible]

—John Harper, senior member of the firm of Harper Bros., New York, is dead.

—Rev. Dr. Rust, we learn from President Leavitt, will be in this city this month to attend the closing exercises of the University.

Rev. L. H. Carhart and wife, of Dallas, Texas, go North in a few weeks to raise funds to carry forward their church enterprise.

—Gov. Pinchback delivered his lecture on "The Colored People as a Political Element in the Republic," in St. James Church in this city on Tuesday night.

—Rev. Dr. Briggs, of Evanston, Ills., gave us a most happy surprise last week, by dropping into our office. He remained in the city until Monday evening, when he left for home. During the few days of his stay, he visited the principle places of interest in New Orleans, addressed the Preachers' Meeting, preached in the First German Church, in Ames Church, in Mt. Zion Church, and in Wesley Chapel. His sermons were all excellent, and Dr. Briggs will always find a hearty welcome awaiting in the crescent city.

—Rev. A. Clarke, of the *Methodist Recorder*, made a visit to the South a few days, and stopped in Holly Springs, Miss., and attended our church, of which Rev. Dr. Revels is pastor, and pays the following compliment to that brother:

"Mr. Revels is honored at home by all parties and by all races. Pastor Revels is a man of about fifty, a light mulatto, with eyes tinged with blue. He is comely, graceful, and dignified, and in manner as polite as Chesterfield, without the least affectation. The pastor's influence over the people is marvelous. He can sway a thousand people by a gesture or a word. If we were to describe the preaching of this man, we should require such words as apply to that of the most effective ministers in the North."

THE SOUTH.

—Matters are assuming a decidedly warlike look on the Texas border.

—A new paper has been started in Jackson, Miss., called the *Sunburst*, and claims to be independent in politics.

—The *Louisianian*, under the head of "Sowing to the Wind," gives an editorial scouring to the republican party of Louisiana, for being party to the so called "Compromise," and predicts that the end will be the destruction of Republicanism in the State.

—The laborers in the Rail Road Machine Shops, at McComb City, Miss., have struck for higher wages. [illegible]

—[illegible], Auditor of Public Accounts for Louisiana, was impeached by the House of Representatives during the late extra session, but the Senate refused to consider the matter of trying him. The House also passed a resolution directing the Governor to institute legal proceedings against Mr. Clinton, and his bondsmen. In this the Senate did not concur. However Gov. Kellogg has directed Attorney General Fields to proceed with the prosecution so that there may be a thorough investigation into the alleged malfeasance in office.

—The Portuguese sailors at the London docks keep the custom of flogging an effigy of Judas Iscariot on Good Fridays. They make up a figure as nearly like the unfaithful disciple as is possible to make a block of wood dressed in sailor's clothes, put a card on it which says: "This is Judas Iscariot, who betrayed Christ," and take great pleasure in beating, kicking, stripping and burning the effigy. Poor Judas, he lived and died to soon. If he had been a politician and received 30,000,000 pieces of silver, he might have been honored instead of scourged.—*Republican.*

—The steamboats, John Kyle, Exporter, and Charles Bodman, were burned at the wharf in New Orleans, April 25. The fire broke out in the first named boat, and in a few moments it was in flames, and being loosened, floated against the Bodman, which was soon in flames. A crowd of people had rushed on the Exporter to see the fire, when it took fire from the Bodman, and becoming loosened, floated out in the stream. Not more than ten minutes elapsed until the three boats were a mass of flames floating several rods from the shore. Capt. Shinkle, of the Bodman, thinks that about twenty from his boat were lost. It is thought none were lost from the Kyle. The greatest loss of life was from those who were forced to jump into the water from the Exporter. There were probably a hundred persons on the boat when it floated into the stream. The scene, as the unfortunate beings were forced to jump into the water to prevent being burned, was heart-rending. Everything possible was done to save their lives, and many instances of heroic action are reported. The loss is variously estimated at from forty to sixty. Many were injured who escaped with their lives, among them Capt. Shinkle. His son was picked up, and carried across the river and saved.

RELIGIOUS.

—The circulation of the New York *Christian Advocate* is double that of the *Independent.*

—The *Missionary Advocate*, for April, contains the portraits of eight of our native Italian preachers. They are a fine looking company of men.

—The Baptists have dedicated a church in Rome, which the Roman Catholic authorities call "the latest scandal" that has come to their chief city.

—The *Independent* learns that the Evangelical churches in Jerusalem have about four hundred members of various nationalities. The native Protestants in Galilee number from five to six hundred. There are fourteen hundred children in the Protestant schools in all Palestine.

—Rev. Joseph Jones and wife, of Norwalk, Ohio, have made the Board of Church Extension their heir, to the amount of $10,000. They receive an annuity during life, after which the whole amount goes to the purpose named.

—A letter from Mexico gives an account of the detection of a plot of the priestly party under a general in the army to seize the government and drive out all the Protestants. It was detected by the Secretary of War, and thwarted at the very hour of its intended accomplishment.

—The Episcopalians of New Orleans, are moving to build a church of their denomination among the colored people. Rev. W. G. McKinney is to be rector. Two thousand, of the ten thousand dollars needed, are already raised. Bishop Wilmer heads the list with $500. We wish the new enterprise every success.

—Russia furnishes some interesting religious statistics in her last census.—The number of believers in the different religions of the Empire are classified as follows: Orthodox Greeks, 50,749,452; Sectarian Greeks, 1,256,115; Armenians, 652,674; Roman Catholics, including United Greeks, 8,732,958; Mohammedans, 7,216,583; Protestants, 4,212,558; Jews, 2,746,791; Idolaters, 1,284,156; total, 85,851,287. The population is increasing at the rate of nearly one per cent. a year.

SMITH'S GENERAL INTELLIGENCE.

—Miss [illegible], Principal of [illegible] Female Seminary at [illegible], Miss., sends us an account of a festival given for her institution at Yazoo City through the influence of Rev. J. Gaston, which resulted in a profit of $144.50. Miss Dickey is engaged in a noble work, and deserves success.

—A Chaldean account of the Creation and Fall has been found by Mr. George Smith, upon one of the tablets presented by *The Daily Telegraph* to the British Museum, the tablet being one of a number which Mr. Smith discovered while excavating at Kouyunjrik. He intends shortly to publish the translation of the series of Assyrian tablets, giving the early history of mankind.

Rev. Solomon Montgomery.

MR. EDITOR:—My honored father, Rev. Solomon Montgomery, was born November 28th, 1805, in Jackson county, Mississippi, but for many years before the war, he has resided on his own plantation near Stony Point in East Baton Rouge Parish, Louisiana. He was a good and useful citizen, and a worthy man of God—a Christian—a Methodist—and for forty years, a Methodist preacher. He died happy in the Lord, at his own home, surrounded by his family, and friends, April 25, 1875, in the 70th year of his age. His death was triumphant. To Death he said: "Come on, I am ready." He asked us to pray, which we did, and then to sing. We sang the 1068th Hymn. After singing he gave me his hand, bade me good bye, and asked us to meet him in Heaven, and then, sweetly "fell asleep in Jesus." He was a great light in the church and Sunday-school, in Stony Point neighborhood. He will be greatly missed in all this portion of the parish. For of a truth it may be said of him, "He was eyes to the blind, ears to the deaf, a tongue to the dumb, and feet to the lame,"—for like his Master, "he went about doing good." His house too, was a Methodist preacher's home, and many of our old ministers who have traveled through this neighborhood will remember his hospitality, and shed a tear to his memory. But he has preached his last sermon, met and conquered his last foe, and has triumphantly entered into that "rest which remaineth for the people of God." Funeral services were performed by Rev. Amos Gunby, our pastor, and his remains were followed to the grove by a large concourse of people, his neighbors and friends. But "the righteous shall be in everlasting remembrance."

This small tribute is from his affectionate son,

THOMAS MONTGOMERY.

BRO. HARTZELL:—The above was enclosed to me, with the request that I should have it published in the ADVOCATE. Please give it room, as it is from one of our best local preachers—a worthy son of a worthy father. "Old Solomon Montgomery" was no ordinary man—a veteran in our church—a sound Methodist, a good preacher, an exemplary Christian, and a useful man in the church and among his neighbors. His memory is very precious to me personally, my prayer is, that his mantle may fall upon his son Thomas, who sent me the foregoing account of his father's triumphant death. Truly yours, etc., WM. M. DAILY.

Business Column.

Address all letters to REV. J. C. HARTZELL, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Wherever you can, it is best to send money by Postoffice order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly, and give the name of your Post-office, county and State.

Our Terms.

Our terms for the SOUTHWESTERN are *one dollar a year, cash in advance.* We pay all postage. As far as possible, we want the year to begin with January 1st, but will gladly receive subscriptions, commencing at any time.

Books for All.

Let every preacher read carefully our *Premium List.* No preacher now need be without books. Take hold of the SOUTHWESTERN with a good will, and get up a good list of subscribers, and you do good in two ways: you circulate good reading among the people, and secure just the books you need in your library.

How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

A Grand Entertainment.

A grand annual Spring Entertainment will be given for the benefit of a pilgrim voyager, Mr. John Jones, at the Wesleyan Hall, on Liberty street, between Poydras and Perdido streets, on May, 18, 19, 1875. Tickets, 25 cents, children 10 cents.

President, E. Fields; Vice President, W. Finney.

Managers—W. H. Alexander, John Reed. Emile Jones, Sam Jones, Richard Wallace, H. Robinson, Henry Clay, A. Washington, William Davis, K. Jenkinson, and M. Molene.

Lady Managers—Mrs. Anna Morris, A. Jefferson, Nancy Walker, Adline Williams, S. Truxillor, Lena Bails, L. Molene, Sarah King, Mrs. W. Davis and Mrs. E. Robinson. Doors open at seven o'clock.

Church Festival and Exhibitions.

La Harpe Street Church, Rev. C. Hunt, pastor, gives an exhibition and entertainment for the benefit of the church, beginning May 11, and continuing several days. The entire congregation is working with enthusiasm to get ready, and several influential friends are aiding Bro. Hunt, and we predict a grand success. The people of our city churches are cordially invited.

Sabbath School Festival.

The Carrollton Sabbath School, August Blast, Superintendent, will give a festival for the benefit of the school and church, May 14, and 15, 1875. All are cordially invited. The church is on Clinton street, near Commercial.

JOHN WEBB, Pastor.

SPECIAL NOTICES.

[illegible] of sin is the [illegible] physical ill-health and [illegible]. Therefore, if we [illegible] do moral good, we must by no means neglect our bodies. During one-third of our time the processes of digestion must go on in our bodies, and if the stomach and bowels are not well, nothing is well. To be dyspeptic is to be miserable; moreover, dyspepsia is the foundation of fevers, and diseases of the blood, liver, skin, and kidneys. Dyspepsia invariably yields to the virtues of the vegetable ingredients contained in that great purifier of the blood and restorer of health.—Dr. Walker's California Vinegar Bitters.

RELIGIOUS NOTICES.

Gulf District, Mississippi Conference.

SECOND QUARTER.

QUARTERLY MEETINGS.

Meadville,	May, 2 and 3
Hamburgh,	" 1 " 2
Summit and Brookhaven,	" 15 " 16
Magnolia,	" 23 " 24
Liberty,	" 29 " 30
China Grove & Monticello,	June 13 " 14
Columbia,	" 12 " 13
Augusta,	" 26 " 27
Pascagoula,	July 3 " 4
Ocean Springs,	" 4 " 5
Pass Christian,	" 6 " 7
Bay St. Louis,	" 10 " 11
Handsboro,	" 11 " 12

H. M. CHURCH, P. E.

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The political ferment among the European nations, the strife between church and State, the discussion of Science in its relation to Theology, and the constant publication of new works on these and kindred topics, will give unusual interest to the leading foreign Reviews during 1875. Nowhere else can the inquiring reader find in a condensed form, the facts and arguments necessary to guide him to a correct conclusion.

The Leonard Scott Publishing Co., 41 Barclay street New York, continue the reprint of four leading Reviews, viz.:

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Westminster Review, (Liberal.)
British Quarterly Review, (Evangelical.)
AND
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New subscribers (applying early) for the year 1875, may have, without charge, the numbers for the last quarter of 1874 of such periodicals as they may subscribe for.

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OUR PREMIUM LIST.

GOOD BOOKS GIVEN AWAY.

A Sewing Machine for a Few Days' Work

Read this Column Carefully.

To aid our preachers in the canvass, and to help them secure the books, they need most as Methodist ministers, we have arranged a series of premiums, *by which any preacher, by a few days diligent canvassing for the* SOUTHWESTERN, can supply himself with the books named by Bishops Foster and Harris, as the conference text books hereafter, in Louisiana, Mississippi and Texas. Here are the premiums. Read carefully.

Any one sending

Seven Subscribers with Seven Dollars,

will receive, as a gift, a copy of *Bishop Morris' Sermons*, a book worth $1.50, and filled with the best sermons of that great man. *Here is a chance for every preacher to get a new book.* Get seven subscribers, collect the money, send the names and money, and we will send the book by mail.

Any one sending

Eight Subscribers with Eight Dollars,

will receive, as a gift, either one of the following books, as the person may select: *Porter's Compendium of Methodism*, a valuable book which gives a general view of the doctrines, and history of Methodism; or, *Kidder's Homiletics*, a book giving the best treaties extant, on sermonizing; or, *Hibbard on Baptism*, in which is given a thorough discussion of the subject of baptism, or, *Nast's Introduction*, in which the history, genuineness and authenticity of the New Testament, are treated with great ability. Each of these books cost $1.75, and are all standard works. Secure eight subscribers, and send the names with the money, and say which you want, and it will be sent by mail.

Any one sending

Fifteen Subscribers with Fifteen Dollars,

can chose either one of the following premiums: 1. Any *two* of the books named above. 2. *Wakefield's Theology*, a large book worth $3.50, and which covers the same ground as Watson's Theological Institutes. No preacher should be without this book in his library. Besides, it extends through the four years course of study adopted by the Southwestern conferences, so that all under-graduates, as well as examining committees must have it. Fifteen cash subscribers will secure it. 3. *Ruter's Church History*, also a conference text book, and costs $2.50; a *Discipline*, 50cts.; *Wesley's Plain Account of Christian Perfection*, 45 cts. Secure fifteen subscribers, and send the names and the money, and say which of these three premiums you want, and it will be sent to you as a gift.

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Twenty-five Subscribers with Twenty-five Dollars,

will receive, as a present, the following books: *Wakefield's Theology, Morris' Sermons*, and *Wesley's Plain Account.* Send twenty-five dollars and names, and these three books, worth $5.90, will be sent as a present.

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shall receive the *Complete Conference Library*, that is, all the books named above. These books are worth $15.45, and together, make a collection of most valuable works.

In addition to the above premiums, we can make the following

Magnificent Offer:

A very liberal contract with the Weed Sewing Machine Company will enable us, we hope, to place their celebrated machines in many families. So fine an opportunity to secure a first class sewing machine seldom occurs. If any minister, church, or society, will make up a list of *seventy-five subscribers*, and send us either all at once, or at different times $75, we will present them with one of these celebrated sewing machines, worth *sixty dollars.* Or, if they will make up a list of one hundred subscribers, and send one hundred dollars, we will make them a present of a sewing machine worth $70.

This is a rare opportunity to do a grand work in circulating our church paper, and at the same time for a church to give its pastor's wife a handsome present, or to help some worthy poor woman in the congregation, so she can make a living.

Let the good work begin without delay.

The Roll of Honor.

Who will receive the first premium? We will begin what we shall call the *roll of honor*, and publish every man's name who receives a premium, and what that premium is. Let the work begin.

☞ *If any brother has the books named above, we will give instead any books published by our church, of the same value.*

EAST INDIA HEMP, And What We Know About It.

Instead of devoting a column to the merit, of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest in saying, that when this plant is properly prepared, we *know* that it POSITIVELY CURES CONSUMPTION, and will break up a fresh cold in twenty-four hours.

ST. MARY'S CHURCH, Allegheny City, Pa., Nov. 10, 1874.

The East India Hemp has been taken by Rev. Matthias Binder, O. S. B., and Rev. Sebastian Arnold, O. S. B., both assistant pastors of this church, and so far has given relief to both. They suffered from affections of the lungs and bronchial organs. We have recommended, through charity to sufferers, the Cannabis Indica to different persons, and continue the same in good conscience, knowing the effects by experience. Please find inclosed check for twelve bottles of syrup, pills and ointment. We shall inform you in due time what further success the medicine shall meet with.

Yours truly,
REV. FERDINAND WOLF, O. S. B.
87 Washington Street.

CHINA GROVE, Rowan Co., N. C., Oct. 21, 1874.

——: Send one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination, I found her in the incipient stage of tuberculous consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything and anything of its kind I ever saw or tried; in many cases it acts like a charm.

Fraternally yours,
P. A. SIFFORD, M. D.

RIDGEVILLE, Caswell, N. C., Sept. 12, 1874.

Inclosed is $10 for more of the Indian Hemp. I can truly say that this medicine has done me more good than all the doctors, and I had several of the best in the country. My cough is a great deal better, and my chills and night sweats are gone. You may look for several orders soon, as many have seen the effect of this medicine on me. W. A. FULLER.

COLUMBUS, O., Oct. 30, 1874.

Your treatment for consumption has so improved my condition, that the inquiry comes every day from my friends, "What are you taking?" Several are talking of sending for some of your medicine, and James Huff desires me to order for him $9 worth of the Hemp.

WM. HUNT, North High St.

P. S.—It is my opinion that an agent at this place would sell considerable for you. W. H.

DECHERD, Franklin, Tenn., Sept. 12, 1874.

——: Send three more bottles of your consumption and bronchitis cure. My son began taking the Hemp last night three weeks ago, and he is improving rapidly. The last ten days have mave made him look and act like another person. I have great hopes. J. M. BRATTON.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. $2.50 per bottle, or three bottles for $6.50. Pills and ointment $1.25 each. Sent at our risk. Address

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18	*Ophthalmy*, and Sore or Weak Eyes,	50
19	*Catarrh*, Acute or Chronic Influenza,	50
20	*Whooping-Cough*, Violent Coughs,	50
21	*Asthma*, Oppressed Breathing,	50
22	*Ear Discharges*, Impaired Hearing,	50
23	*Scrofula*, Enlarged Glands, Swellings,	50
24	*General Debility*, Physical Weakness,	50
25	*Dropsy* and Scanty Secretions,	50
26	*Sea-Sickness*, Sickness from Riding,	50
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29	*Sore Mouth*, Canker,	50
30	*Urinary Weakness*, Wetting the Bed,	50
31	*Painful Periods*, with Spasms,	50
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34	*Diptheria*, Ulcerated Sore Throat,	50
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Case (Morocco) with above 35 large vials and Manual of Directions, $10 00
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It is intended that Shaw University shall offer unexcelled advantages to young men and women desirous of a liberal education. The location is a choice one, easy of access, pure air, good water, healthy climate, and in one of the best communities in the South. The President will be assisted by an able corps of experienced teachers. The welfare and morals of the students will be closely guarded, and government strictly enforced.

The school has already attained an enviable reputation, and has been pronounced by eminent educators *the best in the State.*

For further information apply to the President at Holly Springs, Miss. 14tf

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Home Items.

Paying Her Way.

What has my darling been doing to-day
To pay her washing and mending?
How can she manage to keep out of debt
For so much caressing and tending?
How can I wait till the years have flown,
And the hands have grown larger and stronger?
Who will be able the interest to pay
If the debt runs many years longer?

Dear little feet! how they fly to my side
While arms my neck are caressing;
[illegible] kisses are laid on my cheek,
[illegible] head on my shoulder is pressing;
[illegible] at all from my darling is due—
[illegible] defend her—
The debt is discharged as fast as 'tis made,
For love is a legal tender!

Women's Homes.

We hear a good many sermons now-a-days from the text that the chief duty of woman is to render home attractive to her husband. No doubt any good wife will make this her crowning pleasure; but where this duty is in question, there is another phase of the matter which is sadly overlooked—the duty of the husband to make home pleasant for the wife. As a very small portion of his waking hours is spent in the house where his wife's whole life is passed, it would seem quite as important that her convenience and tastes should be consulted as his. But there is a strong disposition to regard home simply as a resting place for the husband, and so long as he is refreshed therein, very little is thought about the rest and happiness that she finds there during the remainder of the time.

In their capacity of head of the family, men think that the ordering of the house naturally belongs to them. They build it to suit their own [illegible] and convenience, lay out the grounds according to their fancy, and manage things generally with some deference to their wishes, it is true, but a great deal more to their own. And sometimes their caprices conflict wholly with the comfort of the household. We have all heard the story of the wife who was suddenly torn from her pleasant and convenient house, and set down in a most [illegible], and could assign no reason for the change except that it was the sire's notion. Patient Griselda submitted to the notion of her lord and master, as it is the fashion for Griseldas to do, and was duly [illegible] on the back and applauded [illegible]; but it strikes us that there was something wrong at the root of the matter.

The home should belong to the wife; she should plan the house, arrange the furniture, lay out the garden, and order all the details. She knows from experience better than [illegible] can possibly do, what [illegible] best conduces to her [illegible]. It would [illegible]

[illegible]

Presence of Mind.

[illegible]

Home Items.

Back Yards of Country Homes.

The one great curse of country homes is Neglect. The lack is not so much one of money as of care. It is enough to give one the "Hives" to see the back yards of four fifths of the farmers. Cousin Amelia used to say that the tidiest of housekeepers had to have a catch-all somewhere. But her's was not her back yard. Imagine a space grown over with ugly weeds, well interspersed with the burr sort, that grab your dry goods with the impudence and tenacity of so many imps; chunks of wood lie here, there are everywhere; old barrels falling into hoops and staves; ground soaked with slops; egg shells and vegetable parings littering the ground; old basins, pans and pails adding their rustiness to the crazy scene; doorsteps jagged, dilapidated and unsafe; low places here and there in the surface, for water to stench in and become fetid; stench greeting your nostrils from choked drains and illy-constructed outhouses. A sweet picture, isn't it? The pity is, tis true. How excellent for fevers, and cholera! If that Asiatic Dragon that is marching westward, pays us a visit next year, I venture to affirm that the number of his victims will be greater proportionately in the country (and, especially in country towns) than in the large cities. If the people escape it will be through the special intervening Providence of God, and I don't think he often interferes in that manner.

Wives.

What the true man wants with a wife is her companionship, sympathy, and love. The way of life has many dreary places in it, and man needs a companion to go with him. A man is sometimes overtaken by misfortunes; he meets with failure and defeat; trials and temptations beset him, and he needs one to stand by and sympathize. He has some hard battles to fight with poverty, enemies and with sin, and he needs a woman that, when he puts his arms around her, he feels he has something to fight for; she will help him to fight; that will put her lips to his ear, and whisper words of counsel, and her hand to his heart, and impart inspiration. All through life, through storm and through sunshine, conflict and victory, through adverse and favoring winds, man needs a woman's love. The heart yearns for it. A sister's or a mother's love will hardly supply the need.

Cure for Sick Headache.—One-half teaspoonful of the best ground ginger, as much soda as will cover a three cent piece; on this pour a wine-glass full of cold water, and drink.

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Dear Sir—I had suffered from Catarrh in aggravated form for about twelve years and for several years from Bronchial trouble. Tried many doctors and things with no lasting benefit. In May, '72, becoming nearly worn out with excessive editorial labors on a paper in New York City, I was attacked with Bronchitis in a severe form, suffering almost a total loss of voice. I returned home here but had been home only two weeks when I was completely prostrated with Hemorrhage from the Lungs, *having four severe bleeding spells within two weeks, and first three inside of nine days.* In the September following, I improved sufficiently to be able to be about, though in a very feeble state. My Bronchial trouble remained and the Catarrh was tenfold worse than before. Every effort for relief seemed fruitless. I seemed to be losing ground daily. I continued in this feeble state, raising blood almost daily until about the first of March, '73, when I became so bad as to be entirely confined to the house. A friend suggested your remedies. But I was extremely skeptical that they would do me good, as I had lost all heart in remedies, and began to look upon medicine and doctors with disgust. However, I obtained one of your circulars, and read it carefully, from which I came to the conclusion that you understood your business, at least. I finally obtained a quantity of Dr. Sage's Catarrh Remedy, your Golden Medical Discovery and Pellets, and commenced their vigorous use according to directions. To my surprise, I soon began to improve. The Discovery and Pellets, in a short time, brought out a severe eruption, which continued for several weeks. I felt much better, my appetite improved, and gained in strength and flesh. In three months every vestige of the Catarrh was gone, the Bronchitis had nearly disappeared, had no Cough whatever and I had entirely ceased to raise blood; and, contrary to the expectation of some of my friends, the cure has remained permanent. I have had no more Hemorrhages from the Lungs, and I am entirely free from Catarrh, from which I had suffered so much and so long. The debt of gratitude I owe for the blessing I have received at your hands, knows no bounds. I am throughly satisfied, from my experience, that your medicines will master the worst forms of that odious disease Catarrh, as well as Throat and Lung Diseases. I have recommended them to very many, and shall ever speak in their praise. Gratefully yours.

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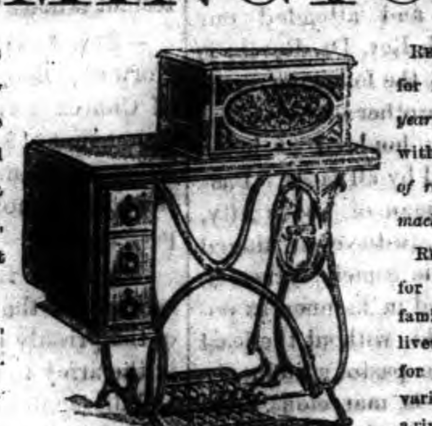

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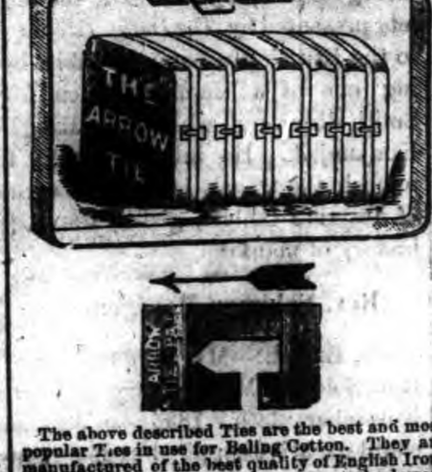

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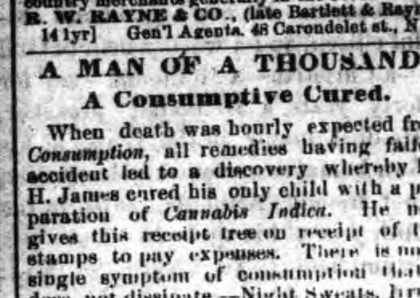

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From the City.		From the Lake.	
6 o'clock	A. M.	7½ o clock	A. M.
8	..	9	..
10	..	11½	..
12	M.	1½	P. M.
2	P. M.	3½	..
4	..	5½	..
6	..	7	..

On Sundays the trains will be run every hour from 2 o'clock. P. M.

C. H. ALLEN, Gen. Manager.

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Southwestern Advocate.

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THE

Southwestern.

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ADVERTISING.

The Southwestern is the official organ of the Southwestern Conference of the Methodist Episcopal Church, and circulates in every part of Louisiana, Mississippi and Texas. In these three States are over 300 traveling preachers who will act as agents for this paper, representing a church membership of over 30,000.

TERMS furnished on application.

☞ Address all communications to Rev. J. C. Hartzell, Lock Box "B," New Orleans, La.

Poetry.

Angels in the Air.

BY A. B. COLLINS.

There's music in the air,
When Creation's anthems ring;
And Eden's bridal pair
Wander where the fountains spring:
Smiling lily-petals pale
Their sweet perfume exhale;
Angel pinions beat the air,
Making music everywhere.

Cho. Sing them, children, loud and long;
Help the angels swell their song;
Let your hearts in time compare
With the angels in the air.

There's weeping in the air,
For the King of Eden falls;
And wails of wild despair
Echo from the glooms of hell.
O'er the world the shadows fall;
And the angels weep for the call,
"Is there mercy, say where,
Like an angel in the air?"

Cho. Weep then, children, precious tears,
For the sins of youthful years;
Night and morning breathe a prayer,
With the angels in the air.

There's music in the air,
When the Savior's birth is told;
And humble shepherds share
Tidings from the Upper Fold.
"Peace on earth, good will to men!"
Was the chanted anthem then.
Joy in Heaven the angels share,
When a sinner bows in prayer.

Chorus of First Stanza.

There's music in the air,
When the weary pilgrim stands,
Bending in earnest prayer,
Waiting on the sinking sands.
Hear the bells of Heaven ring,
While the angels rejoicing sing;
Glorious songs with them we share
As we're crossing through the air.

Cho.

Dr. Cookman to Bishop Foster.

The Gentleman writes the following letter to Bishop Foster, and the Bishop gives it to the Writers for publication, with an introductory note:

[illegible] that it [illegible] water if you [illegible] for this letter. [illegible] and now might [illegible] I can [illegible] people is to [illegible] they will then [illegible] them to [illegible] On April 1st [illegible] in Boston [illegible] We [illegible] They are [illegible] have helped them to [illegible] Christ. [illegible] people [illegible] from [illegible] Christ. [illegible] Christ. [illegible] Christ.

Southwestern.

New Orleans, May 20, 1875.

J. C. HARTZELL, B.D., Editor.

Is Your Name Stricken Off?

We have stricken from our Subscription Books the names of all who have not paid, or for whom the Preacher is not personally responsible. In the latter case we have charged the subscriptions to the Preacher. If you have not paid, give the dollar to your pastor, or send it to us at once, or get your pastor to be responsible for you, so your name can be put on again. The paper costs money and we can not continue to send unless we are certain of the pay.

The sad news has reached us by a private note from Austin, Texas, that our dear friends brother and sister Stroster, have lost their only son, a child of nine months. May the blessed Savior bind up the broken hearts.

In speaking of the new departure of the *Louisianian*, in requiring advance payment from all its subscribers [illegible] issue, the printer made us say of that paper, "after carrying a heavy dead head, etc." We meant, of course, dead head *list*, but unfortunately that last word was omitted. Nothing personal, brother editors.

As we read the account of the dedication of that magnificent Presbyterian Church the other day on Fifth Avenue, New York, and of which Dr. Hall is the pastor, we could but ask the question, "Is it right to put a million dollars in a single church to accommodate two thousand people, when one-fourth that sum would build an elegant church with the same seating capacity, and with the balance, *one* thousand other poor churches could be helped to the amount of $750 each? Who will answer?

The [illegible] news from Europe seem to [illegible] the danger of war between Germany and France is past for the present. Russia, it is said, [illegible] strongly to Bismarck that [illegible] which should disturb the peace of Europe, would be regarded by her as an enemy. England [illegible] come to the front with a [illegible] policy, for which let us thank God.

While we rejoice at the prospect of peace in Europe, we are glad to record the breaking out of an American war. War against whiskey we mean. The government has made a most terrific attack all along the line on the distilleries throughout the country, because of frauds in the payment of revenue. It is said the government has lost annually, $1,-200,000.

The Episcopal Convention of South Carolina, after a two day's discussion, refused, on the 14th inst., to admit to representation a respectable congregation of colored Episcopalians of Charleston, and which has a white pastor. We pity that convention, and [illegible] another parallel in the [illegible] Church of America [illegible] world. This church claims [illegible] the only true church of the world, with the only truly apostolic [illegible]. [illegible] majority [illegible] on this earth are more [illegible] Charleston congregation [illegible] fair ex[illegible] the South Carolina [illegible] the church to do [illegible] that the [illegible] looked [illegible] the African [illegible]

[illegible]

Are The Colored People Going Backward?

The New York *Independent* says:

"The frightful fact stares us in the face on every side, that the great bulk of the negroes in the Gulf States have no education, no religion and no conscience. They have what passes for religion, but no pretense of education or conscience.

* * * * * * *

The Gulf States are filled with Baptist and Methodist churches—colored—in which drunkenness, theft and whoredom are no bars to acceptable membership and communion. We have in our own land—not on heathen shores, but in these United States—millions of citizens, Protestants we will call them, whose character is as little affected by their lacquer of religion as that of the Sicilian bandits, who murder a traveler with a prayer to the Virgin."

A convention of teachers of the American Missionary Association, which met lately at Atlanta, Georgia, said:

"Gross darkness and the lowest forms of vice and sin are well nigh universal. While a few, blessed with exotic missionary schools and churches, are rising in morals and general culture, the many without these helps, taking advantage of the large liberty brought, are going backward."

The Galveston Christian *Advocate* says:

"What this journal (*Independent*) and the Atlanta convention are just finding out has long been understood by the Southern people."

Bishop Wilmer, (Episcopal) of this city in speaking of the influence of colored preachers upon their race, says:

"Among evil agencies, the most mischevious is that of colored preachers, many of whom disown the Bible as a rule of morals for their race. More fatal is the influence of these false teachers than that of the whole tribe of politicians."

A paper published in Atlanta, Ga., after speaking of the pledges made by Senator Gordon to the people of the North, when canvassing Connecticut, says:

"The truth has got to come; and the sooner it comes the better. The position the negro now occupies in our midst is a shame and disgrace to American freedom. It is a damnable outrage upon pure blood that courses its way through the veins of the high-minded Teuton. It is an infamy as black as hell itself. It is a baneful curse that should never be solemnly sanctioned by a free-born Anglo-Saxon race. And when General Gordon pretends to represent the true Southern sentiment by proclaiming a willingness to pledge himself to maintain negro sovereignty in this land, he is sadly mistaken."

So it seems the teachers of the American Missionary Association are discouraged, and the *Independent* reads the report and is blue, and the Galveston editor says, "we told you so," and the Bishop blames the colored preachers, and the Atlanta editor thinks that the present freedom granted the colored people, "is a baneful curse that should never be sanctioned by a free-born Anglo-Saxon race."

Our answer to all these witnesses is—Gentlemen, your testimony is defective. The last witness is evidently the implacable enemy of the colored people, and if he and all of his way of thinking in the South can prevent it, the colored people never will improve, even if they have the capacity to. The other Southern editor and bishop, both Christian gentlemen, are biased witnesses for two reasons: they have all their lives taught, and no doubt, conscienciously believed that slavery was the proper condition of the colored people, and during the past ten years of their freedom, these gentlemen have had comparatively nothing to do with these people, and therefore get their information second-handed. As to the teachers, the testimony is good as far as it goes, but we doubt whether the sentiment expressed represents the judgment of the body of teachers in that association. We suspect this testimony given, results from that condition of mind, where missionaries not comprehending the magnitude of their work, anticipate too much, and hence fail to appreciate what has really been done. The *Independent* only writes from hearsay.

Slavery was a sin, the magnitude of which this nation never realized until the monster rose up and demanded the nation's life. So too, we fear, the magnitude of the work of educating and christianizing the millions of colored people now free will not be realized until the nation staggers and reels under the burden cast upon it by their sudden enfranchisement. And right here we find an explanation of many of the unfavorable criticisms now quite frequent on this great question, coming even from friends of the colored people. They are only just awakening to the greatness of the work, and their first impulse is to look at *what is to be done*, rather than *at what has been done.*

We firmly believe that from the hour when their freedom began the colored people have steadily advanced, and that too much more rapidly than would have been expected, considering their grade of civilization and the hostile influence around them—our reasons for this belief we will state hereafter.

A Bishop and an Editor Corrected.

Bishop Brown, of the African Methodist Episcopal Church, has a letter in the *The Christian Recorder*, of May 6, in which he says: "Our churches in New Orleans are in a hopeful condition. Two of the most *talented* and *effective* Elders of the Methodist Episcopal Church united with us, Elder Geo. Dardis now stationed at St. James Chapel, and Elder Charles W. Bryant, now stationed at Camp St. A. M. E. Church; with them came the most of the members of "Simpson Chapel Methodist Episcopal Church." Out of them a new society has been formed."

The editor of the *Recorder* prefaces the Bishop's letter with remarks, one of which is this: "As we anticipated, our colored brethren of the Methodist Episcopal Church, are taking Bishop Foster at his word. He told them, if they did not like the treatment they received, to go. Bishop Brown tells us, how they are giving a literal obedience to his Methodist Majesty's words."

Both Bishop and editor need correcting, which duty we do cheerfully, by stating two things. 1. Neither Bro. Dardis, nor Bro. Bryant left the Methodist Episcopal Church on account of what Bishop Foster, or any one else in that church said. Immediately after the Bishop's address at the conference, Bros. Dardis and Allinger, the latter a German brother, offered a preamble highly complimentary to him, followed by this resolution: "Resolved, That we respectfully request the Board of Bishops to assign Bishop Foster another year to this conference." Bro. Bryant voted for this resolution by rising to his feet. Again it was well understood that neither of these brethren received the appointment they desired, and both applied through their presiding elders for transfers; Bro. Bryant to a foreign field, and Bro. Dardis to his old conference. The former request could not be granted, because the brother lacked the literary qualifications. The latter request would have been granted, had the brother remained true to his church. During this time, Bishop Brown was in New Orleans, and was desirous of securing a good preacher for St. James Chapel—the leading A. M. E. Church in the State. Bro. Dardis is now pastor of that church.

2. There lies before us an official statement from the Secretary N. D. Bush, and the pastor Rev. A. Bunton, of Simpson M. E. Church, where Bro. Dardis was stationed at the last conference, and where he was pastor when he withdrew, which shows that *eleven* full members have withdrawn since conference, out of a membership of 195 full members, and 19 probationers, reported last year by Bro. Bryant, who was pastor. Immediately after conference, Bro. Dardis was blessed with a revival and received, as reported by himself, over forty probationers. The statement before us shows that *thirteen* probationers have withdrawn. Several have been received on probation and by letter since Bro. Dardis left. So the truth, respecting Simpson Chapel is this—*the church has more members to-day, than when Bro. Dardis became its pastor.* Just here we may state, that the "new church" Bishop Brown refers to, was "organized" within a stone's throw of Simpson, and every possible means used to sow the seeds of dissension in, and draw away the members from Simpson Church. We state this to show how utterly groundless the statement that our colored members in this city are not satisfied with their church relations. We have about twenty-five hundred colored members in our churches in this city. Three hundred probationers have been received since conference. If the editor of the *Recorder* will visit us, we will take him, if he desires, into any of our churches he may select, and he can state his case as he pleases, and then ask for any who want to join his church, and the reply will be, "we are at home, among our friends, and propose to live in peace, and go to heaven with them."

Catholic Convents.

It is a well known doctrine of the Roman Catholic Church, that wherever it has the power, it persecutes those who dare to defy its spiritual authority. In its convents, where nuns or monks disobey the rules or apostalize from the faith, bodily pains and penalties are considered right, either to discipline, or to restore to faith the so-called "offending ones." A few years since the world was horrified by the revelations made concerning the internal workings of several European convents. Now that Germany gives the religious orders within its domain, their choice to have their premises inspected by government officers or disband, they choose, so the Telegraph announces, to disband. No doubt, the reason is that many deeds are done within cloistered walls in that country, that if known, would send thrills of indignation and horror throughout the civilized world. In Paris, there is a convent dedicated to The Sacred Heart of Mary and Jesus in the Rue Pilpus. While the commune occupied this city, the institution was inspected, as the Statemants made concerning it, have been denied. M. Vesimer, secretary of the Commune, has published a statement which he says, can be proved by witnesses and written testimony. We give the following extract, and ask our readers, when they have read it, to consider how many such places for bodily torture there may be protected by the American flag. Sooner or later, this question will have to be met and solved in America, as is being done in Germany. Here is the extract:

"In a small outbuilding three large wooden cages were found placed close to each other, and measuring six or seven feet long by two or three in width. In each of these cages, which seem better suited for monkeys than for human beings, an unfortunate woman had been imprisoned. These women were clothed in torn and dirty rags, and a wooden bed or plank constituted the sole furniture of these terrible abodes. No mattresses, blankets, or any sort of covering were allowed to the unfortunate captives, and when they attempted to stand by the side of these beds, they had not room to turn about and could not take a stride without walking on the bed itself. These three victims were in a most forlorn condition from sickness and neglect when the Justices of the Commune penetrated the convent they could hardly stand or speak. M. Moiret, the Judge d'Instruction, promptly ordered the women to be placed in good rooms where they were provided with necessaries. In about three weeks their mental faculties, disturbed by the ill-treatment they had undergone, so far returned that they were able to answer some of the questions addressed to them by judge. One of these women declared that she had been imprisoned for a fault she had committed with one of the fathers of the convent, and confined in the cage for many years, but she could not recall the precise date, for the tortures and agonies she had undergone obscured her memory. The two other women had suffered the same penalties for similar faults. Their assertions were confirmed by the other nuns who were examined in the convent. To these ghastly details I must add, that a skeleton was disinterred from under a bed of flowers in the garden. In the same garden there was a little outhouse containing five or six beds prepared for inflicting torture. To these beds were affixed cords, straps, collars, handcuffs, and a winch with which it would be easy to dislocate or even tear off the limbs of the patients. In the room above a cradle was found, containing linen, stained with blood."

Shaw University.

President McDonald announces that the annual examinations and commencement exercises, of the Shaw University, located at Holly Springs, Miss., will commence on Thursday, May 27, 1875, and close on Wednesday, June 2. Trustees, Conference visitors, and the friends of the University, generally, are invited to attend. Dr. McDonald also gives the gratifying intelligence that the subscription for the new building is being vigorously pressed. On a recent Sabbath, at Aberdeen, Miss, $370 was raised in cash and subscriptions, and on last Sabbath, at Winona, over $200 was raised. The contract for making 500,000 brick, has been let to a responsible party, and the work of making them has been commenced. So far, all the money for this work has been raised in Mississippi.

New Orleans University.

The scholastic year of New Orleans University closes Friday, May 28th. The examinations will begin Monday, May 24th and continue until noon the closing day. On Friday night the students will give an exhibition, and on Saturday, there will be a spelling match. The excuse will all be held in the University Building corner of Camp and Race streets, and President Leavitt and his associate teachers extend a cordial invitation to attend the examinations and litterary exercises.

The papers have had a great deal to say, and the most of it in an unfriendly tone, in regard to Rev. Dr. J. P. Newman's tour around the world in the service of the Government. It has been repeatedly asserted that he was paid $10,000 a year and his traveling expenses, and that in addition his wife received $3,-000 a year as his private secretary. A correspondent of the *Watchman and Reflector*, who says he has the facts in the case, tells quite a different story. He says that Dr. Newman was engaged for the Government just one year and a half; for the *whole of which* he received as salary, $3,895,33. He was allowed in addition, for actual traveling expenses incurred, $2,317,27; making the sum total, which he received from the Government, for *salary and expenses*, for one year and a half, $6,-212,60. Mrs. Newman accompanied her husband, but *not* as his secretary; she did not receive one dollar from the Government as salary, or traveling expenses, or for any other purpose whatever. Dr. Newman was not allowed a private secretary, but his reports were prepared entirely by his own hand. Dr. Newman resigned his official connection with the Government while in Russia, which he could have honestly retained till his return to this country. This he did, however, that he might spend some time in London in arranging for, and preparing, his forthcoming book on the Euphrates Valley. —*Central.*

Capt. Eads, who is to build our jetties at the mouth of the river, by which, it is promised, we are to have thirty feet of water to the sea, is in the city. He was welcomed by the city officials, and has just returned from an inspecting trip to the mouths of the river, and returns enthusiastic over the anticipated success of his great work. By the first of October, it is expected that fifteen hundred men will be at work on the jetties. The work is to build lines of stone butments on each side of the channel at one of the mouths of the river, making the channel narrower, and the current swifter, so as to sweep out the bar and make deep water. The estimated cost is $5,500,000, and is to be paid for by the United States.

Brothers, have you read the fifth column on the third page? If you have not, do so now, and see how you can get Books or a Sewing Machine for nothing.

The changes made in the New Orleans Custom House caused by recent appointments by President Grant, were all effected last week with the best of feeling among the several gentlemen interested, and as far as we can judge, with satisfaction to the entire community. Col. J. M. G. Parker enters upon his duty as Post Master; Ex-Governor Wells becomes Surveyor of the Post; Mr. Ringgold assumes the position of Appraiser; Maj. Maguire is First Assistant Post Master; Mr. J. Wright, the present Assistant Postmaster, will remain; Mr. Levi Wells is Deputy Surveyor. It is said but few changes will be made among those in subordinate positions.

La Teche Seminary.

Village of La Teche,
St. Mary's Parish, La.

Dear Bro. Hartzell.—Since we parted some weeks ago, we've intended sending a greeting to the Southwestern, from this new home among the Savannas. But new work and plenty to do, however wholesome to the physical man, and refreshing to the moral man, do not always make a prattling pen. But we do like to use our pen when it is on its "good behavior," and will do its best. Of this we cannot boast just now, but we find you are not quite willing we should be much longer silent, and we conclude that our will is "agreeable" to yours, and so we "sit down to it."

Your readers will probably inquire: Where is this place La Teche, with its seminary? We thought we knew St. Mary's Parish, but this is out of our knowledge. Well, if you take a "bee line," as a western huntsman would say, northwest from Franklin, you will strike the Orphan's Home, and when here, you are in La Teche. The Home Plantation, has, part of it, been allotted, and a village has commenced growing, which will doubtless, be better known in a short time.

Now let me tell your readers something about the Seminary.

A school of good character was formerly maintained here by an elect Christian lady, Miss Coit, of Syracuse, New York. But during the last year, for some reason, there was no school, and the demand for reorganization became strong. The solicitation of "the powers that be," brought the writer to this place to engage in efforts for the welfare of the Freedmen—a work in which his heart has long been interested.

The La Teche Seminary was opened April 1st, with fifty-six students. We had been here but three days, and could give notice of the opening only through a prayer meeting. Hence the number at the opening was no larger, but a few days only were required to diffuse the knowledge of the opening, and at the end of a week, we numbered eighty-one. Now we number one hundred and sixteen.

There are classes in the following studies, viz.: Algebra, Latin, Higher Arithmetic, Higher English Grammar, Advanced Geography, History of the United States, English Etymology, and Lexicography, which are of the Academic grade. There are also classes in various Readers, Geographies, Arithmetics, and Spellers of the Intermediate and Primary grades. There is an interesting daily class, which was organized by Mrs. G—— in the Bible, composed of old and young, and awakening much much interest.

We have, also, a night school, a two hours session, which is attended by those whose labor during the day prevents their attendance on other classes.

We have organized two Rhetorical classes for practice in Elocution. The first class will exercise to-morrow. We hope for good results in this department, after we've had a little time.

The abilities of the colored youth impress us favorably, and we indulge large hopes of the Freedman's future, when he shall have given himself thorough education. As Congressman Wheeler says, "the education of her people is just now the greatest need" of Louisiana.

To our friends desiring to avail themselves of educational advantages, this Seminary offers many inducements. The building is commodious and comfortable, and very pleasantly situated. Many more than are now here can be accommodated in the building. At present there is no charge for tuition. For the present term, the fee for "incidental expenses" is fifty cents. In the Autumn, it is expected the organization will be completed, and more particulars of the accommodations, and terms, and courses of study, will be laid before the public.

The Sunday-school has been organized according to the disciplinary plan, with Mrs. G. for Superintendent, and numbers from sixty to seventy. There is a weekly religious service in the Home Chapel, for the special benefit of the young people. Our series of meetings has closed for the present. The results were good.

You may hear again from

Yours truly,
W. D. Godman.

Among our Letters.

Gross Tete, La.—Rev. C. King writes that his work is progessing that he has taken 11 into the church, 1 by letter, and 1 on probation this year.

Plaquemine, La.—Rev. A. Spruce writes that he has made a new appointment at the plantation of Joe Hangings, Esq., and held his fiast meeting thеir on May, 2 with great success.

Union Chapel, N. O.—Rev. M. Dale the pastor, was cordially received by the people, and his congregations and influence have steadily increased. The Sunday-school was reorganized, and now numbers over a hundred. The finances of the church are in excellent condition considering the hard times. Over $550.00 have been raised since Conference. Seventeen have been converted, and on last Sabbath, twelve were baptized. Since Conference 40 have been received into the church.

Houma, La.—Rev. H. P. Taylor writes under date of May 4th, 1875, that when he arrived there, soon after Conference, he found the church in a very disorganized state, very few attending service. He called the members together and after having a "season" of fasting and prayer together with a self examination, the trouble was soon over, and the Lord manifested His spirit unto them, he says that they have a fine Sunday-school of 107 members.

On the 7th of March, they lost their well beloved brother John Grimes, a local preacher, who died triumphant in the faith, on the 11th of April, three adults were baptized by immersion and 27 were received on probation.

Pascagoula, Miss.—Rev. L. Baker writes that he has just closed a four weeks protracted meeting which resulted in 40 conversions, and 50 accessions to the church.

Okolona, Miss.—Rev. A. B. Simmons writes that the Presiding, Rev. J. W. Deshazo, has been with them, held their quarterly meeting and baptized 35 children.

Liberty, Miss.—Rev. W. H. Lipscomb writes that his church is in a prosperous conditions, has preached to the children twice this year. He has taken 10 into the church this year.

Aberdeen, Miss.—Rev. W. Jones writes that he has a large and prosperous Sunday-school, has baptized 2, taken 3 into the church, and admitted 5 on probation, also that Rev. A. C. McDonald was with them on the first of April, and raised $364.25, by subscription, for the benefit of Shaw University.

Vicksburg, Miss.—Rev. H. T. Abbott under date of May 2, writes that he has has just returned from Lake Providence, La., and that after his sermon on Sunday, 3 joined the church in full membership, and 5 on probation, he also baptized 2 children, he says the church at that point started one year ago with 35 members and now numbers 54.

Handsboro, Miss.—Rev. L. Baker writes; "We closed our protracted meeting last Sunday night. We baptized at three o'clock, 44 candidates, I had to dip ten of them. We had a large attendance to witness the scene. The congregation was mixed with white and black, and the Lord is still at work on this circuit, and I must tell you all my business now, is to cry "behold, behold the lamb of God taketh away the sins of the world."

Okolona District, Miss.—Rev. J. W. Deshazo, P. E., writes: "I have been quite sick since conference, but health is very good at present. We are doing all we can for the Southwestern. Our great difficulty is the starving condition of the people. Hundreds are Suffering for Bread! and the present prospects are very gloomy, the chintz bug is destroying the growing crops.

"Bro. Procter at Columbus, is doing well, has had an extensive revival, many precious souls have been saved. Bro. Mosley, is now in the midst of the revival flame and scores are being saved.

"Bro. Walker at West Point, is lifting the church up to a better condition and higher life. The Lord is blessing his labors.

"Bro Jones at Aberdeen, is doing good work the people crowd his large church, and catch the truth and realize that it is the power of God to the saving of their souls.

Bro. Shumpert at Okolona, and Bro. McLachlin on the circuit, are at work, and feel that the Lord is with them. Time and space would fail me to tell of Crump, Gladney, Austin, Lewis and others, who are batling for the Lord, and doing good work.

Houston, Texas. Rev. W. L. Mally writes, April 27th, I have been so busy, that I could not write as often as I would like. I returned yester day from Galveston. We commenced our Second Quarterly Meeting for East Church, Galveston, on Friday night, and continued until Monday night. The Lord was with us in a wonderful manner, from the commencement. Five united with the church, and large numbers asked the prayers of the church. I hope it will not be thought that I am saying too much, if speak a word of praise for our brethren of Galveston. We have some noble men there. Bro. Shackelford and Crosier Tastor are good men, and they are doing much for Christ and the Church, and they have a noble board of stewards to help them. A man would have no soul to be with them, and not love them. I read an article from Bro. Vincent some days ago, and deeply regret that it was ever published. I am sorry that he has allowed himself to be blinded by smart talk, and in his article, throw all the blame on his brethren, who already have more than they can carry. Our enemies could say no more.

If our friends North think this work could be done better by handing it over to our Southern brethren, let them say so. Don't help to hang us, and then blame us for not having success. What can a man know about this work, who comes down once in a life time and spends a week. He can see nothing but the outside, and that is whitewashed. They meet him with a smile and say to him, "we like you, but these men you have down here, are so low and unchristian in their character that we can not recognize them."

Our friends listen to these things, and go back prejudiced against the men and work they came to help and do. We say in this District, God bless the Southwestern, and we promise to do all we can for it.

PERSONAL.

—[illegible] of the Southern Methodist Church, is dangerously ill.

—The remains of [illegible] Dr. T. M. Eddy have been removed to Chicago from New York.

—Rev. [illegible] has just received his appointment to the New York East Conference at Middle Village, [illegible].

—[illegible] Cole, of Chicago, and Bro. Rev. [illegible] Cole, of this city, [illegible] efficient [illegible] in [illegible].

—Hon. James Lynch, late of Mississippi, is to have a monument. The legislature at its last session appropriated $1,000 to that purpose.

—Dr. B. M. Palmner, and H. N. Ogden, Esq., of this city, represent the New Orleans Presbytery in the Southern General Assembly about to meet in St. Louis.

—Col. G. M. Spencer, and Rev. H. M. Church, of McComb City Miss., gave us a friendly call this week. Col. Spencer is of the firm of Spencer, Evans & Co., of that city.

—Our friend W. W. Pippey, Esq., we are pleased to notice, has become a partner with Messrs. Heath & Lara, 99 Camp street, in their large and prosperous business as Upholsters and general dealers in picture frames, shades, etc.

—A report is current that Gen. Phil. Sheridan is to be married early in June to Miss Irene Rucker, daughter of Gen. Rucker, of the quartermaster's department. Miss Rucker was the first bridesmaid at Col. Fred Grant's wedding.

—The *Northwestern* says: Rev. Dr. Wm. H. Cooper, of Louisiana Conference, who was recently a laborer in our Methodist mission at Orizaba, Mexico, is about to withdraw from our church and join the Reformed Episcopal Church. The Independent Immanuel Church, Chicago, of which Dr. Cooper was rector before he became a Methodist, has connected itself with Bishop Cheney's diocese, and will hereafter enjoy Dr. Cooper's ministrations. Our hearty good-will will follow the doctor into his new, congenial work.

THE SOUTH.

—Barnes Institute, Galveston, under the management of Rev. N. G. Marment, has closed a successful term. One hundred and ninety-seven students have been in attendance during the session, which closes May 31st.

RELIGIOUS.

—Some traveler says of the Font of St. John's Church, Ephesus, that it proves conclusively the early Christians poured in baptism instead of immersing, the receptacle for water being ten inches deep, and extending to the rim of, the vessel all around.

—The Presbyterian Sunday-schools of New Orleans, held their anniversary exercises on the 9th inst. In all the schools of the city, there are nearly thirty-four hundred children enrolled, being an increase of about 100 during the past year.

—The college of bishops of the Methodist Episcopal Church South, announces the following committee on fraternization to the next general conference of the Methodist Episcopal Church: Rev. Lovick Pierce, D.D., Rev. James A. Duncan, D.D., and Landon C. Garland, LL.D., and in accordance with a resolution of the last general conference of the Methodist Episcopal Church South, the following commissioners to meet a like committee from the Methodist Episcopal Church, to remove all obstacles to a formal fraternity between the two churches were also announced: Rev. E. H. Meyers, D.D., Rev. R. K. Hargrove, D.D., Rev. Thomas M. Finney, D.D., and Hon. Trusten Polk, of Missouri, and Hon. David Clopton, of Alabama, laymen.

—The *Southern and Methodist Advocate* [illegible] Dr. [illegible] [illegible]

—There was an entire block burned in Marshall, Texas, on May 7th. Loss $110,000.

—The Virginius affair has been settled by Spain paying the full indemnity agreed upon.

—The Bishops of the Methodist Episcopal Church meet in their semi-annual meeting in Chicago, May 27th.

—The International Sunday-school convention assembled in Baltimore, May 11th. The attendance was very large, and enthusiasm great.

—Another terrible steamship disaster. The German steamer "Schiller" went to pieces on the Scilly Islands, near within half a mile of Bishop's Rock lighthouse, England, on Friday night, May 7, and *three hundred and eleven* persons drowned. A heavy fog had prevailed for several days.

—Three thousand mennonites have gone to Kansas. One of the chief attractions for them in that State, is that the Militia law of the State has been so amended to exempt from Military service those who file an affidavit that they belong to a religious order, in which it is considered wrong to bear arms.

—General Andrew J. Hamilton died in Austin, Texas, April 11th. He was the most prominent Texan who stood out to the last against secession. He made eloquent Union speeches in the North during the war, and was appointed by President Johnson Provisional Governor of Texas. Before the war he served his State in Congress.

—In reply to a recent anti-Papal manifesto of Karl Blind, Garibaldi writes: "I believe there is not in all the world a country less Catholic than Italy. Government and the upper classes affect a Catholic devotion which they do not feel. As to the masses of the people, neither do they believe in Catholicism; and in in the Popish churches one only sees bigoted old women."

The Presiding Elder and several leading ministers and laymen of the Chattanooga District, unite in endorsing and commenting the *Methodist Advocate* and its editor, Dr. Fuller, and say: "We who are permanent residents, and most of us natives of the South, feel that the editors of the *Northern Christian Advocate*, and the *New York Methodist* have been misled, either by two distant views, or by the hasty and crude conclusions of transient visitors, or by the misstatements of those who are enemies to our work.

—E. Payson Porter, of Chicago, the Statistical Secretary, submitted his report, embracing statistics of the Sunday-schools in the United States and Canada. The total number of Sunday-schools in the United States is 69,[illegible]; teachers and officers, 740,[illegible]; school scholars, 5,637,[illegible]; total Sunday-school membership, embracing teachers, officers and scholars, 6,378,[illegible]. In Canada, the number of schools is 4,401; teachers and officers, 35,745; Sunday-school scholars, 271,381. Total Sunday-school membership, 307,126.

—Arrangements are made for a General Missionary Conference in China. The General Committee of Arrangements will hold a meeting this spring, and it is expected that the Conference will meet at Shanghai, in October, 1876. The object of the Conference is to bring all the Protestant missionaries of the Celestial Empire together, to consult in reference to the missionary interests of that country. It will be the most important Christian gathering ever known in that land, and must tend to increase the efficiency of missionary work throughout the vast Empire.

—Bowell's forthcoming "Newspaper Directory" shows the failure of over one thousand newspapers in this country during the past year, the loss to publishers, subscribers and advertisers amounting to over $3,000,000, the *Republic*, of New York, alone losing half a million. Among those who went into the newspaper business and lost heavily thereby, were two hundred and seventy-five merchants and adventurers, three hundred and fifteen school teachers, fifty-seven lawyers, four blacksmiths, thirty-three plasterers, ten farmers, two hundred fanatics of various classes afflicted with literary lesion, one hundred ambitious, but visionary young men who drew upon their fathers, and thus suddenly exhausted large margins of the paternal capital, and [illegible]

[illegible]

[illegible] Williams aged 8 years.

Business Column.

Address all letters to REV. J. C. HARTSELL, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Whatever you can, it is best to send money by Postoffice order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly, and give the name of your Postoffice, county and State.

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Our terms for the SOUTHWESTERN are *one dollar a year, cash in advance.* We pay all postage. As far as possible, we want the year to begin with January 1st, but will gladly receive subscriptions, commencing at any time.

Books for All.

Let every preacher read carefully our *Premium List.* No preacher now need be without books. Take hold of the SOUTHWESTERN with a good will, and get up a good list of subscribers, and you do good in two ways: you circulate good reading among the people, and secure just the books you need in your library.

How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

BUSINESS NOTICES.

James A. Gresham, Esq., 92 Camp Street, stands among the very first Book Dealers in this city. He claims to have the largest and most select stock of Law, Medical, Religious and miscellaneous books in the Southwest. He is the publisher of the *New Orleans Medical Journal*, and every class of legal works, and is prepared to do all kinds of job work. He has lately bought the entire edition of *Jewell's Crescent City Illustrated*, and offers it at the extremely low price of $1 50. The original price was $5 00. Besides the common map of New Orleans, Mr. Gresham has published a map of the city as it was under Spanish rule in 1798, which gives most valuable historical data. Call and see Mr. Gresham's stock of goods before buying elsewhere.

97 AND 99 CAMP STREET, NEW ORLEANS, [illegible]

[illegible] Mr. W. W. Pippey [illegible] with us [illegible] the style of our firm [illegible], will be HEATH, PIPPEY & LARA.

Respectfully,
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Referring to the above we beg to express to our patrons our grateful appreciation of their past favors, and respectfully solicit a continuance of the same.

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SPECIAL NOTICES.

ONE FOOT IN THE GRAVE.—If, as the saying is, you have "one foot in the grave," it is clearly wiser to pull it out than to let the other follow it. Low as sickness may have brought you, VINEGAR BITTERS will build you up again, unless organic diseases have sapped the very foundations of your system. It is a Vital Tonic, composed entirely of the juices of hygerian herbs and roots found only in our Pacific region, and has no equal as a remedy for nervous debility, emaciation, liver complaint, renal disorders, mercurial disease, muscular and glandular complaints, dyspepsia, pulmonary affections, and constipation.

RELIGIOUS NOTICES.

Gulf District, Mississippi Conference.

SECOND QUARTER.

QUARTERLY MEETINGS.

Meadville,	May,	2 and 3
Hamburgh,	"	1 " 2
Summit and Brookhaven,	"	15 " 16
Magnolia,	"	23 " 24
Liberty,	"	29 " 30
China Grove & Monticello,	June	13 " 14
Columbia,	"	12 " 13
Augusta,	"	26 " 27
Pascagoula,	July	3 " 4
Ocean Springs,	"	4 " 5
Pass Christian,	"	6 " 7
Bay St. Louis,	"	10 " 11
Handsboro,	"	11 " 12

H. M. CHURCH, P. E.

MARKET REPORTS.

☞ *Correspondents should bear in mind that our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.*

OFFICE SOUTHWESTERN ADVOCATE, New Orleans La., May 17th, 1875.

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COTTON, Ordinary,	13½c	—
" Good Ordinary,	14½c	—
" Low Middling,	15c	—
" Middling,	15½c	—
" Good Middling,	16c	—
SUGAR, Common,	8c	8½c
" Low Fair,	8½c	8¾c
" Fully Fair,	9c	—
" Prime,	9½c	—
MOLASSES, Prime,	55c	60c
" Strictly,	60c	65c
" Choice,	65c	70c
FLOUR, Superfine,	$5.50	$6.00
" Treble Extra,	6.25	6.75
" Choice "	7.50	7.75
CORN,	91c	93c
OATS,	74c	77c
BRAN,	$1.15	$1.20
HAY,	28.00	30.00
COFFEE,	21	25½
PORK,	$23.00	30.00
SHOULDERS,	9½	9¼
SIDES,	13½	13¾
LARD,	15¼	16
HAMS,	14	14½
CORN MEAL,	4.25	4.30
COWPEAS, Mixed,	1.90	2.00
" Clay,	2.00	2.25
BUTTER, Goshen,	28	30
" Choice Western,	20	22
" Inferior,	16	18
POULTRY, Grown Chickens	5.00	6.00
" Young,	3.00	4.00
" Ducks,	3.00	4.00
" Geese,	6.00	7.00
" Turkeys,	20.00	—
EGGS, Western,	14	16
" Louisiana,	16	17
POTATOES, Western and Northern,	2.00	3.00
" Louisiana,	3.00	3.50
ONIONS, "	2.50	3.00
CABBAGE, "	10 00	15.00
BEANS,	6.00	7.50
MOSS, Black,	4	4½
" Gray,	2	3
WOOL, Clear,	27	32
" Burry,	13	17
SALT, Coarse, per sack,	1.30	—
" " " "	1.60	—
COTTON SEED,	10.00	12.00
CRACKERS, Soda,	4½	—
" Butter,	5	—
HIDES, Of over 85lbs.	10	—
" 70 to 84lbs.	9	—
" 70lbs.	8	—
CALF SKINS, a piece,	75	—
OX HORNS,	5	—
IRON COTTON TIES, 11 ft	3½ nett.	
" " " 8 ft. 6"	3½ "	
" " " Beard & Bros	5 "	
BAGGING,	10	14
COOPERAGE, mola'es bbls	1.25	—
" " ½ "	85	90
" Hogsheads.	2.75	—
OAK STAVES, extra pipe.	150.00	155.00
" " light " "	100.00	—
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COAL, per bbl.	75	—
" " Hhd.	7.00	—

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EAST INDIA HEMP,
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Instead of devoting a column to the merit, of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest in saying, that when this plant is properly prepared, we *know* that it POSITIVELY CURES CONSUMPTION, and will break up a fresh cold in twenty-four hours.

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Fraternally yours,
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WM. HUNT, North High St.

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In an article like this, it must not be supposed that all the arguments in favor of or against any one variety can be weighed and decided upon, or even referred to, nor is it desirable to make comparisons. It is proposed to show that a certain variety possesses certain desirable qualifications, and while it is insisted that these render the variety more valuable than any other, it is not denied that other breeds, not herein mentioned, have merits which should commend them to the attention of every lover of poultry in the land.

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[illegible]

W. A.

At Home.

A Mother's Jewels.

Upon my throat and bosom
Sparkle no gems or gold,
But the dimpled arms of my beautiful babe
Around my neck enfold.

And from my ears depending
No costly jewels shine,
But the rounded cheek of my innocent babe
Is closely pressed to mine.

No tall and stately mirrors
Adorn my dwelling-place,
But the smiling eyes of my precious babe
Reflect his mother's face.

Ah, me! how kind and sweet
The mother's face should be
That lives again in her infant's eye
And through childhood's memory.

And, oh! how pure and good—
How just, and yet how mild,—
Should be the mother's character
Reflected in her child.

The Love of a Big Boy for his Mother.

Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is a love pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant to his mother, saying plainly to everybody that he is fairly in love with her. Next to the love of her husband, nothing so crowns a woman's life with honor as this second love, this devotion of the son to her. And I never yet knew a boy to "turn out" badly who began by falling in love with his mother. Any man may fall in love with a fresh faced girl, and the man who is gallant to the girl, may cruelly neglect the worn and weary wife. But the big boy who is a lover to his mother at middle age, is a true knight, who will love his wife as much in the sere leaf autumn as he did in the daisied spring. There is nothing so beautifully chivalrous as the love of a big boy for his mother.

Advice to a Girl Who is finished.

Josh Billings gives the following: Gertrude—Yu tell me yu have been 2 years at boarding skool, and have just finished your edukashun, and want to kno what yu shall do next.

Listen, mi gushing Gertrude, and I will tell yu.

Git up in the morning in good season, go down into the kitchen, seize a potato by the throat with one hand and a knife with the other, skin the potato, and a dozen more just like it, stir up the buckwheat batter, look in the oven and see how the biskiot are doing, bustle around generally, step on the cat's tail, and help yure good old mother to git breakfast.

After breakfast, put up the yung children's luncheon for skool, help wash up the dishes, sweep sum, put things in order, and sumtime during the day hit at least two inches, and a half on sum ov yure brother's little blue woolen stockings for next winter.

In other words, go to work and make yurself useful now that you have bekum ornamental, and if you have enny time left, after the beds are all made and the ducks hav been fed, pitch into the pianner and make the old rattle box skream with musik.

Do this for one year, and sum likely yung feller in the naberhood will hear ov it, and will begin to hang around yu and say sweeter things than yu ever heard before, and finally will give you a chance to keep house on your own hook.

You follow mi advice, Gerty, and see if he don't.

—If you have been picking or handling acid fruits, and have stained your hands, wash them in clear water, wipe them lightly, and, while they are yet moist, strike a match and shut your hands around it so as to catch the smoke, and the stain will disappear.

TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspepsia, another with palpitation, another with trouble of the breast, another with pain here and there, and in this way they all present alike to themselves and their easy-going and indifferent doctors, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all symptoms caused by some uterine disorder; and while they are thus only able perhaps to palliate for a time, they are ignorant of the cause, and encourage their practice until large bills are run up, when the suffering patients are no better in the end, but probably worse for the delay, treatment, and other complications made, and which a proper medicine directed to the cause would have entirely removed, thereby instituting health and comfort instead of prolonged misery.

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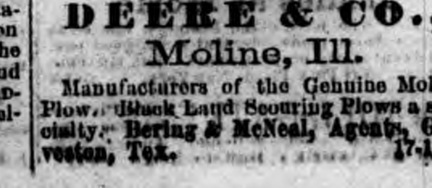

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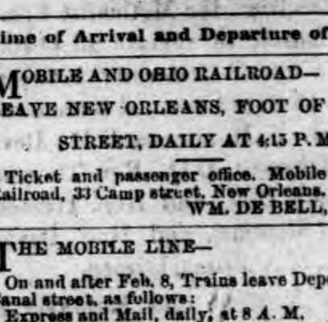

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"Hold the Fort."

Below we present one of the favorite hymns sung by Mr. Sankey in his meetings. Recently in Dublin, after the excitement of a personal visit of Messrs. Moody and Sankey had somewhat subsided, at a theatre of that city, in the course of the performances, one of the actors said that he felt a little *Moody*, and another had had symptoms of being decidedly *Sankey-monious*. At length a stentorian voice, like the call of a bugle, started brother Sankey's most stirring and contagious song:

Oh my comrades, see the signal
Waving in the sky!
Re-enforcements now appearing,
Victory is nigh!

CHORUS—"Hold the fort, for I am coming,"
Jesus signals still,
Wave the answer back to heaven,
"By the grace we will."

See the mighty host advancing,
Satan leading on;
Mighty men around us falling,
Courage almost gone.

CHORUS—"Hold the fort," etc.

See the glorious banner waving,
Hear the bugle blow;
In our Leader's name we'll triumph
Over every foe.

CHORUS—"Hold the fort," etc.

Fierce and long the battle rages
But our help is near,
Onward comes our Great Commander,
Cheer, my comrades, cheer.

CHOR.—"Hold the fort," etc.

When the chorus was reached, the whole audience joined in, and the actors, abashed by the demonstration, slunk out of sight, and the curtain fell for the night.

No Roman Catholic For President.

The *Northwestern* puts it well in the following editorial all of which we endorse:

There is a very offensive thing that should be said, and, in the nature of the case, the man who says it out loud will raise a tempest. The saying is a [illegible] one, and therefore be it said. This republic should never [illegible] of, much less [illegible] a man who is [illegible] a Roman Catholic. We write in the interests of [illegible] question at a moment [illegible] prior to the time [illegible] will be apt [illegible] for the presidential [illegible] and we therefore [illegible] to the [illegible] [illegible]

pope is now shorn of all political power, he really is the potentate who at this hour, engages Bismarck's attention more than any other in Europe. The world will not, within two centuries, witness the secular abdication of that church, for the Jesuits are, at this hour, more busy and hopeful than ever in laying plans to perpetuate political influence, and there is no manner of doubt but they have designs upon our government, that relate specifically to our next presidential election.

The masses of the people are waked in the night by the tempest, but in this case it will be well for us to wake in advance and so prevent the tempest. The temptations next year to avail themselves of the votes of the large multitudes that cohere because of papal sympathies will be very strong with all political parties. So large, voracious and shameless is the army of actual and would-be-office-holders that a well manipulated papal presidential candidate would have wonderful prospects of success. We honor Gen. Sherman, and are ready to give him almost any token of regard, but because of the elements in this question he must forever be powerless to control, he if nominated, should meet with a defeat that shall fill Rome with despair. It would be immodest for us to profess unusual insight and power of prophecy, but we do indeed fear that the people are too indifferent to ripening events, and far too blind to portents that darken the sky. We are sure of being ridiculed for pointing out even one of the little signs of the coming contest. Gen. Sherman is not half as indifferent or unambitious as he appears. Several things long ago convinced us that he is in training as a candidate, and his recently published war history is little more than a campaign document for 1876. If he were not a papist, or if, being such, it were in human power to be unswayed by Jesuit influences, we would favor him, but such favor under the unbending nature of the case would be treason to the republic.

The uttering of this warning is a matter of historic justice, and before anybody launches out into ecstacies of wrath we remind him that the very considerations we name were undeservedly urged against Gen. Fremont in 1856. We believe that if the lie about Fremont's papal sympathies had not gained such credence the progressive victory headed at last by Lincoln in 1860 would have been realized four years earlier. If our present advice offends any Democrat who hoped to vote for Sherman in 1876, we plead his own less truthful cry against Fremont in 1856. We protest against any papal candidate, not because of his church relations, but because of the *political* inevibilities that must attach to every such candidate. We call, therefore,—not upon Protestants or religionists of any sort, but—upon citizens of all sorts to lift their voices and votes against the candidate who cannot help "bringing his religion into his politics." Be on the alert; if Sherman should be nominated all Papists in the republic would be instructed by an army of unnaturalized priests at the confessional to vote for him under pain of excommunication. The entire resources of that church in every nook and corner of the world would be rallied to the contest. If you do not wake early and stay awake, that power will win.

A person who recently interviewed the eminent historian, George Bancroft, makes the following note of a part of the conversation. It will be remembered that Mr. Bancroft has been our minister to the German empire, and has enjoyed the warm confidence of the authorities there, and so has had great facilities to form accurate judgments. Mr. Bancroft's opinions on the point we have discussed are sketched thus:

"Touching the question of religious complications in Europe, he said that he had been convinced while at Berlin that the policy of the pope was to strengthen and consolidate the Catholic Church of America. He saw plainly the first step in the creation of an American cardinal. He thought that from this time forward the church would figure more prominently in the politics of this country. The church was laboring under many grievous distractions in Europe, and it was probable that the way was being prepared for important and momentous movements in future, should circumstances arise to make them necessary."

Perseverance.

BY REV. T. E. MADDEN.

BURAS, May 21, '75.

How harsh that word sounds to a lazy man! and yet there is something very encouraging about it. Let us look at its ancestry for a moment, that we mistake not its meaning.

Hunting up our Latin dictionaries, [illegible] from a good family: [illegible] sharp, severe;" [illegible] and *since*—"In front [illegible]. So that if we say the [illegible] or severe, before [illegible] it will be near [illegible] as we can get it. Worcester says, in three short words, "To go on." Well! I like that sentiment. The ability to stick to, or at a thing, until it is finished, is no small acquisition in this world of failures, for very few ever accomplish their great plans. No one can be very good or great unless he is stubborn enough to persevere. A great many fail because they give up too soon. They become discouraged and are afraid to try again. No man ever became great at one effort's success. He tried, and tried, and tried again, before he conquered. Little drops of water make the ocean; little grains of sand the desert; so life is made up of little things.

We can't eat enough at one meal to last ten years; neither can we sleep enough in one night for a life; but by continuous eating when hungry, and frequent repose when weary, we gain both strength and vivacity to perform life's work. This is true in every department of labor. Difficulty will come, and achievement is the reward only of perseverance. The man who *never* failed does not exist, but he who tries again is a grand success. The success is the *will* to begin again if once defeated. Though he may not secure all he tries for, yet he gains strength of purpose, invincible determination, and the power to will; who never says die. Many a man has found, like Wellington, that one single effort more has been the Waterloo of life. Try again, then. The greater the apparent difficulty, the greater the effort. Those difficulties that seem to be so gigantic when attacked, vanish like an apparition. We are too often trembling at mere shadows, which are frequently but the reflection of our own fears.

Be not thus easily discouraged, but "go on," if duty calls you, and leave the bow to Him who bade you go. In Suppor's immortal house find comfort, and go on. Never give up! If adversity presses, Providence wisely has mingled the cup; and the best counsel in all your distresses, is the stout watchword of "Never give up!"

And though you stand alone, do not be discouraged. You are not the first man who thought he was alone. Remember, "God and *one* man is a majority." Go in for victory, and you will obtain it.

Granada District Conference.

The Secretary, J. M. Shumpert, writes that the conference was held at Oxford, beginning May 7, and says in the transaction of its business, much earnest searching, and we trust much work was done.

The character of the Local Preachers and Exhorters was closely scrutinized, and one old offender, who, after repeated promises amended, had relapsed into his drinking habits, was excluded. One or two others felt themselves closely rubbed, and it it is hoped that they will amend.

The benevolent agencies of the church received attention, and it was understood that advanced steps would be taken the coming months. The work of education was earnestly considered, and the conference is fully committed to the enterprise to erecting a New University building at Holly Springs, Miss. It was also determined that a Sunday-school Institute for the District should be held at Oxford, commencing on the 25th of June, and continue over Sabbath. All Sunday-school workers in the District, and visitors from without, including the editor of the SOUTHWESTERN ADVOCATE, are invited.

On the subject of temperance, strong grounds were taken, and resolution was passed, pledging the members to abstain from all intoxicating drinks, *including wine, cider, and beer.*

A fine religious spirit prevailed during the conference. Just at the close of the last day's proceedings, a venerable minister, Rev. Amos Boone, felt impelled to address a few words of warning and encouragement to his younger brethren in conference, his pointed and earnest words made a marked impression. Rev. J. W. Johnson, and Rev. N. Shumpert, followed in the same strain, and it was then and there resolved that we will be better, live better, and work better than ever before. Rev. Dr. A. C. McDonald, the Presiding Elder, then addressed the conference with much enthusiasm, fully endorsing the resolutions passed, after which the conference adjourned.

The services on Sabbath were of unusual interest, in the morning a large Sunday-school assembled, and after Scripture Lessons, in which the lesson leaves were used, the children were addressed in short, telling speeches, by Bros. N. Shumpert, J. W. Johnson, and Dr. A. C. McDonald. The sermon in the afternoon, by Rev. N. Shumpert, was in his best style.

At night Rev. Dr. McDonald preached from the text: "Let both grow together, until the harvest," a sermon that will be long remembered by them, who heard him. The liberality of the church was evidence by a cash collection during the day, of $45.10 cents to be applied towards painting and ceiling the church.

Literary Notes.

APRIL QUARTERLIES.

The April *London Quarterly*, reprinted by Leonard Scott Publishing Co, N. Y., is a very valuable number. Indian Missions are discussed, and it is shown that they are a success. The paper on "National Education in the United States" is valuble, especially to Americans, as showing how our Educational system is looked upon by English scholars. We have more light on the Catholic question in the articles on the Gladstone, Newman controversy, and "The Transition from Mediœval to Modern Politics;" "England and Russia in the East," shows the relative positions of the two nations in Asia, and the probabilities that England must prepare to defend India by force of arms.

The *Methodist Quarterly* costs but $2.50 a year, and every minister should have it without fail. This number contains several very interesting articles. Prof. George Prentice gives a strong paper on Ralph Waldo Emerson, setting forth the fallacies of his philosophy; Dr. Carter gives a good account of the first year of our Mexican Mission; Rev Dr. Abbey, of Yazoo City, Miss., gives the contrast between Romanism and Protestantism. This article is timely, in view of the present agitation on the Catholic question. The other articles are Egypt and the Pentateuch; Motley and the Netherlands; Missionary Conferences, and Passage of Israel through the Red Sea.

Dr. Whedon does the editorial department with his usual consumate ability.

The *Westminister Review* has the following articles: The African Slave Trade; Pliny's Letters; The "Natural" Philosophy of History; Our Position in India; Recent Political Memoirs; Savage Life: the Western Tribes of North America; Merchant Shipping Legislation; Contemporary Literature.

"The African Slave Trade." England has taken upon herself the right to stop the slave trade whenever she can do so "without infringing the rights of other nations," and this article is written with the object of rousing her to greater exertion in behalf of the natives of Central Africa, who are such fearful sufferers from that traffic.

"Our Position in India" seems to be unsatisfactory. The questions discussed are the re-organization of the native army, the treatment of the native feudatory states, the systems of taxation, of railway and irrigation, education, and the claims of the natives of India to a full share in the administration of their country.

The periodicals reprinted by The Leonard Scott Publishing Co., (41 Barclay Street, N. Y.,) are as follows: *The London Quarterly, Edinburgh, Westminister*, and *British Quarterly Reviews*, and *Blackwood's Magazine*. Price, $4 a year for any one, or only $15 for all, and the postage is prepaid by the Publishers.

MONTHLIES.

Blackwood's Magazine, for April, reprinted by Leonard Scott Publishing Co., N. Y., came to hand and concludes "Alice Lorraine," A Tale of the South Downs. The other articles are Fashions and Tricks of Speech; In a Studio, No. 1; Mr. Kinglake's Battle of Inkerman; The abode of snow; Koshouir; and Politics before Easter. Altogether an excellent number.

In the May *Atlantic*, Longfellow gives an exquisite poem, and Whittier gives one of his best for Lexington, 1875; Mark Twain, in Old Times on the Mississippi, tells about "Sounding" Faculties peculiarly necessary to a pilot; W. M. Baker gives a racy sketch of Southwestern character in Merely a Mirror. The editorial department is good. $4 a year post paid.

Poular Science Monthly is just what it purports to be. It contains papers on the most important scientific subjects by authors of note, in which the intelligent reader cannot fail to find interest and instruction. The present number discusses among other things, Toadstools and their Kindred; Microscope and its Misrepresentations; Cyclone of the Universe; Forests and Rainfall, etc. Prof. Youmans the conductor of this magazine does his work well. He has, however, a hard job on his hands to defend Dr. Draper against the severity of his critics. Dr. Draper's book is a failure, simply, because he takes the dogmas of Rome to be Christianity.

St. Nicholas gets better than ever, if that is possible. It seems destined to sweep the field among juvenile magazines. Already six have been absorbed.

Scribner's for June, gives a liberal installment of "Sevenoaks," Dr. Holland's story; also, of "Birdsall of Mapleton," McKay's charming story; a good description of Parisian Bohemeanism by Albert Rhodes, in his "The Latin Quarter," and several other good articles. The editor's work is the most valuable part of the magazine each month.

With the June number, *Harper's Magazine* commences its Fifty-first Volume. A more beautiful number, or one distinguished by greater variety of interesting matter, has never been issued. It contains eighty superb engravings, eight out of the eighteen articles being illustrated.

The number opens with an exceedingly interesting description of the Channel Islands, accompanied by nineteen magnificent illustrations.

The development of our mineral resources is very comprehensively treated by T. Sterry Hunt, being the eighth paper of the First Century Series.

A new serial tale—a domestic story of New England life—by Julian Hawthorne, is commenced in this number; and Miss Thackeray's novel, "Miss Angel," is continued. Two short stories are contributed, "Paul Eveleth's Portrait," by Helen W. Pierson, and "Enfranchisement" by D. R. Castleton.

Oliver Optic's Magazine, for June, comes early with the finishing chapters of Oliver Optic's serial, "Ocean-Born, or the Cruise of the Clubs;" Herbert Newbery's serial, "Aunt Betsey's Treasure;" Elijah Kellogg's serial, "Wolf Run, or The Boys of the Wilderness;" Clara G. Dolliver's serial, "California Bob;" and Miss L. B. Humphrey's "History of the A. C.," all of which are splendidly illustrated by W. L. Sheppard, C. G. Bush, and Miss L. B. Humphrey. Other short and good articles make up the interesting number.

Golden Hours, for June, is at hand, a good number as compared with others, but this Boys and Girls magazine can never take the rank it should until more nerve and brains are put into it.

Dr. Wentworth is greatly improving the *Ladies Repository*, especially in the enlargement and valuableness of the editorial department. In the June number, Rev. W. H. Withrow gives the first article on "Richard Baxter;" and A. L. Long gives us "Walks about Constantinople," and Sophia Moore does Mount Vesuvius.

Hall's American Journal of Health, for May, contains many valuable hints on its all important subject. Its principal article is on Ozone as a Curative Agent. Ozone is said to contain the same invigorating qualities as mountain air. Dr. Hall tells how to generate it, and have it on hand for use.

The June *Atlantic* opens with a poem by Aldrich,—"Spring in New England," and closes with one by Lowell,—"Ode read at the Concord Centennial," a curious happening, for the first poem for Memorial Day, and thus the new and the old begin and close the number. Between these two poems there are some noticeable articles. Robert Dale Owen tells a remarkable piece of secret history under the title "Political Results from the Varioliod." President Eliot, of Harvard, has an article which will excite controversy on "Wise and Unwise Economy in Schools," and there are some narrative papers.

Lippencott's, for June, opens with the second and concluding paper descriptive of a trip "Up the Parana and in Paraguay." It is well written and finely illustrated. C. Grenville Murray gives a vivid and touching description of the way Henri Derbley, a sensitive French boy, became a soldier during the days of the Conscription. "The Sympony," by Sidney Lanier, is a poem far above the ordinary level of even our best magazine poetry. Wirt Sikes gives a free and very readable account of the French Blousards at their mask balls and various places of questionable resort. "Eight Hundred Miles in an Ambulance," by Laura Winthrop Johnson, is a pleasing description of a wagon-ride across our western prairies. Robert Wilson contributes a vivid sketch of a storm at sea.

Giving Among the Heathen.

Bishop Harris tells us how in India they never worship till they have made an offering to the gods; but among the Teloogoos no heathen family sits down to a meal until each one has put his offering into the idol's dish, which always has its place by the family fireside. Even the infant in arms has a portion of rice or curry put into its little hand by the mother; and, carrying it to the idol's dish, she unclasps the resisting fingers, that *its* tribute too may fall into the family offering. This is done at every meal, by infancy, childhood, and age; so that with the earliest recollections of a child is associated the requirement of a sacrifice. The heathen truly have been "wiser in their generation than the children of light" in so connecting giving with the most imperative and universal demand of nature. How vast a tribute would swell the treasury of our God were Christian children thus early and systematically trained to daily contributions!

—It is now proposed to put telegraph wires underground in New York City, because the poles are becoming troublesome on account of the number.

Notes of Progress.

—The Church of England Sunday school teachers of London, sent "greetings and best wishes for success" to the International Sunday school Convention at its recent session at Baltimore.

—A good application of two or three bushels of blacksmith's cinders spread around fruit trees, particularly pears, not only keeps down the grass, but affords some principle which gives health and vigor to the growth of the trees.

—A class of fifty-nine colored adults were confirmed by Bishop Gross in St. Benedict's Catholic Church, Savannah, Ga., and six colored women received the white vail at the hands of the Bishop at the same time. They become of St. Joseph.

—Two hundred and fifty thousand Polish Roman Catholics have submitted a memorandum to the Russian Government, stating that they are ready to abandon the Roman Church and accept the Greek, since they can nol accept the dogma of Papal infallibility.

— An International Congress of "Americanist" is to assemble at Nancy, France, on the 22d of July. The object is to bring together those who are interested in the history of America prior to its discovery by Columbus, and in the interpretation of the monuments and the ethnology of the aboriginal races.

—There are now manufactured in England, candles containing in their substance some of those gum-resins and balsams, especially benzoin and storax, which have been found useful in chronic pulmonary and allied maladies. These "pulmonic candles" yield, on combustion, a pleasing fragrance, and at the same time give a good light.

—A survey is going on to find the difference of elevation between the bed of Red River above the raft and Trinity River of Texas near Gainesville, not far from the scource. The object is to report upon the feasibility of turning the waters of Red River into the Trinity, with a view of improving the navigation of the latter, and reclaiming the valley of the former from annual inundations by floods.

—Chicago is to have a botanical garden on a grand scale. All indigenous plants in the United States with hardy species from other countries, and tropical will be grown in hothouses. There is to be an aboretum or collection of hardy trees from all parts of the world, a botanical museum, a herbarium, a botanical library, all on a grand scale. The South Park where the Garden is to be, contains 1,200 acres, and all the space required will be given.

—At a recent meeting of the Institution of Naval Architects, a paper was read on a method of obtaining motive power from wave motion. Experiments have been made with an apparatus consisting of a revolving arm, by which the centrifugal as well as the rising and falling motion of the waves may be utilized, verily the injunction to subdue the earth will be fulfilled, when even the wrath of the winds and the seas are made to contribute to man's commercial advantage.

—Some one in Texas is examining the annual rings on trees with reference to the effect of very dry seasons upon tree-growth. He has a theory that a series of seasons may return in regular periodicity, the discovery of which would be of great value to to the farmer, since it would enable him to anticipate short crops, and, by previous surplus ones, prepare for them. He has selected for his purpose the burr-oak, on some of which he finds a record of the growth of three hundred years. So far as he has traced back human records, he finds each very dry season marked by rings of extraordinary thinness. He is still tracing back the records of man and Nature in the hope of discovering the law above referred to.—*Department of Agriculture.*

—The *Christian Intelligencer* published recently what purported to be a complete list of educational institions for colored peaple. The following is a more correct list: Lincoln University, Pennsylvania; Claflin University, Orangeburg, S. C.; Howard University, Washington, D. C.; Central Tennessee College, Nashville, Tenn.; Fish University, Nashville, Tenn.; Shaw University, Holly Springs, Miss.; New Orleans University, New Orleans, La.; Straight University New Orleans, La.; Clark University, Atlanta, Ga.; Wiley University, Marshall, Texas; Hampton Institute, Hampton, Va.; Haven Normal School, Waynesboro, Ga.; Rust Normal School, Huntsville, Ala.; Tougaloo Normal School, Tougaloo, Miss.; Talledega College, Talledega, Ala., Bennett Seminary, Greensboro, N. C.; Richmond, Va.; Berea College, Madison, Ky.; Richmond Normal School, Richmond, Va.; Avery Institute, Charleston, S. C.; Howard School, Chattanooga, Tenn.

The Sunday-School.

Sunday-school Lesson for June 6. SUBJECT: *Samuel the Judge.* Where found in the Bible: 1. Sam. 7: 5, 12. TOPIC: Lending Israel to the Lord. GOLDEN TEXT: By the blessing of the upright, the city is exalted.

Sunday-school Lesson for June 13. SUBJECT: *A King Desired.* Where found in the Bible: 1. Sam. 8: 8, 9. TOPIC: Longing to be like the world. GOLDEN TEXT: It is better to trust in the Lord, than to put confidence in princes.

—The *Christian Standard* says: "It is a significant fact, as related to child piety, that, at the Central New York Conference of the Methodist Episcopal Church, of two hundred and fifty ministers present, the youngest at conversion was only seven, the oldest twenty, the average fifteen."

—The importance of properly instructing younger scholars in the use of a reference Bible is often overlooked. A teacher in Utica, New York, states in a recent letter to us, that a young person who had been for six or seven years in the Sunday-school, and for the same period a member of the church, did not know how to use the marginal references in her Bible, and often wondered what they meant. This teacher very properly suggests, that Sunday-school classes composed of young persons, be carefully drilled into the correct and ready use of the references, so that they may avail themselves of this valuable, and we might say, indispensable method of studying a Bible lesson.

THE CHINAMAN'S NOAH.—It is believed that Fohi, the first king of China, is identical with Noah. The Chinese themselves claim that Fohi has no father; and Noah, although subsequent to the flood the great progenitor of the race, was himself at that time fatherless. The mother of Fohi is said to have borne him encompassed with a rainbow—an evident allusion to the bow of promise revealed to Noah, as the sign of God's covenant. Fohi is represented to have reared seven kinds of creatures, which he sacrificed to the Great Supreme. Noah also took into the ark clean beasts and fowls, by sevens, which he offered to the God of heaven as offerings. Fohi is represented as drawing off the waters which had deluged the earth, thus identifying him with the flood.

—The parent and the teacher should always bear in mind that building up the right and the good in a child, is one of the truest ways of correcting the wrong and of destroying the evil. A youth with a strong appetite and a weak conscience, needs to have the latter strenghtened quite as much as the former restrained. The *Illustrated Christian Weekly* says of such a child under ordinary training:—

He goes for the cake, or apple, or candy, wherever he sees it. He is found out, and is scolded or whipped; and deduces the conclusion, not that he must control his appetite, but that he must not be found out. He is made not more honest, but more cunning. The parent is rigorous in his measures to repress the wrong, but does little to develop and strengthten the right. The process should be directly the reverse of this. The wrong should indeed be repressed with gentleness and firmness, but the great stress of the parent should be laid in developing that which is right.

CHURCH MANNERS.—There are parlor manners. There are dining-room manners. There are street manners. There are car manners. We have a word to say about teaching our children—Church manners.

1. It is improper (impolite is too weak a word here) to sit in church, gazing about studying people's appearance, recognizing and nodding at friends, looking to see who is come in, etc.

2. It is improper to whisper in church.

3. It is improper to remain seated while the congregation stands or bows.

4. It is improper to be reading a book, tract, or paper while the minister is reading or preaching.

5. It is improper to smile at any little impropriety of the preacher.

6. It is improper to put on rubbers, coat, shawl, or gloves during the singing of the doxology or during the benediction.

There are other "bad manners" to be rebuked in church goers, but we shall not notice them now. We inquire: Who shall teach the children church manners?

1. Parents should do it.
2. Ministers should publicly do it.
3. Sunday-school teachers should do it.
4. The superintendent should frequently call the attention of his school to the subject.
5. The cultivation of attention and reverence and system in the Sunday-school itself will tend to insure these things in the sanctuary.

—*Sunday-school Journal.*

Southwestern.

New Orleans, June 3, 1875.

J. C. HARTZELL, B.D., Editor.

Latest telegrams announce that Gov. Coke, of Texas, has fully determined on a thorough investigation of the charges made by the military authorities against the civil officers.

A heavy scout leaves Fort Concha June 10, to operate against the Indians of Red river.

We welcome to our editorial table and exchange list the *Rural Carolinian*, published monthly at Charleston, S. C., by Walker, Evans, and Cogswell, at two dollars per annum. This magazine deservedly takes front rank among Southern agricultural publications, and should be in the hands of every intelligent and progressive farmer. It is edited with rare ability, and its general "make up" is equal to anything of the kind in the country.

Sunday, May 30th, was observed as a day for decorating the graves of the Union soldiers at Chalmette Cemetary. The usual ceremonies were conducted under the auspices of the Grand Army of the Republic. The steamer "La Belle" afforded transportation to all desiring to participate in the interesting exercises. The assemblage was called to order by Captain Yorke A. Wordward, Post Commander G. A. R., who, after prayer by Rev. I. S. Leavitt, introduced Colonel William Wright, the orator of the day, who delivered an eloquent and appropriate address. The Third Infantry band furnished music for the occasion.

The following extract from an able paper found in the *N. O. Medical Journal*, by John Dell'Orto, M. D., has the right ring. The Doctor, after discussing the subject of Homœopathy at length, says:

"Let us work together, and take out all that is wrong in both systems, and retain only what is good, and it will finally turn to the advantage of everybody, of ourselves, of the profession, of the public. Let us be united, and instead of wrangling with one another, let us prepare to fight together the ignorance and prejudices, from whatever class of society they may arise, and counterbalance the [illegible] of all charlatans and [illegible] matter to what school they [illegible], and expel them from our [illegible]. The man who should put himself at the head of such a movement of conciliation, will have deserved well of science and humanity."

The following note from Dr. Vincent, of New York, will give the brethren to understand that their orders for catechisms will soon be filled. We are expecting them every day.

"My dear Bro. Hartzell:—You shall have all the catechisms you want. I give an order to-day to have four thousand sent. They are a new edition just issued. I hope you will be pleased with them. I want you to have everything you need for your great and good work in the South. My visit to Nashville this spring increased my interest in the Southern department of our work. Wishing you all success."

We have also received a grant of one thousand Testaments from the American Bible Society, and will be ready in a few days to help needy Sunday-schools. But your wants be known [illegible] money to pay postage [illegible], and those schools who are able to do more, will do so, and thus aid poor schools which can do nothing to help themselves.

Jefferson Davis wants the Texans to [illegible] the American flag as [illegible] the Confederate flag. [illegible]

[illegible]

Roman Catholic Manipulations.

The Central Union of The German Roman Catholic Aid Societies of the United States, recently held its twenty-sixth annual session in the city of Cincinnati. The fact that such a convention should open on Sunday with a grand street parade, is not surprising—nor contrary to the customs of the church of which it is a factor; that it should close with a grand banquet in which wine and beer flowed profusely in keeping with the maudlin harrangue of a semi-intoxicated priest, Father Schwenniger, is to be deprecated by every man of sense and the most ordinary religious sentiment.

This base representative of a body claiming to be of God, rose to respond to the toast "The Future of the Catholic Church in America," and seizing a half-emptied wine bottle poured its contents upon the head of his neighbor, the venerable president, exclaiming;

"As the churches begins with baptism" I think I can do no better than to baptize this baby of the church, our beloved president, Spannhorst; and that too with wine, for water he hates with all the integrity of a German. Now, as I know nothing about the future I shall hold my tongue with regard to it, and will rather speak of the church's present. If the Catholic Church of America is to stand it must have pillars, and this lovely baby (stroking Spannhorst,) is a worthy pillar of the church. True, he has not the jawbone of an ass—there are no asses among us—but he holds the President's gavel, and with it he thunders as much as ever did Samson with the jawbone of the ass."

Comment is unecessary, but it is certainly time for intelligent and pious Catholics, to rise in indignation, when one who should be a leader in light, and clothed in righteousness, rises in a bacchanalian revel, and makes a solemn mockery of one of the rites of his own church.

The only important business transacted by the Convention, was the adoption of a new constitution to govern the local societies, a paper which unmistakably exhibits the cloven foot of priestly aggression, and which should startle every man who cherishes the fundamental principles of American freedom.

Among other things, it provides that a list of candidates proposed for admission into the various societies, must first be submitted to the priest; no candidate to be admitted, who has been direlict in his duty to the church in Lent; no one is to become a member of the society who does not send his children to the Catholic schools; the priest is to have the right of preferring charges against members; the list of officers put in nomination, to be approved by the priest, etc. It is not difficult to see that the object of these paragraphs is to place the entire manipulation of these local] societies in the hands of the priests, and they were objected to on the score that the societies were of a purely secular character and performed no ecclesiastical functions, and therefore, ought not to be subject to clerical domination, but the balance of power was found to be in the hands of the bishops and priests, and Mr. Layman bowed his head and meekly submitted to the yoke.

It is a significent fact that but twenty negative votes were cast when the constitution came up for adoption, although many delegates had been thus instructed by their societies. The nod of the hierarchy proved more potent than either the call of conscience, or the love of personal liberty, and they sold themselves accordingly. He is very stupid who fails to see the unswerving design of the papacy to make use of every means to gain supreme control of the entire personality of its laymen, and make use of them in the furtherance of its purposes of power in this country. The days of thralldom are not distant when even our benevolent societies, having no connection whatever with the church, consent to dance to whatever tune a bigoted and unscrupulous priesthood may whistle.

"*A little child shall lead them.*" How many thousand times has this been fulfilled! In London the other day, an audience of many thousands was melted to tears, by the following letter read at one of his meetings by Mr. Moody:

"Dear Mr. Moody:—Would you be so kind as to pray at your next prayer meeting for my dearest mamma, who is ill in London, that God may be pleased to make her better again? I love her so, and I have no papa, and I am only seven years old. Mamma is a dear Christian, and has taught me to love Jesus, ("Thank God for such a mother, and such a child," interposed Mr. Moody, with faltering voice.) I like your hymns very much, and am learning the easy ones, for some seem made for little children like me. I am your little friend."

Christian Unity.

Hitchcock and Walden, Cincinnati, have handed us a beautiful little book of a hundred and fifteen pages, written "Eureka," in which a strong plea is made for Christian unity.

The author proves conclusively from the Old and New Testament that "according to the design of the Divine Author of our holy religion, and the principles recognized and inculcated by the inspired apostles in the original constitution of the church, it is *right* that all the true followers of Christ, all genuine believers, should be united in our fraternizing body. This unity our author claims, is not to one simply of heart, although this may be the most important element, but almost a oneness of mind, that is a oneness of view on the subject of Christianity. Extremes must be avoided. On the one hand, the union demanded by the Roman Catholic Church, which means the surrender of private judgment, and and absolute oneness in all matters great and small, as directed by the Pope, is to be rejected as unscriptural and absurd. On the other hand, the extreme Protestant view that sects unlimited in number are right, our author thinks wrong. Between these two extremes, the truth lies. Some sort of an organic unity must be had, which will still leave room for honest difference of opinion. The claims that the Bible position is: "All real Christian—that is all who are "the children of God by faith in Christ Jesus"—have a divine right to membership and communion, embracing full fellowship, with the privilege of the Lord's Supper, in every congregation or church of Christians, among whom their lot may be cast." Existing denominational organizations, names, and distinctions need not be ignored or uprooted only in so far as the separate Christian hearts, objections to this view are met, and encouragements to effort are given. Altogether this little book is time, and we hope it will be largely circulated.

Gardens for our Colored People.

A garden—we mean a vegetable garden—about one's house, should be regarded as indispensable, wherever there is ground for it. Whether we are rich or poor, we want a garden. We want vegetables fresh and pure, just from nature's own bosom, wet with God's sweet dews. How different such from the wilted dusty things bought in the markets. Our colored brethren in country places should take especial pride in having a garden. It will, if properly cared for, furnish a great part of the subsistence of a family. Enclose your acre, or half acre, or even the quarter acre, if it be not larger, with a delicate fence to keep out intruders, and make the prices of our rich soil just leap up into your cabbages, beets, onions, potatoes, etc. To get these juices to flowing upward right lively, you will have to plough deep, and then pulverize the soil thoroughly with hoe and rake. All such labor will pay richly. Don't be afraid of it. But you say you have not time. Then *take* time, mornings and evenings. Let wife, and sons, and daughters, too, share the healthful, happy exercise. The home will be brighter, and all be healthier for it.

Christianity in Large Cities.

We confess to a keen disappointment in reading some lately published statistics of Methodism in London, wherein we learn that of members and probationers together, there are not more than *twenty-one thousand* in that vast metropolis, and the reported increase of the last year is somewhat less than *six hundred*.

We should not, perhaps, have been surprised, because the showing is not much more discouraging than in New York. We doubt if all the styles of Methodism together in New Orleans could present a much better cast. But one is always looking for encouragement in such statistics. Hence the disappointment.

The often recurring question, "what shall be done for our large cities?" must yet be practically answered. "Oh Lord, how long," expresses our feeling when we meditate on this problem. The only solution that we can see, is to be found in the "holiness" of professing Christians. Until we are "sanctified throughout spirit, and soul, and body," can we have any great increase of power? Lord, grant us the baptism of fire.

A great step in advance has been taken in Turkey, which should awaken the sincere gratitude of all the friends of Christian missions. The Sultan has recognized the Protestant Christians of his dominions, by appointing one of them, Stephan Effendi Utidjian, a member of the Council of Public Instruction.

The New Orleans University.

The New Orleans University closed its scholastic year May 29. The week previous was devoted to the examinations of the several classes; all of which showed commendable progress in the various studies. On Friday and Saturday nights an exhibition was given, consisting of original declamations and essays, several of which were of decided merit. Messrs. Wells, Bowen, Mullen and Landry, and Misses Merritt, Hornbeck, Settles, Lambert, Wills and others, deserve special mention.

After the literary services each evening a festival was held.

The attendance during the past year has averaged about one hundred and twenty-five, and the general grade of the school has been raised. The course of study is extended, and a Freshmen class of seven have done a good year's work. The instructors during the year have been President Leavitt and wife, Prof. Collins, and Miss H. A. Mahaffey, besides others, who aided as tutors.

At the meeting of the Board of Trustees, Mr. Leavitt tendered his resignation, which was accepted. Dr. Daily, on behalf of himself and Hon. P. Landry, offered resolutions regretting the resignation and highly complimenting the retiring President and his lady. The resolutions are not at hand, but will be published as per request in our next issue.

Prof. Collins, although delicate in health, has done a good year's work, and left on the same boat with Bro. Leavitt and wife for the North last Tuesday evening.

Miss Mahaffey closed her year of faithful work, and will teach during vacation in Terrebonne parish, La.

It is understood that Rev. Dr. Godman will take the Presidency of the Institution next fall.

Among the institutions established and maintained by the Freedmen's Aid Society in the South, the New Orleans University stands among the very best. We pray that God will open the heart of the Church toward our educational work in the South, so that Dr. Rust can do much more for all his schools next year than in the past year.

Boston University.

Rev. Dr. Daily, of this city, gives us the following appreciative note, concerning the institution named:

I have been very much interested in looking over the "Year Book of Boston University," for 1875. This mammoth Institution is certainly destined to be the great University of the Methodist Episcopal Church, if not the great University of the nation. From the exhibet made in this "Year Book," it comes nearer meeting my notions of what a great University should be, than anything that has heretofore come under my notice. Its endowment is princely, its resources almost unbounded, and Dr. Warren, in the full vigor of his manhood, rich in experience, and profound in scholarship, is the very man to preside over its several schools, plan its sphere of operations, and execute those plans, for a world-wide fame and usefulness, to the church, and to the world of letters. The standard is high, not only in the College of Liberal Arts, but also in the various schools of Theology, Law, Medicine, Agriculture and the Fine Arts. If its present plans are fully carried out, they must insure the highest style of Liberal Learning, and the greatest excellence in the learned professions. Already there is a perfect galaxy of stars of the first magnitude in the long list of Professors, Instructors, and Lecturers, in the various schools—men of the first order of minds, and of the profoundest scholarship. In the years to come, old Harvard and Yale must look well to their laurels, or they may have to yield the palm to "*Universitas Bostoniensis.*"

We can suggest but one improvement, and that is, to have this great University adopt our New Orleans school, take it under its wing, (Prof. Leavitt and all) and make it one of its distinctive schools, sustain in it a good faculty, and thus be instrumental in elevating our people in this, the far off South, where we so much need Liberal and Professional learning.

A recent letter from President Grant to the President of the Republican State Convention of Pennsylvania will prove a quietus to not a little agitation on the third-term question, and everlastingly dampen the powder of the many who have been using this gun against the present party in power. In conclusion, Gen. Grant says:

"Now, for the third term. I do not want it any more than I did the first. I would not write or utter a word to change the will of the people in expressing and having their choice. The question of the number of terms allowed to any one executive can only come up fairly in the shape of a proposition to extend the Constitution—a shape in which all political parties can participate—fixing the length of time or the number of terms for which any one person shall be eligible for the office of President.

"Until such an amendment is adopted, the people cannot be restricted in their choice by resolution further than they are now restricted. As to age, nativity, etc., it may happen in the future history of the country that to change an executive because he has been eight years in the office will prove unfortunate, if not disastrous. The idea that any man could elect himself President, or even nominate himself, is preposterous. It is a reflection upon the intelligence and patriotism of the people to suppose such a thing possible. Any man can destroy his chance for the office, but no man can force an election, or even a nomination.

To recapitulate, I am not nor have I even been a candidate for a renomination. I would not accept a nomination if it were tendered unless it should come under such circumstances as to make it an imperative duty; circumstances not likely to arise. I congratulate the Convention over which you presided for the harmony which prevailed, and for the excellent ticket put in the field, and which I hope may be triumphantly elected."

Let Doctors Agree.

The persistent determinntion of the Old School (Allopathic) physicians to refuse fellowship with the Homœpathy fraternity, is an illustration of how intolerant one class of scientific men can be toward another. By the way, would it not be well for men of learning outside of the church to criticise scientific intolerance as well as religious, when the truth is, there is as much of the former, as of the latter. The war between the two classes of doctors has been settled in the Michigan University, by establishing a Homœopathic medical department, and the Regents deciding that no professor's name shall be signed to any diploma. In this way, young doctors can study whichever branch of the healing art they please, and not have their convictions of medical truth interfered with.

A Chicago pastor, in concluding a discourse on the freedom that comes from an observance of the truth, cited the saying of Humboldt when dying: "Draw back that curtain, that I may see the sunlight once more," and then said with great pertinency and force, "This world in its shadow of death, in its darkness of wars and strifes and cruelty, and of all error, can never do better than say: Draw back the curtain that conceals Christ, and let me see more fully the light of life." One of the grandest titles by which our Lord and Savior is called in the Divine Work is the Light of the World. To all who will accept Him as teacher and guide, he is light, and life and joy everlasting.

Among our Letters.

BASTROP, LA. Judge C. B. Wheeler writes May 57, that the $50 donation asked for from the Church Extension Society, had been received, and that church building was progressing finely. The lumber is on the ground.

GONZALLES, TEX.—Rev. Mack Henson writes that he has much to contend with, as the opposition to "our church" still continues, and has not abated a whit in that place. He says their great need is a house to worship in, and that they are working under many difficulties and trials.

GULF DISTRICT, MISS. Rev. H. M. Church writes, May 7th, I will report in a few words the condition and prospects of Gulf District, Mississippi Conference. I have just completed my first round on my District. The times are very hard; yet I find no real suffering among our people. They generally furnish a comfortable living to our preachers, and the preachers are hard at their work. On almost every circuit we are having conversions, and accessions to the church. The people are improving their church property at several points, and that without asking for aid from the Church Extension Society. If we should have a year or two of good crops in this section, I think many of our churches in this District will become self-sustaining. Our brethren of the M. E. Church South, both lay and clerical, show us much kindnes. On the whole I am much encouraged.

GREENWOOD, MISS.,— May 13th, Rev. J. W. Dunn, P. E., Greenwood District, writes: I, having just finished my first round on the Greenwood District, for the information of my brethren and others that may be concerned, give a few items of the past, and also of my future appointments. I visited Panola, April 10th and 11th, J. Clemns in charge, where I found the church in a thriving condition. I preached to a full house at 11 o'clock on Sunday, and gave sacrament to a large number, and we had a glorious time in the afternoon. 17th and 18th I was at Hernando, which was in charge of A. Burton, and the Lord was also present there. We met in Love-feast at nine, service at eleven. Gave the sacrament to 140, which gave strong evidence of a renewal of their covenant, while very many others showed a strong disposition to flee from the wrath to come by presenting themselves around the altar. 24th and 25th I was at Greenwood, C. Frierson in charge, and and there we had a glorious time, and a crowded house, even at the lovefeast the house was, usually speaking, full; and at 11 o'clock, notwithstanding the general prescription, we had quite a mixed congregation, who all showed great respect and concern We went through the usual exercises and the Lord was with us, and after the service we took up a collection of twenty-four dollars, and in the afternoon there was 28 accession, Now, I will not resume, although I have said nothing of J. Gaston, in the Yazoo City, who is a wonderful worker and we have never failed to have a good time there. So much for the past.

Appointments—May 22d and 23d, Goodman; 29th and 30th, Mount Pleasant; June 5th and 6th, Roebuck Lake; 12th and 13th, Holly Grove; 26th and 27th, Yazoo City; July 3d and 4th, Benton; 10th and 12th, Deasontsville.

Latest News.

PERSONAL.

—Col. M. B. Hillgard, in company with Col. Dennett, has organized a plan for disposing of property to settlers, and is doing a good work on that line in Mississippi.

—Rev. Dr. Crooks has resigned the editorial chair of the N. Y. *Methodist*, and is succeeded by Rev. Dr. Wheeler, Vice President of Northwestern University.

—The Central Tennessee College has conferred the degree of Doctor of Divinity on Rev. Dr. Rutlege, and Rev. C. C. McCabe and the degree of Doctor of Laws on Bishop Haven.

—Mrs. Lincoln, widow of the President, upon a petition of her son Robert, has been sent to the insane asylum. Her property exceeds $75,000 which she is incapable of managing.

—Muller the great English laborer in the interests of orphan children, has six asylums in active operation and has received during the year, upward of $250,000 to aid him in his work.

—Messrs. Whittle and Bliss, the evangelists, are holding a series of meetings in Memphis, and much good is being accomplished. Immense multitudes of eager listeners wait on their ministry.

—Gen. John C. Breckinridge, formerly Vice-President of the United States, afterwards Secretary of War of the Southern Confederacy, and well known as a statesman and politician, died recently at his home in Lexington, Ky.

—Dr. Curry, editor of the New York *Advocate*, and wife, left New York on the 15th inst., for Europe. They expect to be absent about three months, most of which time will be spent in the British Isles. A week's trip to Paris is also included in the plan of the journey.

—The California *Advocate* say: "Bishop Peck, who is abundant in labors, enjoys excellent health. He is planning and working up to the full measure of his strength, and yet he is unable to meet the many calls which he is constantly receiving."

—Vice President Wilson has been making quite an extensive tour in the Southwest. At last accounts he was at Austin, Texas. He has been received with that kindly feeling and consideration due his honored eminence and distinguished political character.

—Hamilton Tiffany, the oldest son of Rev. Dr. O. H. Tiffany, has been made a second lieutenant in the 10th U. Cavalry. He went last week to Texas for assignment to duty. Otis, the second son in the same family, has been commissioned an assistant paymaster in the U. S. Navy. He is awaiting orders.

—Rev. Dr. Stevenson, of Cincinnati Conference, late of Louisville, Lentucky, has been transferred by Bishop Haven to New Hampshire Conference, and stationed at Haverhill, St. Lawrence, Mass. *Zion's Herald* gives the Doctor a hearty welcome. Dr. S. is an able preacher, ripe scholar, and successful pastor.

—Rev. Erwin House, A. M., assistant editor of the Wertern Christian *Advocate*, Cincinnati, while at work in his editorial room on the afternoon of May 20th, suddenly called out in a tone of surprise and pain to Dr. Hoyt who was passing,—"Oh! Doctor, Doctor, catch me," and sank to the floor in an insensible condition, which speedily resulted in death —it is supposed of heart disease. Brother House has been a very earnest and efficient assistant on the *Western* for the last twenty-seven years, and he has won the reputation of a devoted, self-sacrificing and successful servant of the Church. In addition to his editorial duties, he has long been known as a leader in the Sunday school work, in which he was especially successful, both as a writer and teacher. He is the author of several valuable works.

Bishop Bowman is reported at saying at the North Indiana Conference, that "the whole tenor of Discipline was against the licensing of women to preach, and that license to preach implies the right of ordination." For our own part we doubt whether a formal license to preach is the best thing for a woman to have, or formal preaching the best thing for her to do, yet we are not able to see that either one of the above propositions is correct. Both in England and America women have been occasonally authorized to preach—perhaps from the beginning of Methodism—that is, they were in some way authorized to speak in public, and did expound the Scriptures. Mrs. Fletcher and others did it under the sanction and advice of Mr. Wesley. As to authority to preach implying the right to ordination, if that is so, the local preachers of England and Ireland and perhaps every other place but the United States, have been denied their rights since the beginning.

THE SOUTH.

—Admiral Semmes of Mobile, Ala., has lately given us to understand that as for him and his house, they will be loyal not to the stars and stripes, the emblems of loyalty to the United States, but to the stars and bars, the chosen emblem of the late Confederacy. His daughter was married a few days since, and the ceremony took place beneath "a magnificent Confederate flag of the costliest material etc."

RELIGIOUS.

—Dr. McCosh estimates that there are in the world 8,497,815 Presbyterian communicants, including Reformed.

—There are four hundred religious journals in the United States. The Methodists have forty-seven, the largest number; then come the Catholics, who number forty-one; the Baptists, thirty-five; the Presbyterians, twenty-nine; the Episcopalians, twenty-one; Lutherans, fourteen; German Reformed, fourteen; Jews, nine; and Congregationalists, eight.

—The Reformed Episcopal Church Council is in session at Chicago. The General Synod of the Reformed Church of America sent a delegate to extend its official and Christian greeting. This is the first official recognition given to this Church. Additional missionary bishops were elected: Dean Edward Bridges of British Columbia, and Rev. James A. Latane of Wheeling, W. Virginia.

—Mrs. Anna Parmalee, of Clinton, N. Y., recently sent the following touching note to her pastor: "I send you five dollars for the Methodist Missionary Society, and twenty dollars for the Freedmen's Aid Society to be expended for the poor and suffering, aged and sick people, and to teach poor little children to read the Bible, and to prevent starvation. This is the largest donation that I shall be able to make this year. If I live till the 29th of April, I shall be ninety-one years old. My sight is quite dim, but I thank the Lord for what sight I have left."

—The *Methodist Advocate*, May 19, says the Methodist Episcopal Church is taking a new departure in Atlanta, Georgia. The society worshiping in Loyd street Church has purchased an elegant lot on Marietta street, nearly opposite the First Presbyterian Church, and plans are being prepared for a neat house to be erected at once. Loyd street Church will continue to be open to all, without distinction of race or color. It is the right move, at the right time. Both of these churches are centrally and in every respect well located. The church is to be finished by September or October.

GENERAL INTELLIGENCE.

—The government forces have recently gained some advantages over the Carlists.

—Though Great Britain is nominally Christian, its subjects rank numerically as follows: 1. Pagan; 2.

Mahommedan; 3. Protestant; 4. Roman Catholic.

—The transfusion of blood has been successfully accomplished in the case of Frank P. Blair, who has been lying at a very low state with disease of the brain and nervous prostration.

—The *Advance* argued last week in favor of church creeds and in favor of the centralization of more power in the National Government. It goes for a strong State and a strong church.

—Ulster Province, Ireland, has 644,882 persons who cannot read or write. 419,960 of these are Roman Catholics. The same Province has 812,870 persons who can read and write. Of this number 290,651 are Catholics.

—It is officially announced in Paris that the vexed question of how the restored Vendome Column shall be crowned, has been settled. The statue of Napoleon, as it was before the Commune, will be replaced, and the complete restoration of the whole monument will soon be accomplished.

—The *Atlantic Monthly* asserts that the Roman Catholic parochial schools of New York have received for building purposes $15 of public money to $1 that is given other denominations. This is always the case. Their claims are heard and heeded by politicians, which, if coming from any other church, would be rejected promptly.

—At a late meeting held by Moody and Sankey in London, it is said that sixty Anglican clergy were on the platform. Dean Stanley was among them. This shows the wide-spreading influence of these meetings. They not only move the masses, but are taking hold of cultivated and influential members of church and society.

—Foreign residents are rapidly increasing in number in Japan. Tokio in 1870 had only a score or two foreign residents including one lady, but now has 400, including about 80 ladies, mostly English and American. Several other ports have a like increase. Yokohama is the New York of Japan. It has over 1000 foreign merchants, with a floating population of equal size. About 3000 Chinese dwell in Japan.

[illegible].—Garibaldi, in a recent letter, [illegible] "I believe there is not in all the [illegible] a country less Catholic [illegible] Government and the [illegible] Catholic [illegible] they [illegible]. As to the mass of the people, they do not believe in Catholicism, and in the [illegible] churches, one only sees bigoted old women." If this be true, [illegible] must change its base when [illegible] Pope is elected.

—[illegible] telegrams bring intelligence [illegible] fires in timber counties in the northeastern part of Pennsylvania. The town of Osceola has been entirely destroyed, says the Methodist and Catholic churches. The village of [illegible] also burned, and hundreds of woodsmen have lost their homes. A thousand acres of forest are now burning, and, without rain, 1400 square miles are doomed. This region, from its wild beauty, is known as the Switzerland of America.

—The delinquent tax list of Chicago and Cook county recently issued [illegible] the office of the *Inter-*[illegible] [illegible] document [illegible] full sheets, 144 [illegible] manuscript [illegible] pounds, and occupied [illegible]. It required thirty of the [illegible] in Chicago 36 [illegible] per day to put it in type. [illegible] edition is sent [illegible] at regular rates. As an indication of the magnitude of the work, it may be stated that it required twenty wagons to deliver the Chicago list.

—Reports from Missouri and Kansas bring intelligence of the appearance of myriads of grass-hoppers, and great apprehension is felt among the inhabitants. It is stated that one hundred and twenty bushels of grasshoppers were killed by ditching, during [illegible] in a single county in [illegible] Missouri. Many of [illegible] menaced with want, [illegible] starvation. Having suffered [illegible] their crops last year by the same pest. In addition to the grasshoppers, the chinch bugs are appearing in immense numbers, and [illegible] largely to the [illegible] of all vegetation. [illegible] the many thus afflicted, [illegible] for the active sympathy of [illegible].

—[illegible].—The first de-[illegible] of the distance of the sun [illegible], as computed from [illegible] last December's [illegible] comes from a [illegible] the form of a letter [illegible] Royal, [illegible] by the [illegible] [illegible] of the [illegible]

vations at Peking, China, and the island of St. Paul in the Indian Ocean. The result announced for the solar parallax is 8.879 seconds. This is a somewhat larger parallax than the favorite figures now in use among astronomers, though not as high as some estimates that have been made. If correct it will reduce the distance of the sun to about 91,900,000 miles. Professor Newcomb's studies, in advance of the transit, led him to the belief that the distance would ultimately be determined between 92,200,000 and 92,700,000.

Father Putnam.

BY REV. JAMES MORROW.

I have just returned from the funeral of Rev. George Putnam, a well known and respected minister of the Vermont Conference. He died in Bay St. Louis, Mississippi, in his seventy-third year, and fifty-fifth of his ministry. His brief residence in our city revealed to us many excellent qualities of head and heart. For the last two years his home was in Bay St. Louis. He felt keenly his being cut off from his brethren in the ministry, but filled up well the measure of his days by going about doing good.

For some days before his death, he was unconscious. There are no "last words." His affectionate children watched by his bedside night and day till the end came. That end was peace.

"They thought him dying when he slept,
And sleeping when he died."

But a few weeks before his death, he gave a Bible and hymn-book to our colored congregation in Bay St. Louis. There he was greatly beloved. By preaching, teaching in the Sunday school, and in efforts for their good, he endeared himself to many and built for himself an everlasting name.

A large company gathered to his funeral. From all the country round white and colored came to show their love for "Father Putnam." Sighs and tears during the progress of the service told that his memory was precious and his death lamented.

His children hope to take his remains next fall to the family vault in Vermont. In the meantime, he rests in a quiet nook in a beautiful grove of pine, within hearing of the plash of the waters of the "Gulf," breaking on a beach of snowy sand. Nature seemed hushed to a deeper stillness, and the air was filled with perfume of flowers and songs of birds. It seemed a burial place fit for a king and consecrated by God. There, amid the love of his devoted children and the sobbings of the poor whom he had helped, with prayers and songs we laid in the grave all that is mortal of Father Putnam. *He* has emigrated to a happier clime.

MARKET REPORTS.

☞ *Correspondents should bear in mind that our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.*

OFFICE SOUTHWESTERN ADVOCATE, New Orleans La., June 4th, 1875.

—MARKET THIS DAY.—

COTTON, Ordinary,	13¼c	13½c
" Good Ordinary,	13⅝c	13⅞c
" Low Middling,	13⅞c	14⅛c
" Middling,	15¼c	15½c
" Good Middling,	15½c	15¾c
SUGAR, Common,	8c	8¼c
" Low Fair,	8⅜c	8⅝c
" Fully Fair,	9¼c	—
" Prime,	9⅝c	—
MOLASSES, Prime,	58c	60c
" Strictly,	60c	62c
" Choice,	65c	70c
FLOUR, Superfine,	$5.50	$6.00
" Treble Extra,	6.25	—
" Choice "	6.75	6.80
CORN,	85c	86c
OATS,	72c	73c
BRAN,	$ 1.00	—
HAY,	25.00	—
COFFEE,	18	18¼
PORK,	$22.00	27.50
SHOULDERS,	8⅝	—
SIDES,	12	12¼
LARD,	15¼	15¼
HAMS,	13¼	—
CORN MEAL,	4.40	4.50
COWPEAS, Mixed,	1.70	1.75
" Clay,	1.85	1.90
BUTTER, Goshen,	30	32
" Choice Western,	28	30
" Inferior,	16	18
POULTRY, Grown Chickens	5.00	5.50
" Young,	3.50	4.00
" Ducks,	3.00	4.00
" Geese,	6.50	7.00
" Turkeys,	12.50	18.00
EGGS, Western,	20	22
" Louisiana,	23	25
POTATOES, Western and Northern,	2.75	—
" Louisiana,	2.50	2.75
ONIONS, "	2.50	2.70
CABBAGE, "	6.00	10.00
BEANS,	6.00	6.50
MOSS, Black,	4½	5
" Gray,	2½	3½
WOOL, Clear,	33	36
" Burry,	15	17
SALT, Coarse, per sack,	1.30	—
" " " "	1.60	—
COTTON SEED,	10.00	12.00
CRACKERS, Soda,	4½	—
" Butter,	5	—
HIDES, Of over 85lbs.	9½	—
" 70 to 84lbs.	9	—
" 70lbs.	9½	—
CALF SKINS, a piece,	75	—
OX HORNS,	5	—
IRON COTTON TIES, 11 ft	5	nett.
" " " [illegible]	3½	"
" " " Beard & Bros	5	"
BAGGING,	10	14
COOPERAGE, [illegible]	1.25	—
" "	85	90
[illegible] Hogsheads,	2.75	—
[illegible]	155.00	155.00
[illegible]	[illegible]	—
" Hogshead	130.00	—
[illegible]	75	—
" [illegible]	7.00	—

Business Column.

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How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

BUSINESS NOTICES.

CANE MILLS AND EVAPORATORS.—Parties in want of cane mills and evaporators will do well to send for Price-list and Circular of the celebrated Cook Evaporator and Victor Cane Mill, manufactured by the Blymyer Manufacturing Company, Cincinnati, Ohio.

Attention is called to the card of the Toledo (O.) *Blade* which appears in another column of this issue. The *Blade* has attained an enviable reputation as one of the largest and best family papers in the land.

SPECIAL NOTICES.

HEALTH, DISEASE AND DEATH.—Health renews the body; disease arrests the renewing process; the cessation of that process is death. Experiment has proved that Alcohol retards or stops the renewal of the tissues. This being the case, how *dare* any intelligent man recommend spirituous bitters as a vital tonic? Where an invigorant, a blood purifier, a mild aperient, or an anti-bilious medicine is required, Vinegar Bitters, consisting solely of the juices of newly discovered plants and herbs, is the only remedy that people of common sense should depend upon, for it alone is effectual.

RELIGIOUS NOTICES.

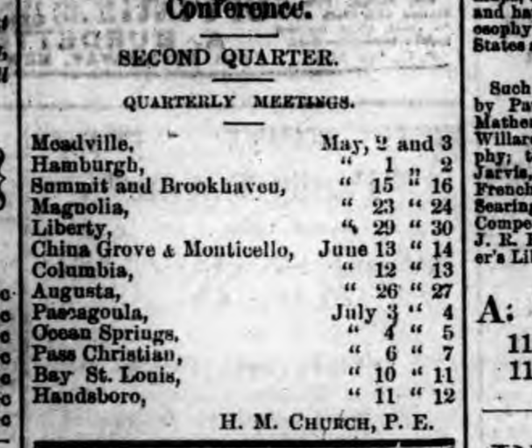
Gulf District, Mississippi Conference.

SECOND QUARTER.

QUARTERLY MEETINGS.

Meadville,	May, 2 and 3	
Hamburgh,	" 1 " 2	
Summit and Brookhaven,	" 15 " 16	
Magnolia,	" 23 " 24	
Liberty,	" 29 " 30	
China Grove & Monticello,	June 13 " 14	
Columbia,	" 12 " 13	
Augusta,	" 26 " 27	
Pascagoula,	July 3 " 4	
Ocean Springs,	" 4 " 5	
Pass Christian,	" 6 " 7	
Bay St. Louis,	" 10 " 11	
Handsboro,	" 11 " 12	

H. M. CHURCH, P. E.



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Let the good work begin without delay.

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Who will receive the first premium? We will begin what we shall call the *roll of honor,* and publish every man's name who receives a premium, and what that premium is. Let the work begin.

☞ *If any brother has the books named above, we will give instead any books published by our church, of the same value.*

EAST INDIA HEMP,
And What We Know About It.

Instead of devoting a column to the merit, of this strange and wonderful plant we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest in saying, that when this plant is properly prepared, we *know* that it POSITIVELY CURES CONSUMPTION, and will break up a fresh cold in twenty-four hours.

ST. MARY'S CHURCH, Allegheny City, Pa., Nov. 10, 1874.

The East India Hemp has been taken by Rev. Matthias Binder, O. S. B., and Rev. Sebastian Arnold, O. S. B., both assistant pastors of this church, and so far has given relief to both. They suffered from affections of the lungs and bronchial organs. We have recommended, through charity to sufferers, the Cannabis Indica to different persons, and continue the same in good conscience, knowing the effects by experience. Please find inclosed check for twelve bottles of syrup, pills and ointment. We shall inform you in due time what further success the medicine shall meet with.

Yours truly,
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CHINA GROVE, Rowan Co., N. C., Oct. 21, 1874.

——: Send one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination, I found her in the incipient stage of tuberculous consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything and anything of its kind I ever saw or tried; in many cases it acts like a charm.

Fraternally yours,
P. A. SIFFORD, M. D.

RIDGEVILLE, Caswell, N. C., Sept. 12, 1874.

Inclosed is $10 for more of the Indian Hemp. I can truly say that this medicine has done me more good than all the doctors, and I had several of the best in the country. My cough is a great deal better, and my chills and night sweats are gone. You may look for several orders soon, as many have seen the effect of this medicine on me. W. A. FULLER.

COLUMBUS, O., Oct. 30, 1874.

Your treatment for consumption has so improved my condition, that the inquiry comes every day from my friends, What are you taking? Several are talking of sending for some of your medicine, and James Huff desires me to order for him $9 worth of the Hemp.

WM. HUNT, North High St.

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5. Use money judiciously, and do not attend auction sales to purchase all kinds of trumpery because it is cheap.
6. See that fences are well repaired, and cattle not grazing in the meadows, grain fields or orchards.
7. Do not refuse correct experiments, in a small way, of many new things.
8. Plant fruit trees well, care for them, and get good crops.
9. Practice economy by giving stock shelter during the winter; also good food, taking out all that is unsound, half rotten, or mouldy.
10. Do not keep tribes of dogs and cats around the premises, who eat more in a month than they are worth all their lifetime.

Keep the Farm and Home Tidy.

Somebody, we know not who, wrote, years ago, the following good advice. Like other good things, it comes to the surface occasionally and will bear repeating:

"If you get a moment to spare, spruce up; put the gate on its hinges, put a little paint on the picket fence you built last year; trim up the door yard, make it cosy and inviting. Do not say you can find no time to attend to these things. The fact is, you have no right to be slovenly. It can do you no good, but on the contrary, it will mar your peace, wound yourself respect and impair your credit. Then, by all means, spruce up a little, at odd times, and at even times too, for that matter. It will make you feel vastly better, and, maybe, a trifle proud of your pretty homestead. Your wife and children will be made happier for it; your neighbors will be enriched, beautified and blessed by it. And your farm will be worth more money in the market and of greater value to you at home, if you spruce up a little now and then.

Coal Ashes.

Hitherto coal ashes have been considered as worthless and been thrown away. Recent experiments with them clearly indicate that they are possessed of considerable value. Col. [illegible], of Lewiston, recenctly gave us a little of his experience in their use. He has a row of plum trees which had always proved unproductive. The trees would blossom full, and the fruit set well, but some insect would sting the fruit and then it would blight and fall. About a year ago he thought he would apply coal ashes to a part of them. He did so, and the result was that he obtained an abundant crop of nice plums upon the trees where the coal ashes were applied; while upon the rest the blight fell as before, and no fruit was produced. Other instances of success by this method might be given, but we hope this one is sufficient to direct the people's attention to the subject, and secure the use of coal ashes instead of permitting them to be thrown away. It is believed that these ashes are equally valuable for all kinds of fruit trees, keeping off insects, and stimulating growth and production.—*Lewiston Journal.*

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When you see a man refuse or fail to straighten up a fence, through which neglect a whole field of corn or other crop is seriously damaged by stock getting in, you may put him down as "too lazy for a farmer."

When a man allows his gate to [illegible] in the mud, and stock [illegible] over it, or props his gates [illegible] with rails instead of going [illegible] putting all in good [illegible] him down [illegible]

[illegible] a man who allows [illegible] to balk and injure [illegible] or keeps his [illegible] in looking con[illegible] varing, and an[illegible] and children, you [illegible] "too [illegible]

[illegible]

At Home.

A Want Supplied.

The subjects of health and disease—how to preserve the one and prevent the other—are of paramount importance to every individual. A thorough knowledge of the conditions to be observed in the physical development of man—the avoidance of those evil practices that generate much of the misery to which humanity is heir, and the fulfillment of those duties required for the preservation of those wonderful health-trusts consigned to man by his Creator—should form the basis of a rational education. The American mind is active. It has given us books of fiction for the sentimentalist, learned books for the scholar and professional student, but *few books for the people.* A book *for the people* must relate to a subject of universal interest. Such a subject is the physical man, and such a book "The People's Common Sense Medical Adviser," a copy of which has been recently laid on our table. The high professional attainments of its Author—Dr. R. V. Pierce, of Buffalo, N. Y., and the advantages derived by him from an extensive practice, would alone insure for his work a cordial reception. But these are not the merits for which it claims our attention. The Author is *a man of the people.* He sympathizes with them in all their efforts and attainments. He perceives their want—*a knowledge of themselves*—and believing that all truth should be made as universal as God's own sunlight, from his fund of learning and experience he has produced a work in which he gives them the benefits of his labors. In it he considers man in every phase of his existence, from the moment he emerges "from a rayless atom, too diminutive for the sight, until he gradually evolves to the maturity of those *Conscious Powers,* the exercise of which furnishes subjective evidence of our immortality." Proceeding upon the theory that every fact of mind has a physical antecedent, he has given an admirable treatise on Cerebral Physiology, and shown the bearings of the facts thus established upon individual and social welfare. The Author believes with Spencer, that "as vigorous health and its accompanying high spirits are larger elements of happiness than any other things whatever, the teaching how to maintain them is a teaching that yields to no other whatever," and accordingly has introduced an extensive discussion of the methods by which we may preserve the integrity of the system and of times prevent the onset of disease. Domestic Remedies—their preparation, uses and effects—form a prominent feature of the work. The hygienic treatment, or nursing of the sick, is an important subject and receives attention commensurate with its importance. Nearly all diseases "to which flesh is heir" are described, their symptoms and causes explained, and proper domestic treatment suggested. To reciprocate the many favors bestowed upon him by a generous public, the author offers his book at a price ($1.50) little exceeding the cost of publication. Our readers can obtain this practical and valuable work by addressing the author.

—On the walls of a kitchen in Pompeii was recently found the following inscription: "Lighted the fire, cooked his meals, and swept his house 28,000 to this day, and he refuses to take me to the circus!" The inhuman wretch, to treat his poor drudge of a wife in that way! If old John Bobinson—for we presume the circus was his—had known what was going on, there would have been one row in Pompeii, if no more.

Poisoned to Death.

A healthy liver secretes each day about two and a half pounds of bile, which contains a great amount of waste material taken from the blood. When the liver becomes torpid or congested, it fails to eliminate this vast amount of noxious substance, which, therefore, remains to poison the blood and be conveyed to every part of the system. What must be the condition of the blood when it is receiving and retaining each day two and a half pounds of poison? Nature tries to work off this poison through other channels and organs—the kidneys, lungs, skin, etc.; but these organs become overtaxed in performing this labor, in addition to their natural functions, and cannot long withstand the pressure, but become variously diseased.

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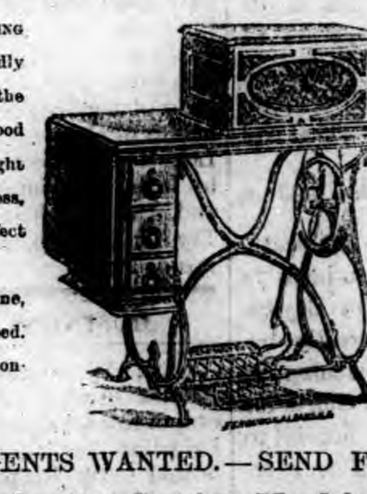

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Labor.

BY REV. T. B. MADDEN.

Effort is the price of success. How many men realize that simple fact? 'Tis true that some men *seem* to succeed without much or any effort, yet 'tis only in appearance. We do not see the hidden spring that moves the outside—that we do see. That spring is effort, or, if you please, labor. Patient toil brings its reward.

Canning somewhere observes:—"Man owes his growth and energy of character chiefly to that striving of the will, and that conflict with difficulty which we call effort." That is true. A man never grows mentally unless he has something to produce that growth.

God never made a man for idleness. Laziness and Deity are eternal enemies. The Almighty is constantly working for his creatures' good. Is it natural, then, to suppose that the creature, fashioned like unto the Creator, should have been formed to live an idle, purposeless life? It is not possible for any intelligent mind to suppose so for one moment.

Analogy teaches us a different lesson. The busy bee, the ever-working ant, the industrious domestic fowls—to go not farther for illustrations—all teach us that, if we would be happy, we must labor. I do not think, for one moment, that man, out of all God's infinite creation, is to be singled out as *the* lazy animal. There are exceptions, it may be, but they are not the rule. Man is unceasingly laboring, whether he will admit it or not, for good or evil, for or against his own interests. And yet very few ever succeed in the highest sense of the word. Why? Just because they are not content to labor [illegible] at what the Almighty would have them. The world would be full of great men, if greatness [illegible] triumph. Your so-called lazy man would be willing to make one effort. But if success is the price of a series of efforts, each in itself taxing the energies of mind and body, he prefers to be called a failure rather than make the necessary efforts.

This life is a laborious one. 'Tis laborious "doing nothing," if you can understand what that means. That is not the worst, for he who labors at doing nothing, not only works for no pay, but sets a woefully pernicious example. Better a great deal [illegible] did something, however trivial, than [illegible] work for nothing. Life is made up of little things. In labor, as in everything else, we can [illegible]

[illegible]

A Leaf from Lookout Mountain.

It was in the dusk of the early morning that we caught our first glimpse of the woody heights of Lookout Mountain—the northeastern projection of one of the principal spurs of the Cumberland range, which, rising in northeastern Alabama, comes to an abrupt termination at the banks of the Tennessee, near the city of Chattanooga. Through the kindness of Mr. M. D. Van Horn, proprietor of a new and elegant hotel, where the traveling public may find a delightful home, we were soon provided with carriage and lunch, and were off for a day among the clouds.

A half-hour's drive brings us to the base of the mountain, and we begin the long and winding ascent, through the dense timber and undergrowth. The heights look frowningly down upon us; and as we continue to rise, step by step, in an arithmetical ratio, the expanse and beauty of the vision increases geometrically until we reach the crest, where, turning, we behold Missionary Ridge, with the valleys and mountains beyond lying in sublime repose, like a picture, at our feet. Here it was that Hooker made for himself a name; and it is hard for one to view the scene without re-peopling the field with the battalions of blue and gray, and hearing, in fancy, the roar and rattle, the shouts and shrieks, of the raging battle.

The ascent terminates one-half mile back of what is known as "The Point," a projecting ledge which affords the most celebrated outlook. Before going to this spot, the reader may, if he wishes, accompany us to some other interesting localities.

Near by is the *Natural Bridge*, a huge mass of rock spanning a cool grotto, which one involuntarily peoples with all the nymphs of the fairy world. Through an opening in the ponderous ceiling comes a broad beam of sunshine, and a rill of vocal water which laughs and spatters as it drops into the pool below. The surroundings here are exceedingly picturesque and beautiful, and it is against inclination that we regain our carriage and set out for "Rock City."

On the way, which proves to be rough and romantic, we pass the United States hospital buildings, once devoted to the use of a flourishing school, but now abandoned and fast going to decay. A mile's ride brings us to an open field covered with the remains of stone chimneys, relics of the tenters of Uncle Sam.

Wending our way through these toward the bluff, we came upon a large family of huge boulders that lie, or rather stand, in familiar groups on every side. Strange forms and positions have given names to the most important, and it is not difficult to see a striking resemblance between them and the objects whose cognomens they bear.

The geologist would here find room for abundant study and speculation, and every lover of the wild and peculiar in nature will exceedingly enjoy a visit to these hardened giants.

Still further to the South lies a much-noted lake, with glens and waterfalls of rare beauty; and it is unfortunate that the present condition of the mountain paths renders a trip to that locality almost impossible.

Returning, we pass a number of hotels and mountain homes, which furnish every accommodation to the tourist and health-seeker; and at high noon find ourselves at "The Point," one of the grandest outlooks of America.

The prospect is simply indescribable. Twenty miles of the meandering Tennessee lie before you, a great loop of which comes sweeping up to the very mountain's base. To the right is a bird's-eye view of Chattanooga and its environs; to the left Raccoon Mountain and the adjacent spurs of the Cumberland; while in every direction the vision is bordered by the hazy and undefined commingling of earth and sky. Standing there with a strange thrill of awe and pleasure playing with your heart-cords—let your soul chant, in harmony with the scene before you, "Praise God from whom all blessings flow," and you will have an inexpressible experience of heavenward gravitation that will never be lost. To him who is susceptible to the finer emotions of the esthetical and religious life, such an experience is full of strength and inspiration. To every one it will prove "a vision of gladness" that will be rich and abiding.

We linger long enough to select some views and look at the relic which are afforded at reasonable rates to all who desire a souvenir of their visit to this interesting spot. The descent has the advantage of [illegible] and often [illegible] glimpses of beauty [illegible] until we reach [illegible]—a never to be forgotten day on Lookout Mountain.

J. B. W.

Sketch of a Sermon,

Preached by REV. A. BUNTON *at Simpson Chapel, New Orleans, June 6, 1875.*

And he called unto his disciples and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.—MARK xii: 43, 44.

The Church of God has always been supported by the voluntary contributions of its members. This was the law and custom under the old dispensation, and it was not abrogated in the new, but rather transferred to it.

It is our purpose to examine this apparent paradox, in which she who cast least cast more than they all who had given of their abundance.

1st. She cast more according to her means. God estimates charities not by the amount given, but by the comparison between the amount given and the ability to give. A large amount may be given and yet it is regarded a small thing to him who regards with a single eye this determining proportion. According to an established rule of benevolence, one giving of want may bestore more than those who give of their superfluity. She, by a noble act of self-denial, cast in her all.

2d. She gave more than all, in that she showed an exalted spirit of self-sacrifice. Religion requires self-denial, for the flesh cannot please God; and this spirit always has two antecedent elements: forethought and economy. In this instance, she evidently considered the subject in the light of duty—stored all that she had, and then gave it consciously, willingly. A millionaire may give largely, and yet it would be but a drop in the bucket of his wealth, and he exercises neither forethought, economy, nor denial; nor does he lose in any of the essentials, and frequently not in the luxuries of life. It is possible for one to give under such circumstances and be charitable, but the giving is no proof of strength of benevolence.

3d. This woman gave more than they all in that she manifested that she had more faith than they all. It is easy to believe in the light, more difficult in the darkness of poverty and distress. A rich man always has respect to his strong point. He adds riches to his abundance. But his weakest point he is always neglecting. God always gives the greater gifts first that we may trust him for the lesser. He gives us life that we may trust Him for bread; is not the life more than meat? He gives us our bodies that we may trust Him for raiment; and is not the body more than raiment? He gives us His Son that we may trust Him for all things.

4th. Again: she gave more in the power of her example. Humanly speaking, she gave nothing; but religiously speaking, her gift was a grand one. She gave under the most forbidding circumstances from a sense of duty, and with a willing hand, which is the strength of duty. Her example was not only a noble example, but a stimulant to giving. Eternity alone will determine the value of this example and the effects resulting; and with Mary's act of self-devotion it will be told wherever the Gospel is preached.

It is a well known fact that the Gospel is supported for the most part by the poor or middle classes. There are many grand exceptions. But as a whole, if the rich did as well as the poor, this Gospel would "take the wings of the morning and fly to the uttermost parts of the earth." St. Paul, in the 8th chapter of his second letter to the Corinthians, after exhorting them to contribute bountifully for the poor at Jerusalem, adds: "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also," representing benevolence as a grace which is to be sought for with earnest effort.

The Gospel claims something from every one, and it is not necessary that we be rich; for if there be the willing mind, it is accepted according to what a man hath, and not according to what he hath not. Some persons say: "If I had one hundred dollars I should give so much," and yet they do not give of what they have. If you can give but five cents, come boldly to the treasury; for He who beheld the widow's mite sits over against the treasury.

Let us not forget that in every duty which God requires of us, our ability is the measure of that duty.

Character.

(An Address delivered by GEO. WELLS during the Exercises of New Orleans University.)

Man has a three-fold nature: physical, mental and moral. The development of his physical only may make him a giant, but mentally a dwarf; so he may develop his mental faculties to the neglect of other powers, and thus become like a partially cultivated garden. The difference between men, as seen in practical life, is owing largely to this diversity of development, which in turn influence character.

This is the sum total of the qualities which not only distinguish one man from another, but represents him to the world as he really is. "Reputation is what men and women think of us, but character is what God and Angels know of us." It is the man himself, and determines his position and influence among his fellow men. It is the surest source of all moral power with men, and gives cast to the outward life.

The giant oak which stands on the mountain side, and has defied a thousand storms, is but the natural growth of an acorn, and its hidden elements have given form to every branch and leaf of the tree. So it is with man: whatever may be the qualities of the inner life such will be the outward manifestations. In youth we commence the formation of character: every thought, word and act, is the life giving element in the immortal germ, which will determine every phase and shape of character.

These neglected are like the grape vines running wild upon the ground or clinging to the stubble and shrubs which are not able to lift them from the damp earth where they might mature their delicious fruit.

The influence which character exerts will be a blessing or a curse to unborn generations, according as it is good or bad, and in that influence we have the record of what the men were. Character is the greatest element of success, commanding respect and power in every department of labor. Benjamin Franklin attributed his success not so much to his talents as to his character.

There is not a young man living but that would be respected and gain for himself a name. Where is the man who has not built air castles, nor been enchanted with imagination's grand pictures? Even these may have an influence to inspire in our mind lofty aspirations. Unknown possibilities are within our grasp.

Young men, if you wish to attain *eminence* in life abandon those pleasures which have a tendency to bring you below the brute creation. Does appearance and dress constitute character, as many suppose? Which is the greater hero, he who returns from the field of battle with banner unfurled to the breeze, or he who, on the battle-field of his own soul, has conquered every passion, and, with a holy integrity, has overcome the besetments of life?

My hearers, we can never be what we should be until we adhere strictly to the true principles of education, morals and religion. That young man who has no higher aspirations than a limber cane, shiny boots and beaver hat, and whose head may be as empty as a balloon, is regarded by men of thought as merely a dressed advertisement for a clothing establishment.

A healthy body, and not clothes; a fine intellect, and not vulgar pride; and a heart full of religious, not frivolous ambition, are the marks of true manhood.

It is the nature of the plant to assimilate the crude elements of the soil and air, and by the shuttle of the sun-beam to weave them into the delicate fabric of the leaf and blossom; so character may be developed in the man, if he but use the means within his reach.

Character is the most priceless gem we can possess in this world. The most beautiful flowers fade away, the grandest structure of brick and stone crumble beneath the hand; but character will ever remain a monument of worth and beauty.

We are all sculptors, with the marble in front of us; in that ungainly stone is the sleeping angel whose resurrection depends upon our use of the chisel. Careful and steady blows will bring out the perfect form, while rash and thoughtless ones may destroy it forever.

My friends, let us, trusting in a kind Providence, carve for ourselves a noble, divine character.

Keeping Alive Patriotic Memories.

EMERSON BENTLEY.

It appears to me a hopeful sign that the public sentiment of the country is being enunciated in the form of jubilees and centennial celebrations in honor of the deeds of the fathers of the Union. It comes as a relief of the anxieties caused by years of sectional estrangement and civil war. It pierces through the gloomy foreshadowings of partizanship as the sun through a dark cloud. It is the giving vent to the better aspirations of the people, placing in the foreground our common bonds of unity as a nation, and forcing anew the contrast between the wishes of its enemies and the hopes of its friends.

There were no great divisions styled "North" and "South" in 1876; but there were thirteen colonies, smarting under common grievances, and alike ready to sacrifice "life, fortune and sacred honor" in the common defense. It is well to revive the memories of these days, and to review the principles underlying the first revolution for a national existence. A knowledge of the first is the key of the second. The American student must hereafter survey two periods, two revolutions, to form an adequate conception of the conflicts and success of modern civilization on this continent. The foe of 1876 was external; of 1860, internal. Victory in both crises was the triumph of those principles the seeds of which were planted eighteen centuries ago by Jesus, the glorious Nazarene.

Our struggles have not been conducted on the "eye for an eye and a tooth for a tooth" policy, but we have always made "peace with our adversaries quickly." Our conquests have not been of the Napoleonic or selfish and aggrandizing order, but to secure, as nearly as possible, that 'brotherhood" upon earth, between all its peoples, which the poets and philosophers long ago dreamed of; and to secure a government of individuals, each possessing a soul accountable to a Higher Power, and not bending the knee subserviently to taskmasters or tyrants. This is the loftiest conception of government ever presented to the world, and only second to, or in fact the offspring of, the "spiritual kingdom" suggested by Jesus.

It is generally known that the nation will be exalted only according to its righteousness; and that if great riches be laid up, and territories annexed in defiance of moral obligations, we shall be compelled to make atonement. But, as nowhere on earth is the good found unmixed with evil, so everywhere must the contest be maintained to subordinate the evil. It affects the nation as it does the individuals. Churches and ministers are engines to keep the truth before the sinful; they are the indexes of the narrow path of the righteous. Since the religious life begins here, and from the moment of a profession, its exercise embraces all the action necessary to secure its practical enforcement in the daily life, the duties of the citizen, being a material portion of the daily life, must become a proper subject for religious exhortation.

If the press and pulpit unite in recalling the memories of the patriotic past, and present to the multitude in their hearing the great underlying truths of our governmental structure, they cannot fail to accomplish a great good. Let Americans be taught to love their country and to better it so far as may lie in their power, and away with the superficial teachings of evil that prompt them to neglect or prevent the duties of citizenship.

Before this number of the ADVOCATE will reach its entire constituency, the fourth day of July will be at hand. What do you think, Mr. Editor, of the suggestion that, on that day, the ministers of the great church you advocate should take the lead in, or practically encourage, its respectful observance? Are there not peculiar reasons why the church in this section should earnestly, not ostentatiously, become, on that one day in each year, a practical political teacher? Let there be no worship of persons, or partizan allusions, but the church to give, from its stand-point, higher lessons of duty than may be obtained from the uncertain sources of party leadership.

Peace in Trust.

"A great many people go looking for peace and happiness before they trust. There will be no peace, no happiness, no joy until you put your trust in God. The joy that flows through the Christian's heart is the result of trusting God. Suppose I meet a man to-night leaping for joy, laughing at the top of his voice. I say, 'My friend, what makes you so happy?' 'Oh, I don't know: I am so happy, I cannot contain my feelings!' What would you say? Why, you would say the man had gone mad. But suppose I meet a man whom I have seen out here night after night begging, and I say to him, 'Hullo, beggar, is that you?' 'Don't call me a beggar.' 'Ain't you the man who has been begging here every night?' 'Yes.' 'Where did you get your good clothes? How is this you are not a beggar?' 'No, I am no beggar; I am worth a thousand pounds.' 'How is that?' 'Well, sir, last night I was here begging, and a man came along and put a thousand pounds in my hand.' 'How did you know it was good money?' 'I took it to the bank of England, and they gave me gold for it.' 'How was it done?' 'Well, I just held out my hand, and he came and put a check right into it, and I took it to the Bank and got gold for it.' 'Did you really get it in that way?' 'Yes.' 'How do you know it was the right kind of hand?' 'Why,' says the beggar, 'what do I care about the hand? I have got the money.' Faith is the hand that reaches out and takes the blessing. Any faith that brings me Christ is the right kind of faith, and instead of looking at your faith speak out to-night, and look to Christ."—*D. L. Moody.*

—Several of the Indian Chiefs who lately visited Washington went to hear Dr. Newman preach.

Notes of Progress.

—Two Chinese classes, in which the Chinese women participate, are held weekly in San Francisco.

—The Chinese Young Men's Christian Association, of San Francisco, has 250 members and is doing a good work among this people.

—The Women's Foreign Missionary Society of the Presbyterian Church is now five years old. It has 527 auxiliaries and bands connected with it, and the receipts for the last year were $60,053.

—The evangelistic labors of the Rev. William Taylor in India during the past two or three years have resulted in the admission into the Methodist Episcopal Church of 708 persons as members and 523 as probationers.

—Cardinal Manning has prevailed upon the Pope to allow English historians to search the private archives of the Vatican for historical information. Hitherto none but ecclesiastics have been allowed to have access to these precious manuscripts, Protestants being hardly able to see a single document they could name.

—A new mountain has been discovered off the coast of Australia, in the island of New Guinea, 32,786 feet high. Mount Everest, in the Himalayan range, is 29,006 feet high, and has been considered the highest mountain in the world. Mount Hercules, as the new mountain is called, now leads all others, being over six miles high.

—Paper is now used very successfully for making buggy boxes, baskets, belting for machinery, boots, clothing, household utensils, etc. For buggy boxes its utility is highly appreciated, as there is no danger of its shrinking or cracking, while it is almost impossible for a horse to kick it and make any impression on its surface.

—The number of cars now running on the railroads in the United States is nearly 4,000, supported by nearly 4,000,000 cast-iron wheels, most cars have eight while some have twelve wheels. The maximum load each wheel is expected to carry is four tons. They cannot, however, run forever, but crack by continuous vibration to which they are exposed while rolling rapidly on the rails, after having run a distance averaging 12,000 miles.

—One of the most noticeable movements of the time is the rapid increase of emigration to California from the Eastern States. Should it continue at the present rate until October, it is estimated that it will add as largely to the population of the State as was gained in the memorable year 1850, under the inducements of the newly discovered gold mines. Of the new comers, we are told only a very small proportion are of the European immigrant class. Nine-tenths are, in fact, young men from New England and the Northwestern States.

—In Switzerland there is an entire remodeling of the relations of church and state, so and among other things, the Old Catholics are empowered to use the parish churches as fully and freely as the followers of Infallibility. This called forth last month, a letter from the Pope to his clergy in Switzerland, against the Old Catholics, taking a very serious view of the schism, as he calls it, and directing the most strenuous efforts to be made to combat it. He says "they profess with their lips that they are far from rejecting the Catholic Church and its visible head. They even declare that they cling to the purity of the Catholic doctrine, that they are the heirs of faith, and the only true Catholics," while at the same time they "audaciously reject the dogmatic definitions of the Vatican Council." This is the whole case in a nutshell. Roman bishops in other countries are also following the Pope in writing severely against the Swiss Old Catholics, who will probably not be ill-pleased thereat, as showing that the movement has attained such proportions as to create apprehension among its adversaries. In Germany it appears slowly but surely making headway, and even in the Island of Sicily it has begun to affect the status of whole congregations, as instanced by a recent occurrence reported in the European papers, where the clergy and 8000 inhabitants of the town of Grotte declared themselves Old Catholics. The manner of it happened this wise: Five priests having refused to recognize the dogma of infallibility, the Bishop of Girgenti excommunicated them. The other priests of the town, to the number of twenty-five, took the part of their confreres and declared to the Bishop that they refused henceforth to recognize his authority, and were resolved to break off all relations with Rome. The congregations followed their pastors, and in each church of Grotte Te Deum was sung and worship celebrated after the Old Catholic rite.

The Sunday-School.

Lesson For June 20.

Subject—Saul Chosen; *Topic*—Leanness of soul from love of the world; *Golden Text*—He gave them their request, but sent leanness into their soul.—*Psa.* 106-15.

Lesson For July 4.

Subject—The world made flesh.

Our Turn Next.

Generation after generation have felt as we now feel, and their lives were as active as our own. They passed like a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they are now around our paths. Earth will have the same attraction for our offspring unborn that she once had for us as children. Yet a little while and all will have happened. The throbbing heart will be stilled and we shall be at rest. Our funeral will wind its way, prayers will be said, and then we shall be left alone in silence and darkness for the worms. And it may be for a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the room in which we died; and the eye that mourned for us will be dried and glisten again with joy; and even our children will cease to think of us, and will not remember to lisp our names.

Do You Want Better Teachers?

It is true as a rule, that teachers do best when most is expected and asked of them. If their superintendent holds up a high standard of excellence before them they are glad to attain it. It is often said in objection to plans for the improvement of teaching, that it is hard enough to get teachers with the present requirements of their sphere, and if more is asked of them fewer will be willing to undertake the work; but this is an entire mistake. Practically it is found that the higher the standard in any Sunday-school, the easier it is to get teachers for that school. The more you ask of your teachers in the line of their proper work, the more you will get from them in that line, and the more ready others will be to act as teachers in your school. The slipshod superintendent finds most difficulty in getting and holding teachers. In schools where teachers can come or stay away as they please, and can be faithful or not while there as it meets their impulse or suits their convenience, teachers usually prefer to be irregular and to prove themselves inefficient. If your teachers are not yet what you want them to be, ask more of them from this time forward. Their spirit is probably as good as yours.—*Trumbull in S. S. World.*

Success in Life.

Benjamin Franklin attributed his success as a public man, not to his talents or his powers of speaking—for these were moderate—but to his known integrity of character. "Hence it was," he says, "that I had so much weight with my fellow-citizens. I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in language, and yet I generally carried my point." Character creates confidence in men in high station as well as in humble life. It was said of the first Emperor Alexander of Russia, that his personal character was equivalent to a constitution. During the wars of the Fronde, Montaigne was the only man among the French gentry who kept his castle gates unbarred; and and it was said of him, that his personal character was worth more than a regiment of horse. That character is power, is true in a much higher sense than that knowledge is power. Mind without heart, intelligence without conduct, cleverness without goodness, are powers in their way, but they may be powers only for mischief. We may be instructed or amused by them; but it is sometimes as difficult to admire them as it would be to admire the dexterity of a pickpocket, or the horsemanship of a highwayman. Truthfulness, integrity and goodness—qualities that hang not on any man's breath—form the essence of manly character, or, as one of our old writers has it, "that inbred loyalty unto virtue which can serve her without a livery." When Stephen of Colona fell into the hands of his base assailants, and they asked him in derision, "Where is now your fortress?" "Here," was his bold reply, placing his hand upon his heart. It is in misfortune that the character of the upright man shines forth with the greatest luster; and when all else fails, he takes stand upon his integrity and upon his courage. [illegible]

Southwestern.

New Orleans, June 17, 1875.

J. C. HARTZELL, B.D., Editor.

One Thousand More!

We want 1000 more subscribers to the *SOUTH-WESTERN* for the remainder of 1875. Fifty cents will pay for the paper six months, including postage. Brothers, will you not present the claims of your Conference paper to your people, and ask them to subscribe for six months. Our terms are cash in advance, but in cases where the Minister will become personally responsible for the amount, we will send the papers and charge the amount to them, to be paid as soon as they collect it, not later than at Conference.

Who will send us the first six month's list?

—The Theological Union, at Evanstown, Ills., held a short time since, was a great success. Two hundred and fifty ministers, representing thirty-one conferences, attended. Several Bishops were present, and took part in the discussions. Bishop Foster's lectures are spoken of as being especially able. A report of the proceedings are to be published.

The Terrebonne *Republican* gives the particulars of two terrible tragedies which occurred lately in Houma, La. In one, a son of Hon. F. Marie, of this city, was shot and mortally wounded at a ball. In the other, Judge Belden was shot and killed by the Circuit Judge of the place. Whisky! whisky!! The same old story: "Good men but—would occasionally drink."

Mexico goes beyond this country in some of her reform. On the perfect freedom of the state from church control, America will do well to copy. Mexican law permits no "holidays" but the Sabbath and those appointed by the government. No religious processions outside of the inclosures of religious establishments. No distinctive religious dress or habit to be worn in the streets. All religious establishments must be open to the inspection of government officers on demand.

Rev. Dr. Rust, corresponding Secretary of the Freedmen's Aid Society, has again come to the rescue, and aided the New Orleans University in its financial embarrassment. He sent his draft for $1500, with which Gen. [illegible], on behalf of the Board, satisfied the creditors until next October. At that time, the balance of $2160 on the property will be due. When this is paid, the institution will own a property, free of debt, worth [illegible]. Three hundred students can be easily accommodated.

By circular from the Methodist Book Concern of New York, we learn that the amount necessary to pay the expenses of the delegates to the General Conference, which meets in St. Louis next May, is $28,000. Of this amount, Louisiana is asked to raise $100; Mississippi, $150; Texas, $100; West Texas, $50; and the Southern German, $50. The circular is addressed to the Presiding Elders, and the success of raising the necessary amount will depend upon their influence [illegible].

A special telegram to the N. O. *Republican* from San Antonio, Texas, June [illegible] [illegible] robbery at [illegible] miles from San Antonio [illegible] and the [illegible] stolen.

It [illegible] of the [illegible] McNally's Rangers [illegible] at [illegible], and it is [illegible] will come over [illegible] of his [illegible] the West are [illegible] ing [illegible] Southern men [illegible].

We [illegible] Rev. J. C[illegible] on the 13th [illegible] from the [illegible] of U[illegible] the [illegible] Campbell [illegible] years old, and [illegible] able [illegible] [illegible] of [illegible].

La Teche Seminary and the Orphans' Home.

Rev. Dr. Godman spent last Sabbath in the city, returning to La Teche on Tuesday morning. On Monday evening, the Orphans' Home met. As Corresponding Secretary of the Board, the Doctor gave an account of the present condition and wants of La Teche Seminary and the Home. The attendance in the school is now 136, and three instructors are employed. The present term closes June 30th, and July 8th a short term of two months will begin. This report was most gratifying to all concerned, and the Board tendered to the Seminary the use of the Home school-house, and such portions of the main building as may be required for its accommodation, provided the parts occupied are kept in repair. The Seminary will be under the management of the New Orleans University, and its teachers will form a part of the faculty of that institution, and its work will be to prepare students for the University course.

The prospect for a paying crop upon the Home place is but little better than former years, and this, with the debts upon the institution, are causes of discouragement in the work of the Orphanage. On the other hand, the village of La Teche has been platted; quite a number of sales are already made, and the prospect of increasing the sale of lots grows better; and it is hoped that in this way the debts can be provided for.

The project of raising $50,000 was discussed and resolved upon, and a committee appointed to devise a plan of action and report at the next meeting.

The following letter from Mrs. Godman, dated June 10th, speaks for itself, and we trust will find a response in more than one heart and reach the purse strings of some who want to lend of their means unto the Lord:

We have not been here many months yet, but we are fast becoming attached to the "Home," and are beginning to realize what a great power for good it might be if it were once more put into running order, and its doors opened to orphans now asking admission. A few hundred dollars in the shape of new sills under this superstructure, and a few more hundred on the roof and scattered here and there about the building, would make it as good as new; and then not many dollars, *carefully* expended, would refit the beds and reset the tables; and then responsive voices from tender, earnest, consecrated hearts all over the land, "*I have an hundred dollars to feed and clothe an orphan—and I—and I—and I*——until the demands are met and God's lambs fed.

Brothers and sisters, there is no better way to take this land for Christ than to draw in these children *now*, in the midst of want, ignorance and Catholicism, and to clothe, feed and teach them.

This Home is a large building, two hundred feet long, large, airy and healthy. The plantation contains fifteen hundred acres, wood land and cane land—plenty to support a large family if once in running order.

The sugar mill is in ruins—but a thousand dollars just now would put it in repair, as there is a three thousand dollar mill now in market for a thousand dollars, as the owner must have money.

Where are the friends of the Home? Will they rally and come to the front?

These people down here are a good deal like other people, some better and some worse—bad enough but for the cross and Him who hung thereon; but since Jesus has died and risen, no part of the world, no nation need rest under a cloud. We find some of nature's noblemen and some of Christ's precious ones with skins as black as ebony. If the editor of the *Independent* would lay down his quill, put on his thin suit, *ask for faith*, come down here, and go to work, there would never appear any more such articles, as those of late on the *freedmen*, in his paper. We do not need such papers here. Send us articles bright with faith, filled full of hope and charity, so full of love to God and love to man that they sparkle like crystal and inspire like thoughts of Heaven. "Ifs" and "buts" may do at the North, not here. Give us a broad, full faith, in which to rest a bright affirmative religion, a present Savior, a full salvation. We have taken the *Independent* ever since I can remember, far back in my childhood home, but I am fast becoming willing to say "good-by" to it.

This is a great work, a good work, an inspiring work; and God is in it. There is no danger of workers down here getting discouraged. Let the old-fogy papers croak, and pile up paragraphs from pro-slavery papers; but let Christians pray, and plead, and praise, and work, and rejoice. Thank God the work is going on.

The Cardinal's Oath.

Cardinal McCloskey, of New York, now stands at the head of the Roman Catholic Church in America. He ranks among Catholics as a prince. The following is the oath he took before entering upon his duties. We print it without comment, leaving it to every intelligent reader to judge whether or no, if a conflict should come between any interest of Catholicism in this country, and the United States, Cardinal McCloskey would not throw his influence against his country:

I,——, Cardinal of the Holy Roman Church, do promise and swear, from this time to my life's end, I will be faithful and obedient unto St. Peter, the Holy Apostolic Roman Church, and our most holy lord, the Pope, and his successors, canonically and lawfully elected; that I will give no advice, consent, or assistance against the Pontifical Majesty and person; that I will never knowingly, or advisedly, to their injury or disgrace, make public the counsels intrusted to me by themselves, or by messengers or letters (from them;) also, that I will give my assistance in retaining, defending, and recovering the Roman Papacy and the Regalia of Peter, all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend against all their honor and state; that I will direct and defend, with due form and honor, the legates and nuncios of the Apostolic See, in the territories, churches, monasteries, and other benefices committed to my keeping, and I will cordially co-operate with them, and treat them with honor in their coming, abiding, and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them; that I will by every way and every means strive to preserve, augment, and advance the rights, honors, privileges, the authority, of the Holy Roman Bishop, our lord, the Pope, and his before-mentioned successors; and that at whatever time anything shall be decided to their prejudice, which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken, (in the matter) I will make it known to the same our lord, or his before-mentioned successors, or to some other person by whose means it may be brought to their knowledge. That I will keep and carry out, and cause others to keep and carry out, the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates, and constitutions of the Holy Pontiff Sixtus of happy memory, as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose [persecute and fight against; Latin: *omni conatu persecuturum et impugnaturum*] heretics, schismatics against the same our lord the Pope, and his before-mentioned successors, with every possible effort.

The remainder of the oath provides in detail not to sell or give away, or otherwise alienate, any church property without due authority; to maintain the "constitution of the blessed Pius" of 1567, and the declarations of his successors, particularly those of Innocent IX., 1591, and those of Clement VIII., 1592. It also engages to maintain the papal claims to various Italian cities, and closes with the words: "I will not seek absolution from any of the foregoing articles, but reject it if it should be offered me, (or in any way accept it if offered.) So help me God and these most holy Gospels."

The Police Jury of St. Charles parish has forbidden, by ordinance, dealers from opening stores or trafficking on Sunday, which action we pronounce wise and sensible. The New Orleans *Republican* thinks it "will operate to the disadvantage of nearly all the working colored people, who have but that day to make their purchases, unless they sacrifice half a week-day." On the contrary, to shut up the stores on the Sabbath will be most beneficial to the colored people especially. Every one of these "stores" in the country are liquor saloons as well; and every one acquainted with the country knows that Sunday is the day, of all others in the week, where the proprietors of these places entice the "working colored men" to come and spend what they have earned during the week in bad whisky, on which a profit of from one to five hundred per cent. is made. These country liquor saloon-stores are doing more to rob the colored people by charging exorbitant prices for food and clothing, and to damn them socially, physically, and morally by the whisky they sell to them, than all other agencies we can think of combined. If there is no way by which this horrible trafic can be stopped, or at least checked somewhat during the week, in the name of humanity, to say nothing about the laws of God respecting the Sabbath, let good people and papers say amen to the action of the St. Charles Police Jury.

It is encouraging, among the many signs of worldliness and spiritual declension, to take note of the many religious awakenings now in progress. These are found in our own country, in every part of Great Britain, and in the continental states of Europe. Vast and enthusiastic meetings, where "only Jesus" is the theme—and these in the very centres of commerce and the capitals of Mammon's power—such facts show that Christ is "overcoming the world." The Holy Ghost, in the hearts of Christians, is throwing off the *wet-sheet* of unbelief and discouragement that was chilling the Christian world — a wet-sheet packed around us by Satan's revived arrogance and the haughty pretensions of unlearned and irreligious science. Thank God! We already behold "the beginning of the end" of the swelling Antichrist of our age. His doom is already announced. A more religious era has dawned on Christendom. The churches are getting ready to put on their armor again and seek the battle-field. They are beginning to discover that building fine church edifices will not save the world. They are awaking to the fact that their own souls were declining in every element of spiritual vitality, while they were expending their thousands and millions of dollars in splendid structures for the easy and fashionable worship of the respectable and wealthy. With self-castigating zeal, let us now, brethren, seek to do for the perishing world without what we could have done with those wasted millions. Let us now begin to pour out our wealth into the missionary treasury, into the Freedmen's Aid treasury—nay, into every channel of saving labor. Let us pray the King of saints to come speedily and claim his possessions among the nations.

The *Edinburgh Review*, for April, (reprinted by the Leonard Scott Publishing Company, New York,) among other able articles, has one on Papal Rome and Catholic Reform, which is a good contribution to the literature now rapidly increasing on the relation of the Pope and his church to the nation and modern civilization. The article enumerates the specific reforms proposed by the leaders in the Old Catholic movement—such as the use of the Bible by the laity, the use of the vulgar tongue in church worship, freedom of the clergy to marry, confession not to be obligatory, repudiation of transubstantiation, worship of Virgin Mary, etc.

The great importance of these reforms cannot, for a moment, be doubted, but our author sees no prospect that any considerable portion of the laity of the Catholic church are ready to accept and carry them out. In the first place, candid Catholics, who want reforms in their own church, but hesitate to act, are perplexed by the divisions among protestants on the points needing reform. Another obstacle is, the passion of loyalty to Pius ix. Never was the Papacy so materially weak as to-day, and for centuries has not been stronger financially or morally. Another is the reaction toward the church from the modern instability of doctrine by which men prefer often to place their souls' keeping in the hands of a church professing infallibility, although they reject many of its claims, than to drift about in this sea of modern rationalism. The thoughts are all dwelt upon at length by the author, and while we cannot accept all he says, do not hesitate to mention this as an able and readable paper.

Perfect Holiness (vide 2 Corinthians, vii: 1,) is the glad theme of many Christians in all the denominations. It is strange that this experience should not be the delight of *all* Christians. Can any one who loves Jesus give a reason why he should not love Him with *all his heart?* If one who loves Jesus in some degree is *unwilling* to love Him with all his heart, what does this show? We fear it shows that he now loves Jesus with very little of his heart. Why does he not leap for joy at the thought of "perfect love?" Is it not because of carnal loves in the soul? What *else* can array the soul against this fulness of Jesus? We have sometimes heard people say, "I like such an one if he don't come too near; if he keep a proper distance." May there be, in professed Christians, such a feeling toward the Savior? Let us inquire again: Do not some Christians harbor prejudice against holiness because, in their esteem, it is not "*respectable*" to be very religious? Does not the devil of respectability drive Jesus out of some souls? and out of some churches—clear out? Ah, Savior! Thou hast many friends who shun to name Thee, "for fear of the Jews." Art Thou "the true vine?" Are these thy "branches?" Or, hast Thou cast them away? And are they only waiting to be "burned?"

Rev. J. W. Lee contributes a good article in the *Methodist Advocate* on Church Literature and Our Southern Work, in which the demands of our work in the South for a literature adapted to its special wants are well set forth. The Brother, however, sees no paper in the South but the one to which he writes, forgetting, perhaps, that that good paper supplies only about one-third of our Southern field, and cannot possibly do more in its present location. Enlarge your vision, Brother, and instead of naming simply one paper, say *Advocates in the South*, and then we may say amen to this your closing paragraph:

Some means should be provided whereby the Book Concern could furnish *The Methodist Advocate* and the needed Church literature for our people, without at present merely considering the question of financial profit. As the Book Concern has thrown off any share in the support of worn-out preachers, their widows and orphans, and as it is relieved of the Bishops' support, surely we may either look for a cheapening of our Church literature or ability to give such "Missionary" support to one official *Advocate* for the South as to make it a power for good, and so cheap that every home can be supplied with the paper.

New Orleans has *four new weekly papers*.

The *Son of the Soil*, an agricultural paper edited by E. K. Manard, is a neat eight-paged sheet devoted to agriculture.

The *New Orleans Artisan*, with the motto, "Fools Make Riots, but Men Work Revolutions," is published in the interest of the Mechanics' and Workingmen's Association. The tone of this paper is excellent. It speaks out manfully against monopolies. It denounces the Louisiana State Lottery as a great swindle.

The *Orleanian* is a weekly literary and family journal, and proposes to eschew politics. Major E. C. Wharton, an accomplished journalist, is editor and proprietor.

The *Sunday Delta*, with E. L. Jewell, Esq., as editor and proprietor, made its appearance May 30, and proposes to be the special champion of the Democratic party. This first number indicates editorial ability, and on all political questions is outspoken in defense of Democracy.

We extend the hand of friendship to all these editorial brethren, and wish them success.

Col. Robert Tyler, of Montgomery, Ala., has been appointed agent for the Centennial Celebration for Alabama, Georgia, Mississippi, Louisiana and Tennessee. In a letter addressed to Gov. Kellogg he says:

I have accepted the appointment with pleasure, being convinced that the managers of the international exposition and the Congress of the United States have designed the meeting at Philadelphia as the celebration of a great national and historical event dear to us all, and that the proposed gathering distinctly tends to cultivate in favor of peace, union and nationality, industrial progress and prosperity and reciprocity among the co-equal citizens of all parts of our vast country.

Col. Tyler was a brave officer in the Confederate army, and his whole letter, which is admirable in tone, does him and the South credit.

What a perfect contrast between the manly and fraternal letter of Col. Tyler and the remarks of Admiral Semmes, one of which is this:

I want the fourteenth amendment of the Constitution first repealed by a three-fourths vote of the States, and then I want black lines drawn around it as a seal of disapprobation, put there by the American people, of the partisan and sectional hatred in which the amendment was engendered and had its birth.

The Bishop's meeting was held in Chicago as per appointment, all being present, except Bishops Peck, and Scott, the former being on the Pacific Coast at work, and the latter being indisposed. The plan of Episcopal visitation for the summer and fall, is announced. Bishop Simpson holds the German and Switzerland conference, July 15, in Heilbronn. Bishop Bowman holds the central Southern conferences in October. Bishop Haven presides at the Rocky Mountain conference July 29, and the Colorado, July 26. The following conferences, which meet early next year, have had their times fixed, and the Bishop will be designated at the November meeting.

Louisiana, Jan. 5; North Carolina, Jan. 5; Texas, Jan. 5; India, Jan. 13; Liberia, Jan. 13; South Carolina, Jan 13; Southern German, Jan. 13; Mississippi, Jan. 19; West Texas, Jan. 20; Florida, Jan 27.

Roberts Brothers, Boston, have published a *Paragraph History of the United States*, which contains ninety-three pages, and costs but twenty-five cents. Beginning with the North American Indians, the principal events of the discovery and settlement of America, of the organization and growth of the United States to the present time, are arranged chronologically.

Edward Abbott is the author, and we thank him and his publishers for this little book, which is so valuable an aid in keeping the events of our country's history fresh in mind during the centennial years just begun.

—Wesley Chapel, N. O., second quarterly conference, was held on the 10th inst. G. Bell, secretary, The money receipts for the past three months, are as follows: Public collections, $301,40; Class collections, $161,25; other sources, $5,50; total, $468,15. This money has been expended as follows: To pastor on salary, house rent, and fuel, $250.15; Presiding elder, $15,00; To the poor and needy, $72.05, and the balance paid for gas and general expenses. The Sunday-school, under the management of R. Slade, numbers two hundred and fifty. Rev. J. Gould, the pastor, is doing his work well.

Among our Letters.

Mansfield, La. Bro. Hilton writes: We live so far back in La., that it seems we are forgotten by the Legislature, if not by the church. We are trying to do all we can for the church, and the Southwestern, and we are glad to say that Methodism is greatly flourishing.

Bro. H. has sent us quite a list, and is doing well.

Clinton, East Feliciana, La. Rev. Isaac Hayward gives encouraging reports of Jackson and Clinton charges though there is some opposition from proselyters, who have gone out from us. The church is on too firm a foundation to be stirred by the kicks of such little fry.

Plum Street Church, New Orleans.—"I must say something about my charge. After much trouble the storm begins to calm, and everything is smooth. My Sabbath School is a success, and the Lord is my leader in this matter. I am standing firm. Though my field is full of stones, yet I can find some good ground for seed. Our Union Meeting was a success. Rev. Webb, Rev. Allen and Rev. Moore preached, and my collections were $37 13. I am still calling and preaching to this generation that looks for a sign; and I still hope for a better day when all the churches will know their duties to the mission of the Master, and obey.

Stephen Priestly.

Meridian, Miss.—Rev. P. Jameson writes very encouragingly of the work on his charge, and sends a list of subscribers. Ten have been received in full membership since Conference, and twenty-eight more have been added to the Sabbath School, which is very flourishing.

Ripley, Miss. Rev. L. L. Shumpert writes May 17th: We have had a revival for the last two weeks, with some success. One young man, 18 years of age, excited the animosity of some of his Baptist acquaintances by joining our church, and they treated him most shamefully, beating him and chasing him with dogs, by which he was terribly bitten, but was finally rescued by a more friendly sister, who knocked his pursuer senseless as he was trying to follow his victim into her house.

A type of Christianity that would lead a man to abuse and injure one differing with him--savors of the spirit of the Spanish inquisition.

Houston, Tex. Rev. Edward Lee, writes that he has been sick for some time, but is at work once more in the vineyard of the Lord, and has taken seven into the church, including one Baptist preacher.

Hempstead, Tex.—Bro. Cole writes that his entire work is progressing very favorably. At the Quarterly Meeting at Brenham, twelve joined the church, and the Spirit was present in great power. At the sacrament one hundred and seventy-five partook of the elements. The entire District is laboring hard to get ready for Conference. The Southwestern is greatly loved, and is needed in every family in the Navasota District.

Columbus, Tex. Rev. B. F. Williams, writes that he has been visiting and preaching to the Sunday-schools on his circuit, of which he has several, he says they are all prospering, and that many young souls are being brought to Jesus.

Victoria, Texas. Rev. James W. Robinson writes: Our church is on the wing to prosperity, and Sunday-school doing fine. I have had five conversions. A number of the scholars are seeking Christ. We gave a festival in April, and with the proceeds, bought a fine $185 organ, on which some of our young ladies are learning to play. We are interested in the Southwestern, and are bound to get a yet larger list for 1876.

Bro. Robinson sends us a large list this year, and such a spirit of work will tell grandly for our cause.

Gonzales Co., Tex. Rev. Mack Henson says: I regret that so few of my people read. This results largely from the animosity and bitterness toward the colored man, and a lack of disposition to help him. Many too, are very superstitious, and it is difficult to reach their children to instruct them. I need some books very much, but have invested all my money in our church. Our Presiding Elder, Dr. Leach, called to see me recently; his visit was a great treat, and he is greatly beloved.

Bishop Keener says that Methodism works mostly on the edges, and the country takes care of itself. I have been working around the edges of Gonzales for nearly three years, and now I have a church lot bought and paid for myself. My nearest appointment is one and one-half miles, the furthest fifteen miles. Since the 15th of February, I have not spent over forty-eight hours at home.

Latest News.

PERSONAL.

—Rev. A. Clark has been re-elected editor of the *Methodist Recorder*, Pittsburg.

—Rev. Dr. Dean has resigned the presidency of East Tennessee University, and sails for Europe soon.

—Postmaster Parker, of this city, has done a good thing in appointing several ladies in the New Orleans postoffice.

—Miss H. A. Mahaffey, who taught in New Orleans University last year, now has in charge the public schools of Houma, La.

—Lieut-Governor Antoine and Superintendent Brown arrived home on the 10th inst. from a tour in Northwest Louisiana.

—Dr. Rust and the Tennesseans are doing nobly in raising money for the new college building at Nashville. New Orleans next, Doctor.

—Dr. Brush, of Texas, and Dr. Braden, of Tennessee, were among the Southern ministers who attended the Pastoral Union at Evanston last month.

—The *Normal Class* for June has a good steel engraving of Rev. J. M. Freeman, Dr. Vincent's gifted and efficient fellow laborer in our Sunday School Union.

Gen. Sheridan was married to Miss Rucker, of Chicago, June 3, at the residence of the bride's father. Both are members of the Catholic Church, and were married by Bishop Foley, of Chicago.

—Prof. J. B. Willis, who taught in Rust Normal School in Huntsville, Alabama, last year, has accepted a position in the Public Schools of this city. We gladly welcome the Professor to our midst again.

—Rev. Dr. Fuller, editor of the *Methodist Advocate*, delivered the address on Decoration Day (May 29), at the national cemetery in Marietta, Georgia. His subject was, "The Cause which is not Lost." The excellent address, by request of the audience, was published in his paper.

—Rev. A. Bunton, a sketch of whose sermon we publish on our first page, is a local elder in our church, and now pastor of Simpson Chapel. He was a slave until the war, but by close application he, years ago, acquired a good education. He speaks correctly, his style is clear and concise, and his sermons often models in make-up.

—The *Methodist Advocate* says:—Bishop Haven is in the South, active and efficient as ever in behalf of the Church, at Atlanta, Chattanooga, Athens, Knoxville, and elsewhere, dedicating churches and aiding the schools and the general work, with such words of counsel and deeds of devotion as but few are able or willing to give.

THE SOUTH.

—Congressman Barry, of Mississippi, died in Washington, on the 7th inst.

—Cookman Institute, Jacksonville, Fla., has closed a successful year's work under the direction of Rev. S. B. Darriell.

—Our brethren in Ocala, Florida, have bought ground, and the pastor, Rev. T. Holsendorf, will push a new church building.

—Only one acre of arable land in twelve is cultivated in this State. Causes, ignorance, caste and whisky. —*Terrebonne Republican.*

—The vote on the temperance rule in the annual Conferences of the M. E. Church, South, stands in favor of proposed change, 1206 against 1564.

—After July 1, 1875, the name of Baldwin Postoffice, in St. Mary's Parish, Louisiana, will be called La Teche. The change is made by the Postoffice Department to make the name of the office conform to the village of La Teche, a newly laid out town at that point. Our Orphans' Home and plantation and La Teche Seminary are located there.

—The President has ordered the reservation, for military purposes, of all the public lands bordering on the passes of the Mississippi river for twelve miles from the Gulf of Mexico. This order is made virtually to prevent the temporary occupation, under the homestead act, of these lands by squatters in order to dis-

pose of, at exorbitant rates during the progress of the improvements under the jetty system, any material which may be found upon these lands.

—The Brashear (La.) *News*, of June 5th, says the prospect for good crops on the Bayou Teche is excellent. But it also reports that Mr. R. B. Lawrence has found immense quantities of Colorado bugs in his garden, and that grasshoppers have made their appearance on Bayou Bœuf.

—Judge Morrill, of the United States District Court, in a case brought before him at Galveston, Texas, found the proprietor of a theatre guilty of a violation of the civil rights bill in refusing to admit two colored women to the parquette, and sentenced him to pay a fine of five hundred dollars. The Galveston *News* severely criticised the judge and his court, whereupon his honor cited the *News* editor to appear before him and answer for what he wrote. The editor plead guiltless of *intending* to be discorteous to the court, and he was released, after being lectured.

—The Republican Convention of Texas, which met at Hempstead last week, decided not to make a political issue on the election of members of the Constitutional Convention, and in a series of strong resolutions arraigned the Democratic party for several delinquencies. The destruction of the public school system of the State. The increase of the State debt to double what it was when the Republicans went out of power. Increasing the taxes further by creating a large number of new and useless offices—two hundred new offices having been made by law in the last three years. And that it has declared against internal improvements, essential to the development of the vast domain of Texas.

RELIGIOUS.

The Chinese Young Men's Christian Association of San Francisco, has 250 members and is doing a good work among this people.

Mr. and Mrs. Frame, Quakers, have been holding a meeting at London, Ohio, which has resulted in the conversion of over 180 persons. Of these, 110 united with the Methodist Church.

Among the Mohammedan converts received by the Presbyterian missionaries in Persia was a soldier, who stated that 200 men in the army thought as he did, and were holding secret meetings in regard to the Christian religion.

The report that 250,000 Polish Catholics have resolved to pass over to the Greek Church is confirmed. A memorandum to the Emperor of Russia acknowledges the secession, and justifies it by "the moral impossibility of accepting the dogma of infallibility."

The *Northern Christian Advocate* correctly observes that "there is no room for doubting that a thorough religious revolution is impending in Japan," and that there would probably be a complete disestablishment, or separation of the government from all religion, were it not that the rulers see that [illegible] throwing the country at once over to Christianity.

—Union Chapel, New Orleans, Rev. M. Dale, pastor, is enjoying a good degree of prosperity. The congregations are very large, especially Sunday nights. *Forty* have been received into the church since conference, and by personal inquiry by the Presiding Elder of each leader, it was found that but five members have withdrawn since conference. All this, in spite of the efforts made by the enemies of the church to sow dissension among the members. Financially, they are doing nobly, considering the hard times. Since January 13, $530.00 have been paid on the debts of the church, and the stewards have raised in addition, $497.50. The Sunday-school, under Bro. Thomson, is large, and doing good work. The *Methodist Recorder* will please note that this is one of our churches, which, according to an African rumor, is rapidly going to pieces through dissatisfaction of its members with their church relations.

GENERAL INTELLIGENCE.

—New Hampshire has a republican Governor. He was elected by the legislature.

—The people of Missouri are to vote on the Woman's suffrage question, in the shape of an amendment to the State constitution.

—Union services are now held every Sunday night in the Academy of [illegible]. The services are [illegible] thronga, and [illegible] preach. [illegible] has been [illegible] [illegible] of [illegible]

of freedmen who cannot read and write, is to cease April, 1878.

—Mr. Leatherwood, a revenue officer in Steward Co., Ala., was shot and killed while going to seize some illicit distillerers, by some whiskey champions. We learn from a brother at our side, who was well acquainted with him, that he was an estimable young man, and leaves an aged father and mother.

—The orators of the National Centennial, to be celebrated at Philadelphia, July 5, 1876, are to be Charles Francis Adams, of Massachusetts, and L. Q. C. Lamar, of Mississippi. Henry W. Longfellow will be the poet. Gen. W. T. Sherman will be the Marshall, and Gen. Joseph E. Johnston, Military Commander. President Grant will preside.

—The *Christian at Work* says: A striking comment on the saying of the wise man, "Vanity of vanities, all is vanity," is the futile attempt to get a bid for Ogontz. Ogontz was the country place of Jay Cooke, a few miles from Philadelphia, with a mansion whose cost was nearly a million dollars. After being liberally advertised, it was put up at auction a few days ago, the limit being fixed at $350,000. But as no bid came near that sum, the property was withdrawn. Legrand Lockwood's place, in Connecticut, which cost more money than Jay Cooke's, now belongs to a railroad company, who have offered it at $110,000.

—A horrible disaster occurred at Holyoke, Mass., May 27. The Catholic Church was crowded, and some drapery about one of the statues of the Virgin Mary took fire, and in a few moments the whole building was in flames. *Seventy-five* were burned to death, and many more or less injured. The responsibility resting on the people whose carelessness can produce such a conflagration, and whose stupidity fails to provide means of exit for a burning congregation, is nothing short of criminal. In this connection it is well to say that a very small minority of the churches in this country are provided with facilities for escape in case of alarm or disaster. It is a matter in which the strong arm of the law should step in and override the incompetency of the architect and the parsimony of the church financiers.

Hannah Rollins.

Mrs. Hannah Rollins, wife of Wm. Rollins, departed this life at six o'clock, P. M., Friday, the twenty-seventh day of March, A. D. 1874, in her seventy-seventh year.

For over thirty-five years she was a faithful member of the church, and a true, every-day Christian. She seemed to enjoy her religion at home, in her every-day life, as well as at church. She had implicit faith in the promises of God, and was always happy and contented with her lot in life. Her seat was never vacant at church when it was possible for her to get there. She enjoyed the sacrament of the Lord's supper above all things. She failed to attend the last sacramental meeting which took place about two weeks before her death, owing to bad weather, which she regretted very much. She found some wine at home, and told her husband she would take a little of it in the name of the Lord. She would never touch or take spirits only as a sacrament. Death had no sting and the grave no terrors to her, and we feel assured that she is now reaping the reward of the faithful in Heaven, where the wicked case from troubling and the weary are forever at rest.

Married,

Thursday evening, June 3d, at 5 o'clock P. M., by Rev. John Webb, AUGUSTUS BLASS, to Miss ROSA CURAND, both of New Orleans.

Died,

May 7, 1875, Mrs. HENRIETTA W., wife of Joseph Pleasant, aged thirty-five years. Sister P. was a native of Terrebonne, La., and for fifteen years a member of the M. E. Church. She was a lady and a Christian, and died a servant of Christ.

DON'T HACK, HACK, COUGH, COUGH! Cough is a symptom by which various diseased conditions of the throat, bronchial tubes and lungs manifest themselves. But whether it arises from the irritation produced in the throat and larynx by taking cold, from an attack of bronchitis, from incipient consumption, or from various other causes, nothing will allay it more speedily or cure it more permanently than Dr. Pierce's Golden Medical Discovery. It does not matter whether it be a recent attack, or a lingering cough, the discovery is in either case equally well adapted for its relief and permanent cure. In fact, it will cure a cough in one-half the time necessary to cure it with any other medicine, and it does it, not by drying it up, but by removing the cause, subduing the irritation, and healing the affected parts. No time [illegible] the [illegible] relief [illegible] [illegible] dangerous disease of the lungs is liable to result. Golden Medical Discovery is sold by all dealers in medicines.

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How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

BUSINESS NOTICES.

The great rivers of America, with their blessings, also cause bilious, intermittent and remittent fevers. People who live near the Mississippi, Missouri, Arkansas, Red, Ohio, Tennessee, James, Roanoke, Mobile, Alabama, Savannah, Cumberland, and others, during the warm and dry seasons, are particularly subject to them. Persons are more liable to these diseases by a torpor of the digestive organs and a clogging up of the liver. To correct those vital organs, restore energy, and prevent these diseases, use DR. WALKER'S CALIFORNIA VINEGAR BITTERS, which long trial has shown to be a certain remedy in all cases.

MARKET REPORTS.

Correspondents should bear in mind that our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.

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" Low Middling,	13½c	14½c
" Middling,	15¼c	15½c
" Good Middling,	15½c	15½c
SUGAR, Common,	8c	8½c
" Low Fair,	8¼c	8½c
" Fully Fair,	9¼c	
" Prime,	9½c	
MOLASSES, Prime,	58c	60c
" Strictly,	60c	62c
" Choice,	65c	70c
FLOUR, Superfine,	$5.50	$6.00
" Treble Extra,	6.25	
" Choice "	6.75	6.80
CORN,	85c	86c
OATS,	72c	73c
BRAN,	$ 1.00	——
HAY	25.00	——
COFFEE	18	18¾
PORK,	$22.00	27.50
SHOULDERS,	8¾	—
SIDES,	12	12¼
LARD,	15¼	15¾
HAMS,	13¼	——
CORN MEAL,	4.40	4.50
COWPEAS, Mixed	1.70	1.75
" Clay,	1.85	1.90
BUTTER, Goshen,	30	32
" Choice Western,	28	30
" Inferior,	16	18
POULTRY, Grown Chickens	5.00	5.50
" Young,	3.50	4.00
" Ducks,	3.00	4.00
" Geese,	6.50	7.00
" Turkeys,	12.50	18.00
EGGS, Western,	20	22
" Louisiana,	23	25
POTATOES, Western and Northern,	2.75	——
" Louisiana,	2.50	2.75
ONIONS, "	2.50	2.70
CABBAGE, "	6 00	10.00
BEANS,	6.00	6.50
MOSS, Black,	4¼	5
" Gray,	2¼	3¼
WOOL, Clear,	33	36
" Burry,	15	17
SALT, Coarse, per sack,	1.30	——
" " " "	1.60	——
COTTON SEED,	10.00	12.00
CRACKERS, Soda,	4½	——
" Butter,	5	——
HIDES, Of over 85lbs	9½	——
" 70 to 84lbs	9	——
" 70lbs	9¼	——
CALF SKINS, a piece,	75	——
OX HORNS,	5	——
IRON COTTON TIES, 11 ft	5	nett.
" " " 8 ft. 6"	3¼	"
" " " Beard & Bros	5	"
BAGGING,	10	14
COOPERAGE, molasses bbls	1.25	——
" " ½ "	85	90
" Hogsheads	2.75	——
OAK STAVES, extra pipe	150.00	155.00
" " light "	100.00	——
" " Hogshead	130.00	——
COAL, per bbl.	75	——
" " Hhd.	7.00	——

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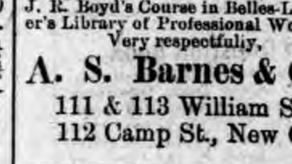

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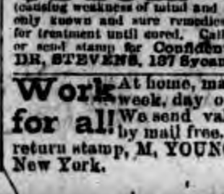

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—o—

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☞ *If any brother has the books named above, we will give instead any books published by our church, of the same value.*

EAST INDIA HEMP,
And What We Know About It.

Instead of devoting a column to the merit, of this strange and wonderful plant we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest in saying, that when this plant is properly prepared, we *know* that it POSITIVELY CURES CONSUMPTION, and will break up a fresh cold in twenty-four hours.

ST. MARY'S CHURCH, Allegheny City, Pa., Nov. 10, 1874.

The East India Hemp has been taken by Rev. Matthias Binder, O. S. B., and Rev. Sebastian Arnold, O. S. B., both assistant pastors of this church, and so far has given relief to both. They suffered from affections of the lungs and bronchial organs. We have recommended, through charity to sufferers, the Cannabis Indica to different persons, and continue the same in good conscience, knowing the effects by experience. Please find inclosed check for twelve bottles of syrup, pills and ointment. We shall inform you in due time what further success the medicine shall meet with.

Yours truly,
REV. FERDINAND WOLF, O. S. B.
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CHINA GROVE, Rowan Co., N. C., Oct. 21, 1874.

——: Send one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination, I found her in the incipient stage of tuberculous consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything and anything of its kind I ever saw or tried; in many cases it acts like a charm.

Fraternally yours,
P. A. SIFFORD, M. D.

RIDGEVILLE, Caswell, N. C., Sept. 12, 1874.

Inclosed is $10 for more of the Indian Hemp. I can truly say that this medicine has done me more good than all the doctors, and I had several of the best in the country. My cough is a great deal better, and my chills and night sweats are gone. You may look for several orders soon, as many have seen the effect of this medicine on me. W. A. FULLER.

COLUMBUS, O., Oct. 30, 1874.

Your treatment for consumption has so improved my condition, that the inquiry comes every day from my friends, What are you taking? Several are talking of sending for some of your medicine, and James Huff desires me to order for him $9 worth of the Hemp.

WM. HUNT, North High St.

P. S.—It is my opinion that an agent at this place would sell considerable for you. W. H.

DECHERD, Franklin, Tenn., Sept. 12, 1874.

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Feeding the hens and the chickens,
Freeing the garden from weeds,
Driving the cows to the pasture,
Feeding the horses in stall,
We little children are busy.
Sure there is work for us all,
Helping papa.

Spreading the hay in the sunshine,
Racking it up when it's dry,
Picking the apples and peaches,
Down in the orchard hard by,
Picking the grapes in the vineyard,
Gathering nuts in the fall.
We little children are busy,
Yes, there is work for us all,
Helping papa.

Sweeping, and washing the dishes,
Bringing the wood from the shed,
Ironing sewing and knitting,
Helping to make up the bed,
Taking good care of the baby,
Watching her lest she should fall,
We little children are busy;
O, there is work for us all,
Helping Mamma.

Work makes us cheerful and happy;
Makes us both active and strong;
Play we enjoy all the better
When we have labored so long.
Gladly we help our kind parents,
Quickly we come at their call,
Children should love to be busy;
There is much work for us all
Helping papa and mamma.

Business Laws.

The following brief compilation of business law is worth a careful preservation as it contains the essence of a large amount of legal verbiage:

It is not necessary to say on a note "for value received."

Contracts made on Sunday cannot be enforced.

A note by a minor is void.

A contract made with a minor is also void.

A contract made with a lunatic is void.

A note obtained by fraud or from a person in a state of intoxication cannot be collected.

If a note is lost or stolen it does not release the maker. He must pay it if the consideration for which it was given and the amount can be proven.

An endorser of a note is exempt from liability if not served with notice of dishonor within twenty-four hours of its nonpayment.

Notes bear interest only when it is so stated.

Principals are responsible for the acts of their agents.

Each individual in partnership is responsible for the whole amount of debts of the firm.

Ignorance of the law excuses no one.

It is a fraud to conceal a fraud.

The law compels no one to do impossibilities.

An agreement without consideration is void.

Signatures made with a lead pencil are good in law.

A receipt for money is not always conclusive.

The acts of one partner bind all the rest.

Bright, cheery and useful, with its fifty-five engravings and its multitude of practical articles and suggestions, is the *American Agriculturist* for May 1st. Like every other copy this year, the number before us shows a decided improvement over the previous issues of this journal during its past 33 years of publication. It gives much plain, practical, trustworthy, information for the household, including the little ones, for the garden, for the farm in all its departments—indeed, for all classes. Its bold exposures of humbugs has been a feature of almost every number for many years. The current volume is giving a valuable series of practical articles by Prof. Atwater, showing "How Science does and can aid Cultivators;" also, a large number of engraved House Plans and Descriptions, with items of cost, or "Cheap and Convenient Homes for the people" in country and village. These last are alone worth many times the cost of this journal, ($1 60 a year post-paid). Orange Judd Company, publishers, 245 Broadway, New York.

None But the Best.

Whatever we raise, whether stock, cotton or corn, and whatever implements of husbandry we use, we think it is a waste of time and money to devote either to any but the best. There are kinds of hogs that will make more pounds of flesh from the same quantity of food than others and it is sensible for us to raise the latter when the others are as easily obtained. There are improved varieties of seeds which have been selected for earliness, prolificness or [illegible] is for us to [illegible] cultivating [illegible]. So with the [illegible] use on our farms [illegible] should be our [illegible] cheapest in the end, [illegible] it may cost at first.

—A disease in the coffee plant has lately been discovered, which threatens [illegible] of this product unless [illegible]. It is called the [illegible] and as its name implies [illegible] apparent in the [illegible] though the pro[illegible] it also consider[illegible] is deserved by com[illegible] caused [illegible] in this respect, [illegible] among the [illegible]. The Gov[illegible] taken up the [illegible] thorough [illegible]

[illegible] Bal[illegible] de[illegible] of [illegible] Catholic [illegible]

At Home.

Fun at Home.

Don't be afraid of a little fun at home, good people; don't shut up your homes lest the sun should fade your carpets and your hearts, lest a hearty laugh should shake down some of the musty cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold when they come in at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling houses and degradation. Young people must have fun and relaxation somewhere. If they do not find it at their own hearthstones, it will be sought in other, and perhaps less profitable places. Therefore, let the fire burn brightly at night, and make the home ever delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour round the lamp and firelight of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic sanctum.—Dio Lewis.

How to Treat Wounds.

Every person should know how to treat a flesh wound. Every one is liable to be placed in circumstances away from surgical and veterinary aid, where he may save his own life, the life of a friend, or a beast, simply by the exercise of a little common sense. In the first place, close the lips of the wound with the hands and hold them firmly together, to check the flow of blood until several stitches can be taken and a bandage applied. Then bathe the wound for a long time in cold water.

"Should it be painful," a gentleman writes, "take a panful of burning coals and sprinkle upon them common brown sugar and hold the wounded part in the smoke. In a minute or two the pain will be allayed, and the recovery will proceed rapidly. In my case a rusty nail had made a bad wound in my foot. The pain and nervous irritation were severe. This was all removed by holding it in smoke fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others with like result. One of my men had a finger-nail torn out by a pair of ice-tongs It became very painful, as was expected. Held in sugar smoke twenty minutes, pain ceased, and promised speedy recovery."

Beds.

One-third of our lives on an average is spent in bed. It is where we rest when tired, where we get well when disease attacks us, or where we die when the fiat goes forth. It should possess all the elements of comfort—warmth, softness, airiness, —everything that can add to repose, and conduce to health. The latter point is rarely thought of in the construction of beds. There are thousands of feather beds in use now, that have been slept on for ten, twenty, and thirty years, and in some cases longer. These, while they may have softness and warmth, are certainly not good for health. Every night's sleep upon a bed adds to the amount of effete matter absorbed from the body, and is it unreasonable to say that in the course of time it becomes utterly unfit for any one to sleep on? Airing every day, while it is highly beneficial, will not entirely purify, and after being used so long, nothing will purify them. Too little attention is paid to this matter. We know housewives who do not air their beds once a month, and rigid investigation would frequently trace sickness and death to this cause, when it is attributed to something else. This is especially true of childrens' beds.—A Physician, *in the Ohio Farmer.*

Has He a Call to be a Husband?

Has he a call to be a husband who thinks more of his horse than of his wife?

Has he a call to be a husband who spends six evenings out of the week away from home, and complains because his wife will go Tuesday to prayer-meeting?

Has he a call to be a husband who spends five dollars a week for cigars, and an occasional glass; but can't afford to take a newspaper for his family?

Has that man a call to be a husband who makes elegant presents to other ladies and grumbles if his wife wants a new dress?

Has he a call to be a husband who swears if the one hundredth button is missing and never speaks a word in commendation of the ninety and nine that remain immovable?

Has he a call to be a husband who never buys a book or a picture to make home attractive, and still wonders why a woman can't be contented to stay at home seven days out of a week, and ever singing "There's no place like home?"

Has he a call to be a husband who loses money by betting on elections and horse races, and when he becomes involved attributes it to his wife's extravagance?

Be not afraid of those trials which God may see fit to send upon thee. It is with the wind and the storm of tribulation that God, in the garner of the soul, separates the true wheat from the chaff. Always remember, therefore, that God comes to thee in thy sorrows as really as in thy joys. He lays low and he builds up.—*Moliness.*

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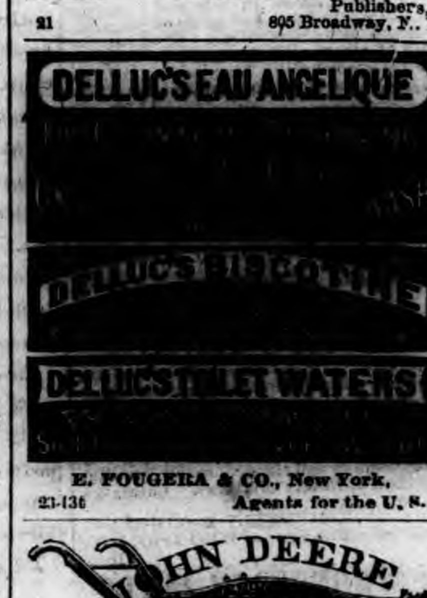

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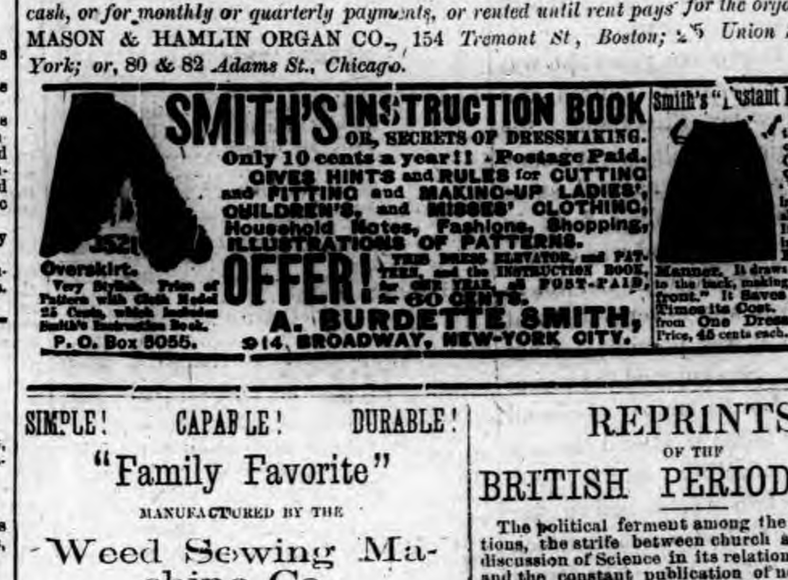

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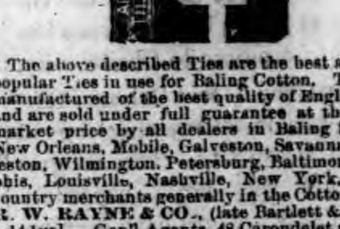

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VOLUME X. NEW ORLEANS, LA., THURSDAY, JULY 1, 1875. NUMBER 13.

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The March of Intellect.

By J. W. Bowens.

The march of intellect is seen in whatever direction we turn our eyes. It has a record grander by far than the Grecian bands or Roman legions. Though often mislead by partial appreciation and prejudice, still progress has ever been apparent.

The future lies before man as an unknown ocean, and his advance is that of the explorer liable to frequent errors; still, with firm resolution he has forced its storms, defied its dangers, and marked out the path for the commerce of the world. We must expect that many efforts will fail, but the right path once reached will repay a thousand failures. It will be laid down in the great chart of human experience and followed by the wise of all succeeding generations. The formation of the world was slow; each long creative day wrought but few changes; yet they marked an advance ever from the lower to the higher grade of plant and animal life until the world was fitted for the abode of man. So has it been with intellect: beginning with mere surface facts of practical life, it has moved on steadily to wonderful acquisitions—subjects once thought to be beyond the reach of man, like the pearl on the ocean's bed, or the star beyond the reach of human vision; yet in their turn they have yielded to his persistent search.

Every advance in the useful arts, sciences and religion, with all their priceless worth, is but a result of intellectual activity.

Comparatively only a few years have elapsed since the mechanical arts were known. The agricultural implements of the ancients were of the simplest and rudest construction, and although the people were largely engaged in agriculture, *progress* seemed almost impossible; but the untiring intellect of man, zealous to lessen his burdens and economize time, gradually introduced its grand inventions.

Grain was formerly cut by hand with the sickle, then with the cradle, and still later by the reaper. The old threshing floors of the ancients, where the grain was trodden out by oxen or pounded out by hand, have long since gone to ruin owing to the introduction of the modern threshing machine.

The history of *Printing* illustrates the same general truth. How marked the change! man, once using hieroglyphics and the cumbersome rolls of parchment, has slowly advanced to the *Steam Printing Press* which strikes off its thousand papers per minute. This civilizing agent, commemorating all inventions, recording all important events, handing down to posterity the history of preceding generations, preserving in form the laws of all nations, was enveloped in mystery until the seventeenth century. Its wonderful development is but the work of intellect.

The employment of steam to run the machinery of manufactures and locomotive has also a marked record. A few years only have elapsed since the traveler slowly plodded his way from city to city, or if by sea, in uncertain vessels; but intellect has provided a better means in the steamboat and the swift railway car. Behold the variety of machinery constructed for the employment of steam! These are simply the results of intellectual growth. On the tablet of the steam engine let the name of Fulton ever be inscribed, as its inventor.

The search of intellect is no less [illegible] in the *Historic Science*. [illegible] have [illegible] but the intellect [illegible] or [illegible] the [illegible] of [illegible] the [illegible] of [illegible] the [illegible] of

Southwestern.

New Orleans, July 1, 1875.

J. C. HARTZELL, B.D., Editor.

One Thousand More!

We want 1000 more subscribers to the *SOUTH-WESTERN* for the remainder of 1875. Fifty cents will pay for the paper six months, including postage. Brothers, will you not present the claims of your Conference paper to your people, and ask them to subscribe for six months. Our terms are cash in advance, but in cases where the Minister will become personally responsible for the amount, we will send the papers and charge the amount to them, to be paid as soon as they collect it, not later than at Conference.

Who will send us the first six month's list?

Moody and Sanky will be aided greatly in the work—which still continues with wonderful power in England, by the bigoted action of the authorities of Eton, who, at the last moment, refused to let them hold their meetings in that place. The opposition grew out of the fact that the church of England Bishops and ministers desire a monopoly of soul-saving in their region. This is one of the cases where it is easy to see how God will make the wrath of men to praise Him.

"Whosoever" is written on the outside of the door of mercy, and "Whatsoever" on the inside. The "Whosoever" takes in all classes; aye, every individual of our race. The "Whatsoever" covers the whole range of each individual's need, for time and eternity. Hasten to get inside mercy's golden gate, if not already there—and when admitted to her banqueting house, grasp firmly the promise, "Whatsover ye shall ask in my name, I will do it."

A straw will make an impression on the virgin snow, but let that snow remain but a short time and a horse's hoof can hardly penetrate it. So is it with a youthful mind. A trifling word may make an impression on it, but after a few years the most powerful appeals may cease to influence it. Think of this, ye who have the training of the infant mind, and leave such impressions thereon as will be safe for it to carry amid the follies and temptations of this world.

At the June meeting of the Board of Church Extension, a large number of very needy applications from all parts of the country, came before the Board, and in view of their great and urgent necessity the Board granted applications that would overdraw the treasury to the amount of nearly $20,000. The financial distress throughout the country largely increases the calls upon the Board, and, at the same time, tends to reduce its ability to grant aid. Our pastors everywhere should bring this good cause before their people and invite liberal offerings for its support. Those who can should give more in view of the number who are unable to give in consequence of the financial distress. Let all in every congregation have a chance to give something.

A Catholic Victory in Georgia.

The Roman Catholics have won a victory in Macon, Georgia, over the Public School Board of that place, and now they have a public school supported by taxation, and presided over and taught by "Sisters of Charity." It happened in this wise: A year ago, the Catholics demanded that the Board should appoint two "Sisters" in the public schools. This the Board foolishly did. The next step was to ask control of that particular school in which the "Sisters" taught. This request too was granted. Next, the Catholic decree was issued commanding all children of Catholic parentage to attend only this one school. The Board began by [illegible] what thoughtless people [illegible] a small thing, but as a result, now their authority is denied, and Catholic priests designate which schools the children must attend.

The Catholic school question is upon us, and the issue is clear, cut and positive. If the Roman Church has the power, she will either control our public schools in her interest [illegible]. We have no [illegible] will do either, and yet [illegible] the nation to awaken to [illegible] national legisla- [illegible] unmistakably. [illegible] public school [illegible] all sectarian [illegible] system.

Eighteen Hundred and Seventy-Six.

Another Presidential campaign is at hand, and we believe we speak the sentiments of the great body of the loyal people of the United States when we say, that it was fondly hoped that the issues involved in the late war would not be raised in the campaign of 1876. It was hoped that ere this the old party lines, based on loyalty and disloyalty to the United States government, would be broken up, and not so much as their names retained. But that hope is now gone. As certainly as the needle scents the pole, so certainly do facts point a campaign next year, in which, not only the hosts on either side will rally under the old party names, but in which the underlying principles, in conflict during the late war, must again be canvassed and settled at the ballot-box. How much this is to be regretted, no form of words can express.

Long before this, the united wisdom and energy of the whole nation ought to have been concentrated upon the development of her internal resources, the education of her children, and the promotion of her great industries. Why this is not so, is not now the point. Who is to blame, need not now be discussed. The solemn fact confronts the nation: 1876 will witness the most important Presidential campaign since the nation began to be. The great issues which, for forty years, agitated the nation and which led to our terrific war, are settled only in so far as *force* can do it. They are not, however, settled in the sense of being acquiesced in by the whole nation. Next, how far they will be mentioned in political speeches and documents by the South, will depend upon the sagacity of her leaders; but her purpose is evident. She never has yet, in a single influential body either political or ecclesiastical, said anything which bordered on an acknowledgment that she was wrong in the late secession; and as for being guilty of treason, the South is insulted by mentioning the matter. In fact, the theory is still boldly set forth that the North was the guilty party. Mr. Hill, of Georgia, sets his Legislature wild with excitement and applause by an effort to prove that the North, and not the South, was guilty of rebellion. The *New Orleans Review*, supposed to represent the most advanced thinkers of the South, in a lengthy article, demonstrates, from the Southern stand-point, that the Confederates were not guilty of treason. Here is the summing up of the argument:

"The late war was a war between the masses of the people who composed the Northern States, on the one side, acting without right and without the authority of a legitimately organized government, and the Confederate States, with a regular government, against which, as sovereign powers, treason could be committed, on the other side. The object of the war was to overthrow the sovereignty of the Southern States, and reduce them to the condition of conquered provinces, which the assailants were able to accomplish, *against all principles of American right*, by the force of overwhelming numbers. This was treason to the Southern States, and a violation of their rights as sovereign communities; *nor was the treason diminished by the fact that, in consequence of their defeat, they were unable to punish the treason.*"

The San Antonio *Herald*, the leading Democratic paper in Texas, says: "No Southern man doubts that the people possessed the innate and the constitutional right to do what they did in their attempt to resist oppression, and in appealing to the arbitrament of the sword."

These quotations are representatives of hundreds our eye has fallen upon in our exchanges during the past month. Every Southern paper succeeds in proportion as it boldly proclaims this sentiment. Every man's political standing in the South is judged by this test. The universal feeling is, that the South simply made a mistake in going out of the Union, when, if it had been patient and persistent in the Union, it could have retained slavery, and made its doctrine of State rights national.

In 1876, it is hoped to gain a victory which will pave the way to regain what was lost by the mistake of secession. If it is said that only extreme men in the South speak as indicated, we answer that, on the main issues of the war, the South is an absolute unit. The very men, who, by their eloquence from the rostrum and pulpit, led these States into secession, are yet the orators of the South; and they, whose manipulations in the caucus and prayers in public and at the fireside gave direction and strength to the movement, still rule. It is not so much as whispered in the South that loyalty to the United States government is a matter of choice.

Next to the doctrine of State Rights, stands the question of what rights shall be accorded the colored people. And we cannot better set forth the present sentiment of the South, than to quote from the introduction of Pollard's Lost Cause:

Nothing could be more false and absurd than the popular felicitation that the negro question was settled and terminated by the war, and that in its great convulsion of arms had happily expired a topic that had formerly occupied three fourths of the political history of America, and had rendered it barren of higher and better considerations. The fact becomes apparent and at least is obvious, that the war instead of quieting the question of the negro, has really given it a larger development, and a new significance, eviscerating the whole controversy, and taking up an additional breadth and discussion.

After speaking of the theories of the North that slavery was an act of injustice to the negro, and that he ought to have all the rights and privileges of American citizenship, Mr. Pollard says:

"These are not the accidents of faction. They are the extension of party lines, on which the South has yet an opportunity of contest, and on which she may summon her people for a trial of new hopes. Candid and intelligent men in the South recognize the abolition of slavery, and appreciate the logical virtue of the conclusion of the radical party as to the enfranchisement of the negro as drawn from their dogma of the equality of the races: but recognizing this abolition only as the result of force, and not as implying the premise of negro equality, *but indignantly and steadily rejecting that dogma, they are in a position, while accepting the decision of the war, yet to contest the entire series of measures to endow the negro, etc.* * * * * * HERE IS THE NEW FIELD OF PARTY CONTROVERSY TO WHICH THE SOUTH MAY BRING HER INGENIOUS MINDS, AND WHERE SHE MAY FIND A REMNANT OF HOPE."

The historian understood the Southern mind perfectly and in the words quoted, mapped out the Southern policy toward the colored people to the letter. The abolition of slavery is accepted only as one of the deplorable calamities of the war but that the negro ought to have the full rights of American citizenship granted to him is as foreign from the belief of the South to-day, as is the thought that the leaders of the Confederacy were traitors to their country, or that a State has not a constitutional right to secede from the Union.

Taxing Church Property.

We are heartily in favor of it. At first blush, it looks like a blow at the church. Not at all; it simply puts the church in its true relation to the State, in the matter of its finances. The custom of exempting churches from taxation comes down to us from the time when church and state were one, when the church dictated to the state in all matters affecting its interests, and when the state supported the church by paying its bills. Then to tax the church property was like taking money out of one pocket and putting it into another. It is not so now. In this country, Christ's idea of separation of church and State is more fully realized than in any other country. The spheres of the church and state are distinct and separate, and, as a result, the nation leads the nationalities of the world, and the churches of America, in the matters of spiritual power, wealth, social standing and controlling influence, are not equaled in the most enlightened nations of the old world.

Before Constantine, the church never thought of asking pecuniary favors of the state. All it wanted was to be let alone and not persecuted. It was then that the pure word of God ran and was glorified. But Constantine united church and state, and then began those corruptions which, in all ages since, have cursed the church. The time came again, under the Reformation, to make the separation, and just in proportion as that separation has been complete, has the church growth been healthy and rapid. Now, the exempting of church property from taxation is a relic of the times when the church was the most corrupt. If eating at the table of the state corrupted and cursed the church in the past, it is neither dignified nor safe for the church to accept even the crumbs from that table. Christ even went so far as to perform a miracle to raise money to pay the Roman tax of his disciples.

This question has its difficulties, but the only wise course in this, as well as in all other matters, is to be guided by principle. If the principle of completely separating church and state is right, then the only safe thing is to carry it to its logical conclusion, and cease exempting the former from paying taxes. He must be but a casual observer who does not already see what dangerous forces in this country are being strengthened by refusing to tax all property alike. Next to churches stand benevolent societies, which, by parity of reasoning, are exempted. Then come educational institutions, which, too, on similar grounds claim exemption. Now, if we add up the millions invested in America in religious, charitable and educational work, the amount will be enormous. The church property alone in the United States amounts to nearly $400,000,000, and there is no estimating how much real estate is held by the almost infinite variety of associations which are known as "educational," "benevolent," "charitable," etc. As the state guarantees protection to all, every one should do a part of supporting the state, so that protection may continue. The argument that morality and religion are necessary to the life of the state, and that as the work of the church is to provide these and should therefore be free from tax, does not hold good. Other things are necessary to the state besides morals and Christianity, and, by parity of reason, should be exempt from taxation; and the admission of this principle would destroy the state. Again, by exempting so large a proportion of real estate as is owned by churches, schools, etc., does injustice to those who have no financial interest in them. To say they *ought to have*, may express a moral truth, but does not settle the matter, because the question of private judgment is involved, and the man who never goes to church can justly complain if his taxes are high because the hundred thousand dollar church next his property pays no taxes. The state can justly know no difference in her domain. Here another point suggests itself. Exempting church property from taxation goes a good ways toward aiding in the accumulation of that kind of real estate, and, what is more important, gives color to the claim, set up by at least one church, that the state has no right to even inspect the institutions and premises own by churches. The Catholic church outstrips all others in the world in the accumulation of property, and claims absolute control over it, even to the extent of forcibly confining the victims of its discipline or displeasure. Now, it is a well known fact of history that there is scarcely an exception among the nations of modern times, where the state has not been compelled, in self-defense, to confiscate the vast estates accumulated by the Catholic church. Mexico is the latest notable example. What has been in all other countries will, under a similar policy, come to pass in this. It is either to tax all church property now or await the time when either partial or complete confiscation will be a necessity. This point is almost reached in several of our large cities, even now. Let taxes be equally levied upon all property, without distinction as to its use in New York and New Orleans, and let the revenues be honestly applied, and the financial problems, which now threaten to crush them, are solved.

The Great Want.

The sins and miseries of men, though somewhat diminished in intensity, are as numerous and as huge in dimensions now as in other times. Christianity and civilization strive ever to keep them down, and, if possible, to remove them. Through this effort, they are much less than otherwise have been; but, alas! how life teems with them still! Perhaps, in the present age—the dispensation which is to close with the second coming of Jesus Christ—it will not cease to be thus. Probably the final trumpet will sound while sinners are reveling in their lusts, and sufferers reeling amid their agonies. But there will be eons—dispensations—beyond: progressive stages of the manifestation and the government of God. The things mysterious now may hereafter come to light. The things so painful and so terrific now may ultimate in weal and joy.

But, that the best issue of human life may be attained, we must—every body must—be governed by the spirit of Christ. That we may do each other the least possible harm; that we may get to ourselves the greatest amount of good; that we may have the best chance to get "whole" through this world and escape "pure" into the next, we must cultivate the grace of Jesus Christ.

THE GREAT WANT IS CHARITY. What will not charity do for us? She will "hide the multitude of sins" that are past, persuading the Judge to be oblivious of them. She will supplement the deficiencies of our highest virtues; for when we have given "all our goods to feed the poor, and our bodies to be burned," and are ourselves about to be rejected for pharisaical pretensions, she will throw the radiance of her beauty over our repulsive moralities, and bid the God of Love smile on us. When we contend with each other on doctrine and strive about policies and sectional interests, she will come among us as an angel; and in her presence we shall see that we are brethren and be ashamed of our strife. In our little private repinings and frettings of soul, she will show us how it is better to "think no evil," and by her tenderness will melt us into a new mould. *This is what we want, brethren.* We want it every where. It is needed North and South. It will bring the sections of our country together, if we allow it to direct. It will *re-unite the Churches*, if pride and malice do not get the better of it in the hearts of God's people, and especially of his ministers. It will give the white people tenderness, and patience, and fidelity toward the colored people. It will give the colored people humility and gratitude, and a spirit of co-operation. Let this Heavenly spirit reign among us, and it will restore all the good we lost, while it will pour showers of blessings on every walk of life.

W. D. G.

Bunker Hill.

The New Orleans *Republican* has the following in its issue of the 18th inst.:

Yesterday raged anew in Boston the fever of patriotism. It was the anniversary of what has been called the battle of Bunker Hill. Being the centennial anniversary, the celebration was a hundred fold greater than ever before. The light of many a fourth of July will pale before the magnificence of the calcium lights of last night. As history hands the battle of the seventeenth of June down to us it was a small affair, where 1500 American volunteers met 2500 British regulars. The British loss was about 1000, and that of the Americans some 450. Compared with latter day slaughters, where better weapons were used, it was a fine skirmish. But it was the beginning of earnest work for independence. The engagement at Lexington and Concord had been all on one side. At Bunker Hill the British found themselves pitted against men who meant business. The generals of that day did not write books, and to this time the question who commanded the American forces at the battle of Bunker Hill is in dispute. Putnam and Prescott were both on the field as colonels and giving orders, while Gen. Seth Pomeroy was found in the ranks with a musket. Warren had been appointed a Major General three days previous, but not having received his commission he came on the field with a musket as his only staff. It is probable that a portion of the volunteers placed themselves under his command, and he died with those that died there. Every officer and man on the ground was impelled by patriotism, and there was no delay on account of rank. Even the colored troops fought nobly, for we are told that a negro man named Salem made the best shot of the day. Major Pitcairn, of the British marines, who had been second in command at the Lexington march, mounted the parapet exclaiming, "The day is ours!" Salem drew a bead on him and said it was not, firing a shot which mortally wounded Pitcairn. No one wishes to deprive Boston of its pleasures and sources of patriotic pride. It was not possible to move Bunker and Breed's Hills and the monument into the city proper, so Boston swallowed Charlestown, with its historical reminiscences, monument and all, by extending the circle of the Hub. Charlestown is now a Boston district, and Bunker Hill is in Boston. The glory of the original battle was insignificant compared with the celebration of the event yesterday. Where blood was formerly poured out like water, eloquence only was spilt; bands of music marched by where the drum and fife called men to the trenches, and instead of the warm and bleeding soldiers was seen the cold granite shaft men builded, which points above all things earthly. Bunker Hill belongs to every American; some had forgotten it, and some say our government is a failure. Let them again remember the one, and think better of the other.

Only a Colored Girl.

Charles Nordhoff writes the following in one of his letters to the New York *Herald*:

Here is another incident of Mississippi life. About four weeks ago a mulatto girl, aged nineteen, who had been living for some time as servant in the house of a farmer, two and a half miles from Verona, in Lee county, left her service and went to Verona, where she became a house servant, in order to attend an evening school. She had been at her new place a week when one day the farmer, her former employer, accompanied by his father and a neighbor, all armed with shotguns, appeared before the house. Two of the men came in and demanded the girl, saying she belonged to them. She refused to go with them, and declared she was free, which was true, of course. They knocked her down, took her by the feet, dragged her thus through the house, through the yard into the street, her clothing torn and deranged in the struggle, and she screaming for help, and—this was in open daylight, and in the presence of several men, besides women and children—set her on a horse and carried her off. When they got her home, two of them tied her to a tree and flogged her bared back with green withes until the blood ran; then took her to the house and chained her with a trace chain to the bed-post. The next day she was turned to work, and chained up again at night. After some days she made her escape and found refuge with a Southern man, the County Superintendent of Education, who, after proper notice, sent her to the United States District Attorney. From the District Attorney's lips I received the account of this outrage. Now, cruelty may happen in any State. The part of the story which seems most horrible to me is this: It is in evidence before the District Attorney that the mayor of Verona, who is its justice of the peace, heard the girl's cries and saw the struggle, and when asked why he did not interfere himself, testified that he thought it was none of his business, as he knew that it was only a negro girl. Several other men testified that they stood in their doors and saw the girl dragged by her feet out into the road. It was none of their business either. Finally, I related this tale to a Democratic Judge of the Supreme Court of the State. He replied that brutality was found everywhere, North as well as South; and I could not, with all my efforts apparently, make him understand that what filled me with indignation and hopeless disgust was not so much the act itself, but the fact that an officer of the law and several citizens could witness it unmoved—because it was only a negro girl.

How to Work for Jesus.

The way to work for Jesus is not to fill our lives full to overflowing with business, tax every power of mind and body to the utmost, and then look around to see if our Master have need of us; so weary that our eyes cannot see, our ears hear, nor our hearts understand; so weary that if we do hear, and see, and feel a little we hardly drag on to do; so weary that the "grasshopper is a burden;" so weary that we not only lose sight of Jesus in the worldly gloaming, but the daily cross is laid down. We sleep when we should watch, and dream when we should pray.

The way to work for Jesus is, not to set apart a day of each week, or a few hours of each day, and say, "Here I am, Lord, for just so long. I have shut my ledger, washed my hands, put on clean garments. I have this on hand, and that on hand; I am the busiest man living, but I have put all this aside to work twelve hours wholly for thee—twelve hours in thy holy vineyard. What wilt thou have me to do? Oh, Lord! I will follow thee to-day, if thou wilt follow me to-morrow and make my business to prosper. I will honor and glorify thee to-day if thou wilt honor and glorify me all the rest of the week. Amen."

The way to work for Jesus is, to stand with Him on Calvary, see as He saw, feel as He felt, view the world in its seething mass of weakness, sin and sorrow, all blind and stumbling with feet entangled in Satan-stretched cords and ears filled with Satanic lies—see the young and guileless trip and fall and the unwary ensnared — watch until our hearts burn within us and our arms stretch out eager to save, and then when the Divine lips say, "Go," wrap us in Jesus' garment, and throw ourselves in the throng ready to do all things through Christ which strengtheneth us. How are we to do this unless we turn this wordly heart of ours inside out and scatter its contents to the wind; unless we dash to earth our selfish plans, and, all empty, come to the fountain of all wisdom and love, and wait on the Lord until He gives us that well of water springing up into everlasting life, which shall make our lives as fresh as a river-side garden in June, and overflow to bless all around us, reviving dead lives and making the desert to blossom as the rose.

A. H. G.

Habit of Disparagement.

The *Western* says: The following article was found among Mr. House's papers in this office, since his death. It was, we think, among the last productions of his pen, and, on that account, will be read with special interest:

Sir Arthur Helps, the well-known and popular English author, whose death occurred March 7th, was not a genius nor a profound thinker, but he was a writer who had the faculty of putting in an impressive way the "common-sensible" of most of the important subjects that concerns men's present welfare; and that is an excellence to which few geniuses or profound thinkers attain. In one of his latest books—perhaps his last—"Social Pressure," he discusses a thing which has had an existence among men from the days of the patriarchs to the present time, but which has not received, till Mr. Phelps gave it, a specific designation. It is that habit of disparaging and injurious speech which does not rise to the "dignity" or force of calumny, but which inflicts oftentimes a mischief and a poison as baleful as that of the most deliberate detraction. Mr. Helps calls the habit by two names—synonyms—and gives his readers the choice of taking which they like. The words are "*black-washing*" and "denigration." He tells us that the denigrator or black-washer is for the most part a common-place, narrow-minded, poorly informed and superficial man or woman, who cannot bear to see others rise a little above them, and whose habit is to carp, or to paint with word or tone, at every opportunity that afforded. "The black-washers sneer a little; they ridicule with that feeble wit in which gentle dullness delights; they wonder how so-and-so should think that the world cares anything for his opinions; and if it be a good action that is done, it comforts them to take the bloom and the perfume from it by hinting that it may have sprung from some mean or selfish motive. And this they do, not out of actual malice or hatred, but, as often as not, when the person whom they thus wash with black is one of whom they personally know nothing, and from whom they have received no personal injury."

—The Congress of Mexico has granted railroad privileges, with $15,000 per mile, to a company to run a road from the city of Mexico to the Rio Grande. In a few years, there will be running, through Pullman cars from New Orleans to the city of Mexico, and the time will be four or five days.

Among our Letters.

Upper Coast District.

MR. EDITOR—Having just completed the second round on Upper Coast District, I desire to report progress. In general terms, we are all in peaceful harmony among ourselves, and all deeply in love with, and devoted to, the grand and glorious old mother "Methodist Episcopal Church in the United States of America, and the rest of the world." And though times are hard, money scarce, and many of the preachers hard pressed for a support, yet all are cheerfully at work for Jesus; the church is being builded up, souls are being converted to God, and the shout of victory is heard all along our lines.

At Baton Rouge, Brother Davage is doing a noble work for God and our Methodism. As a worthy standard bearer, he is leading onward and upward — a healthy, vigorous and victorious church, with "Holiness to the Lord" as their motto. But he also finds time to "do the work of an evangelist," and to keep us in other fields of the District.

He has done good and grand service in assisting Bro. Peter Brown, on Williams' Grove Circuit, and Bro. Spears, on East Baton Rouge Circuit. With these brethren, and others, he has labored successfully, and joined with them in the "shout for the battle," and, all around, the victory has been on the side of the Lord and our church.

In West Baton Rouge, Brother Landor is organizing and building well, and a grand victory is sure to be the result of his faithful labors.

Brother King has suffered again from overflow on Grosse Tete, but is recovering up, and is doing all he can to establish our Zion on Bayou Grosse Tete.

Brother T. Kennedy is marching on smoothly, steadily, lovingly and victoriously at Donaldsonville. He has a noble Sunday School, and the church is at last rallying to his support.

Brother J. M. Bryan is doing a faithful and successful year's work at St. James. With a good Sunday School and faithful ministerial labor, he is exerting a fine influence throughout the whole parish of St. James.

At St. Charles, Brother Henderson is a faithful worker, and his work is telling on the whole community. He is pushing forward the enterprise of Church building, and very soon we hope to have one of the finest churches on all the coast, at Hahnville. And Brother Spruce is enlarging the work, even in Iberville parish.

Brother Gunby has had, and is now having, a sweeping revival on Stoney Point Circuit. Brother John Brooks (our supernumerary) has gone over to help in the good work. And by and by, all are to come over with reinforcements, and help push forward the battle in East Feliciana

Circuit, where our good Brother Yarborough has his forces under proper drill and under good command, ready for a general engagement, all around this noble Circuit, with three splendid Sunday Schools as training schools for the church.

On Little Bethel Circuit, Brother Smith is successfully "doing the work of an evangelist and making full proof of his ministry."

Brother Hill is toiling hard at St. Francisville; and Brother Wesley is doing well for the church at New Roads. He is happy in his work among the creoles of Point Coupee parish.

Brother Isaac Hayward has now under his care two very important and highly interesting charges, Jackson and Clinton; and, like a good commander, he has them both well drilled and disciplined—and Brother Brooks to help—and both charges are moving forward grandly. O, such glorious quarterly meetings as we have just held at these places! Such crowds of people, both colored and white! I closed the round at Clinton, where they have a large and lovely Sunday School, with a model superintendent and a model secretary, making the school a moral power in the whole parish. On Sunday, with my efficient aids, Brothers Hayward, Yarborough, Brooks and Smith, around me, I unfurled the banner of the cross to crowding hundreds of people, while many wept, some shouted aloud for joy, and still others cried for mercy. And in the winding up, Brother Hayward and his singing band came to the front—and they can sing a whole campmeeting — God bless them — and amidst rapturous shouts they sung—

"Ho! my comrades, see the signal
Waving in the sky;
Reinforcements now appearing,
Victory is nigh."

We left the church in a blaze of glory, with the chorus breaking on our ear—

"Hold the fort, for I am coming,
Jesus signals still."

And with my adieu, I could but shout back—

"Wave the answer back to Heaven,
By Thy grace we will."

To God be all the glory; to us, the bounless joy. WM. M. DAILY.

June 24, 1875.

BRASHEAR CITY, LA., June 21st.—Rev. R. W. Overton writes: I have held a protracted meeting, and two profess to have found peace. I received three full members and six probationers. I was up to Centreville on the 13th. Received four full members and baptized eleven. The church never was in a better condition. We had a grand time, and the church was crowded with an audience of two or three hundred.

CAMP PARAPET, N. O. Rev. A. Moore, the pastor, reports that his second quarterly Love Feast was a time of great rejoicing among the people. Eight were received in full connection. Five have been received on probation during the last quarter.

CLINTON STREET, N. O. Rev. John Webb writes: The second quarterly Love Feast was held June 14. Fifty-three expressed their love to the Church and Christ; one joined. The Church is in a prosperous condition, and the Lord is our Leader.

NEW IBERIA, LA., June 6. Rev. A. Jackson writes: I have just returned from St. Martin, where we had a grand good time. I baptized thirteen, and seventy-six communed at the sacrament. The Sabbath School is in a healthy condition.

MERIDIAN DISTRICT, MISS. Rev. M. Adams, P. E., writes June 8: We have just finished the first round of the Meridian District with great success. At our last annual Conference, our work was revised by our beloved Bishop Foster, and sixteen circuits and stations were added to the Meridian District. More than half of these sixteen charges have not been visited by the Presiding Elder in four years; they have suffered greatly from lack of attention. We find that in the interior there are openings for a new and grand work. Much of the work is situated away from the railroads, and we need the perseverance of Paul to attend to it faithfully. There are over one hundred thousand souls to be saved in the by-ways of this State, and no church is so well suited to this aggressive work as ours. In our church at Crawford, one of our most prominent points, we find affairs very dry. This point has not been visited by a Presiding Elder since its organization by Dr. McDonald, at a time when it was thought that he would become a martyr to the cause.

Kosciusko is another point of great importance in the interior. It was organized in 1870 by our great [illegible] Rev. James Lynch. Our [illegible] to the church. [illegible] to leave our [illegible] visitation. [illegible] Presiding Elder claim [illegible] keep them tied to the railroad. God will not allow his servants to be destroyed. If they are true to their God and church, they may rest assured that they will be taken care of. The fearful ones should get out of the way, for the wheel of Christianity is bound to roll on, and the church has no use for those who are not willing to attend to their duties.

I appeal to you, brethren, in behalf of the church and God: Retrace your steps in this matter; let the work of the Lord go on, and especially our interior work. We pledged ourselves, brethren, to give our lives to the *Gospel*—to spend and be spent for Christ. If we fail in trying to dischage our duty, the Lord will not forsake us.

The M. E. Church would have been stronger in Mississippi Conference to-day if the Presiding Elders had done their duty. There is a very good prospect for a crop, and next fall we will be more able to erect churches in the District.

Our work at Whitfield is very good, considering the times. We had 4 converts and 8 accessions to the church. At Kosciusko, we had 8 converts and 8 accessions to the church. At Louisville, we had a glorious time. The Holy Ghost rested upon us, and all were happy. Our visit was the first that a Presiding Elder had made to them. It was like "good news from a far country." We had 5 converts and 5 accessions.

We have united Louisville with Plattsburg under Rev. D. D. Goodwin's charge. Rev. A. B. Lampkin is unwilling to give himself up to the work, because the people are poor and cannot support him. We are gaining ground.

The Lord has been with us, and will be with us still.

RICHMOND, TEX., May 26.—Rev. C. M. Wayse writes: The spiritual condition of our church is good. Your excellent paper gives much satisfaction. Money matters are very close with us now, but we are working for you and the cause.

DALLAS, TEXAS, June 9. — Rev. C. L. Madison writes: We are still holding on by faith. We have received ten in full connection. Our Sunday School is in good condition; have a regular attendance of ninety. Very good for a membership of only sixteen.

INDIAN VILLAGE, TEX.—F. N. Porter extends a cordial invitation to neighboring Sabbath schools to participate in the pleasures of a grand celebration to be given August 5. An enjoyable time is anticipated. The Sabbath work is promising very much for the future church. Let it be patronized. Bro. Porter expects to commence a new church soon.

COLUMBUS DISTRICT, TEXAS. Rev. D. Gregory, the Presiding Elder, writes that he is busily engaged on his District, and that success attends his labors. He is making renewed efforts for the SOUTHWESTERN. He has just finished a seven week's tour. At one point a member of the Southern Methodist Church has donated some ground, and the people have built a church, thirty by twenty, and have a Sunday school numbering 100.

Latest News.

PERSONAL.

—Gen. Longstreet has been appointed an examiner at West Point.

—Gen. Cyrus Bussey, President of the New Orleans Chamber of Commerce, has gone North on a trip for business and pleasure.

Rev. Dr. D. D. Love, editor of the *Northern Christian Advocate*, died suddenly at his residence near Auburn, N. Y., on Sunday, 20th of June.

—Mr. J. H. Hummel, publisher of *Our Home Journal*, New Orleans, proposes publishing a new weekly paper to be called the *Budget*.

—Dr. J. J. Hight has been appointed assistant editor of the *Western*, in place of Rev. E. House, whose sudden and sad death occurred a few weeks since.

—Bishop Simpson sailed for Europe, to preside at our Italian mission at Rome, which begins its session June 30. The Bishop visits our [illegible] in Germany, Switzerland and [illegible], before returning to [illegible].

—Rev. James Morrow, pastor of [illegible] M. E. Church, preached an [illegible] sermon in the Academy of Music last Sunday evening. These union services are largely attended, and the pastors of the city are preaching in turn.

THE SOUTH.

—June 26th, one death from yellow fever at Key West was reported, and another case of attack.

—New Orleans has a match factory. Mr. S. Frank is agent, and the factory is at 149 Peters street. We wish the enterprise success. More factories and less politics would soon pay our State and city debts.

—A century plant is in bloom a few doors from our office. The flower stock is twenty feet high, and from this many branches go out from six to eighteen inches long, covered with clusters of beautiful yellow flowers.

Bishop Haven dedicated a new Methodist Episcopal Church in Knoxville, Tennessee, a few days since. The Knoxville *Whig and Chronicle* says it is one of the handsomest buildings of the kind that can be found in East Tennessee.

—We are to have, on the 14th, 16th and 17th of this month, July, in St. Patrick's Hall, in this city, an exhibition of the horticultural and floricultural products of the Gulf States. It is under the direction of the Fruit Growers' Association of the Gulf States.

—The colored Episcopalians of New Orleans are pushing their church organizations. The pastor, Rev. Mr. McKinney, is in the North raising money, and Rev. Mr. Buford a clergyman of this city, preaches to the congregation in the lecture room of the First Congregational Church.

—It is reported on seeming good authority, that the Commissioners of the Freedmen's Bank are soon to pay a dividend of 20 per cent to its depositors. This is good news to hundreds of our people in this city. Mr. J. D. Kennedy has the matter in hand, and may be found at 124 Carondelet street.

—Thirty convicts were sent to Baton Rouge from this city on the 26th of June; twenty for petty larceny, one for malicious mischief, one for embezzlement, three for grand larceny, two for manslaughter, two for robbery, one for burglary, one for breaking and entering, one for forgery and one for murder.

GENERAL INTELLIGENCE.

—A commission has been appointed in England to come to the United States, and examine and report upon the Mississippi valley as a place for the settlement of English emigrants.

—Mr. Furman, an American spiritualist, who professed to photograph deceased persons, has been convicted of swindling, and sentenced to six months imprisonment in Paris.

—The Bunker Hill Centennial, June 17, was celebrated with grand display—an immense concourse of people in attendance. The oration was delivered by Judge Charles Deems, jr.

—A naval force, with steam launches, will be ordered to the mouth of the Rio Grande to look after our interests there and co-operate with the army in the suppression of Mexican raids.

Here is what the *Catholic Telegraph* of Cincinnati says of our public school system: "The forty-seventh and forty-eighth articles of the Syllabus have authoritatively settled for all time, that the exclusion of religious instruction from daily education is a damnable religious error, which Catholics cannot approve without a denial of faith and a commission of sin." Of course, from a Catholic stand-point there is no "religious instruction," except given by that church. The inference then is that, according to the *Telegraph*, the Catholic religion should be taught in our public schools, and that if any Catholic consents to have it otherwise, he sins.

—The one hundredth birth day of Father Boehm was celebrated in Jersey City, June 8. There was a large audience, including many eminent ministers. There was an address prepared and read by the Rev. Mr. Atkison, the facts furnished by Father Boehm. A poem written for the occasion was read by its author, the Rev. George Lansing. Speeches were made by Dr. Porter, Dr. Foss, Dr. Bartine, the Rev. Mr. Todd and Prof. Buttz. A purse was presented to Father Boehm, and it was stated that the money would be made up to five hundred dollars. Father Bohem is the oldest Methodist preacher in America, joined the Church in 1797, and was licensed to preach in 1800. He was for some years the traveling companion of Bishop Asbury.

In his centenary address, this old patriarch plead touchingly for a united Methodism. These are his words:

"I knew the South when there was but one Methodism in America. I wept when in 1844 we were rent asunder, and now, as I stand amid the thronging memories of a century, I plead and pray that Methodism North and South may become one again. I am in some sense at least a representative of the fathers of the Church, of the preachers and bishops who toiled and sacrificed to lay the strong foundations of our beautiful Zion, and I am sure I do not misrepresent them when in their name and as almost their sole survivor I plead for a United Methodism throughout this great land. This desire and prayer leaps strong and warm out of my heart, which, after beating for a hundred years, still beats as true and strong as ever for the welfare of the Church to which its best love and zeal have been given."

Rev. B. Clark.

Rev. B. Clark, a member of the Mississippi Conference, died on the 13th of June. He was born in Uniontown, Ala., in 1845, and had been a member of the M. E. Church for several years. He joined the Mississippi Conference in 1873, and was appointed by Bishop Jones to the Meridian Circuit, where he did faithful work, and was blest with success. During the year, forty-five were converted and one hundred and twenty-five added to the Church. The next year Bishop Merrill appointed him to the Lauderdale Circuit. On this, he built two churches last year. Wherever he preached, the people flocked to hear him. His congregations loved him greatly. He leaves a widow and two children. I was with him ten days before his death, and we conversed together about the future, and he told me his future looked bright. He was a faithful worker for the church. Our loss is his gain. He was present at the last Conference, and was reappointed to the Lauderdale Circuit. But during the year, his health became so impaired that he was compelled to cease work.

M. ADAMS.

Business Column.

Address all letters to REV. J. C. HARTZELL, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Wherever you can, it is best to send money by Postoffice order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly, and give the name of your Postoffice, county and State.

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How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

BUSINESS NOTICE.

A man's body is a delicate machine, subject to many ailments; but a woman is more delicately organized. Her little ailments, her nervousness and "notions" and headaches, are indications of real disorders. For costiveness, dyspepsia, general debility, pains in the back and loins, nervous and sick headache, impurity of skin, and also all troubles classed as "female complaints," Dr. Walker's CALIFORNIA VINEGAR BITTERS, which are purely vegetable, and may safely be given to the most delicate, are a sovereign and speedy remedy. Used in time, they strengthen the system and prevent serious disease.

RELIGIOUS NOTICE.

Gulf District, Mississippi Conference.

Third Quarter.

Hamburgh, July 24 and 25; Meadville, July 25 and 26; Summit and Brookhaven, 18 and 19; Magnolia, August 1 and 2; Liberty, August 7 and 8; China Grove and Monticello, August 22 and 23; Columbia, August 21 and 22; Beauregard, September 4 and 5; Bay St. Louis, September 18 and 19; Pass Christian, September 19 and 20; Handsboro, September 25 and 26; Ocean Springs, September 26 and 27; Pascagoula, October 2 and 3.

H. M. CHURCH, P. E.

MARKET REPORTS.

☞ *Correspondents should bear in mind that our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.*

OFFICE SOUTHWESTERN ADVOCATE, New Orleans La., June 17, 1875.

—MARKET THIS DAY.—

COTTON, Ordinary	13⅛c	13¼c
" Good Ordinary	13⅜c	13½c
" Low Middling	13⅞c	14⅛c
" Middling	15⅛c	15¼c
" Good Middling	15¼c	15⅜c
SUGAR, Common	8c	8¼c
" Low Fair	8⅜c	8⅝c
" Fully Fair	9¼c	—
" Prime	9⅜c	—
MOLASSES, Prime	58c	60c
" Strictly	60c	62c
" Choice	65c	70c
FLOUR, Superfine	$5.50	$6.00
" Treble Extra	6.25	—
" Choice "	6.75	6.80
CORN	85c	86c
OATS	72c	73c
BRAN	$1.00	—
HAY	25.00	—
COFFEE	18	18¼
PORK	$22.00	27.50
SHOULDERS	8¾	—
SIDES	12	12¼
LARD	15¼	15¾
HAMS	13¼	—
CORN MEAL	4.40	4.50
COWPEAS, Mixed	1.70	1.75
" Clay	1.85	1.90
BUTTER, Goshen	30	32
" Choice Western	28	30
" Inferior	16	18
POULTRY, Grown Chickens	5.00	5.50
" Young	3.50	4.00
" Ducks	3.00	4.00
" Geese	6.50	7.00
" Turkeys	12.50	18.00
EGGS, Western	20	22
" Louisiana	23	25
POTATOES, Western and Northern	2.75	—
" Louisiana	2.50	2.75
ONIONS, "	2.50	2.70
CABBAGE, "	6 00	10.00
BEANS	6.00	6.50
MOSS, Black	4½	5
" Gray	2½	3½
WOOL, Clear	33	36
" Burry	15	17
SALT, Coarse, per sack	1.30	—
" " " "	1.60	—
COTTON SEED	10.00	12.00
CRACKERS, Soda	4½	—
" Butter	5	—
HIDES, Of over 85lbs	9½	—
" 70 to 84lbs	9	—
" 70lbs	9½	—
CALF SKINS, a piece	75	—
OX HORNS	5	—
IRON COTTON TIES, 11 ft	5	nett.
" " " 8 ft. 6"	3½	"
" " " Beard & Bros	5	"
BAGGING	10	11
COOPERAGE, molasses bbls	1.25	—
" " ½ "	85	90
" Hogsheads	2.75	—
OAK STAVES, extra pipe	150.00	155.00
" " light " "	100.00	—
" " Hogshead	130.00	—
COAL, per bbl	75	—
" " Hhd	7.00	—

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can chose either one of the following premiums: 1. Any *two* of the books named above. 2. *Wakefield's Theology*, a large book worth $3.50, and which covers the same ground as Watson's Theological Institutes. No preacher should be without this book in his library. Besides, it extands through the four years course of study adopted by the Southwestern conferences, so that all under-graduates, as well as examining committees must have it. Fifteen cash subscribers will secure it. 3. *Ruter's Church History*, also a conference text book, and costs $2.50; a *Discipline*, 50cts.; *Wesley's Plain Account of Christian Perfection*, 45 cts. Secure fifteen subscribers, and send the names and the money, and say which of these three premiums you want, and it will be sent to you as a gift.

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The Farm.

—Debt is the worst kind of poverty.

—J. S. Martin reports in the *Home Journal* that he has raised on the Tchefuncta river, La., a cauliflower *thirteen inches in diamater!*

Col. Dennett of New Orleans, contributes the following to the *Farmer's Vindicator* published at Jackson, Miss.:

Every where, in town and country, except among the extreme poor who suffer for bread, in Louisiana and Mississippi, "stocks are going up." The cheering news from the crops in all directions constitute the many colored rainbow of hope. The New Orleans *Picayune* got off a rainbow leader last Sunday morning that will do a great deal of good.

It does look as though we are rapidly passing the crisis at last. And what creates such a feeling of hope, courage, faith in the future and an increasing indifference to the past? The farmers who have planted plenty of corn, oats, wheat, potatoes, vegetables, etc., and a kind Providence that sends seasonable rains, and smiles on the industry and foresight of the cultivator of the soil.

The intelligence of these States has taken hold of the bread question; the agricultural and many other journals have taken it up; the people, including the best farmers of the State, have openly and loudly clamored for Southern cotton. Western bread and meat and Southern cotton, have brought them to the verge of ruin.

Keep it before the people that these States, the farming population in particular, can acquire financial and even political independence only through Southern bread and Southern meat.

Keep it before the people, that cotton has deceived them and corn has told the truth.

Keep it before the people, that farmers, as well as merchants, must think, and calculate, and draw correct conclusions.

Keep it before the people, that if our farmers get too much elated about the coming crop, and run in debt instead of paying their debts, they may still be in the mire for many years to come.

Cotton Manufacture in the South.

It is a well known fact that cotton factories at the South have been making money while many at the North have been compelled to suspend operations in whole or in part. Some of the reasons for this state of things are as follows:

1. Labor is cheaper at the South than at the North.

2. In consequence of a milder climate, the necessary expense of living is less there than in New England, as is also that of heating factory buildings, etc.

3. Coal is abundant in the South, and cheap water privileges can be obtained in every direction.

4. The purchase of the raw material direct from the producer saves the profits of numerous middlemen, the cost of several buildings, and long transportation.

To these advantages I am satisfied that still another of great importance can be added. The Southern factory should buy the cotton in the seed, gin, and then spin it without packing bales. Some of the advantages of such a system would be as follows:

1. The yarn would be stronger. Baled cotton cannot be prepared for carding without beating, and thus weakening the fiber to a greater or less extent.

2. There would be less waste. Frequently much cotton is discolored and otherwise injured by foreign substances that have been packed with it. I understand that at the North and in Europe it takes from 108 to 115 pounds of cotton to make 100 pounds of yarn; and although the waste is not so great at the South, it is [illegible] considerable.

3. The cotton seed would be pressed at the same establishment, and the oil and oil-cake sold for many [illegible].

4. [illegible] on gins and gin-houses, [illegible] now idle the greater part of the year, would be saved to planters.

5. The raising of cotton on small farms would be encouraged. The [illegible] system is not adapted to [illegible] steadily breaking [illegible] cotton can be readily [illegible] small farms will [illegible] cotton section, for [illegible] cannot afford [illegible] a gin if he only [illegible] of cotton. Better [illegible] will be obtained [illegible] than on large [illegible].

[illegible] in Vineland, New [illegible] ten thousand in[illegible] account stands [illegible] for relief [illegible] during the year [illegible] yearly [illegible] $75. Against this [illegible] —vouched [illegible] but sums not [illegible] inhabitants. This [illegible] and it [illegible] night [illegible] It [illegible] a few depart[illegible] $2500; debt [illegible].

[illegible] party of [illegible]

At Home.

All This for Me!

For me—he left his throne on high;
For me—to earth he came to die;
For me—he slumbered in a manger;
For me—to Egypt fled a stranger;
For me—abuse he meekly bore;
For me—a crown of thorns he wore;
For me—he braved Gethsemane;
For me—he hung upon the tree;
For me—his final feast was made;
For me—by Judas was betrayed;
For me—by Peter was denied;
For me—by Pilate crucified;
For me—his precious blood was shed;
For me—he slept among the dead;
For me—he rose with might at last;
For me—beyond the skies he passed;
For me—he came at God's command;
For me—he sits at God's right hand.

False friends are worse than open enemies.

Deeds are fruits, words are but leaves.

Home is home be it ever so homely.

Never make a mountain out of a mole-hill.

Temperance is the best physic.

Make hay while the sun shines.

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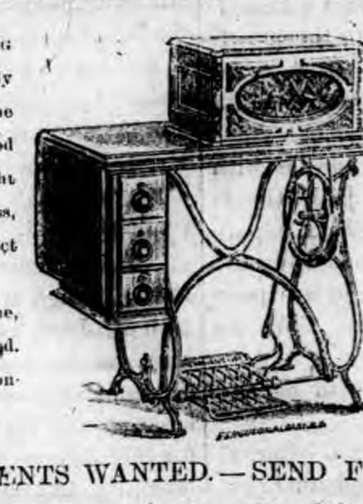

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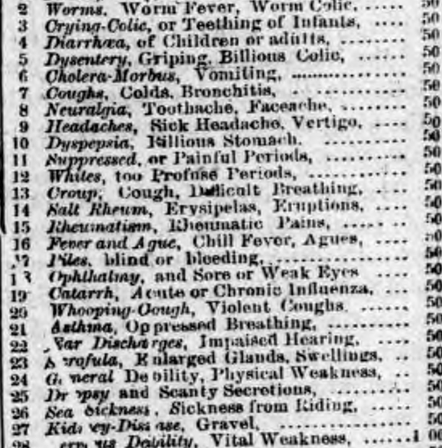

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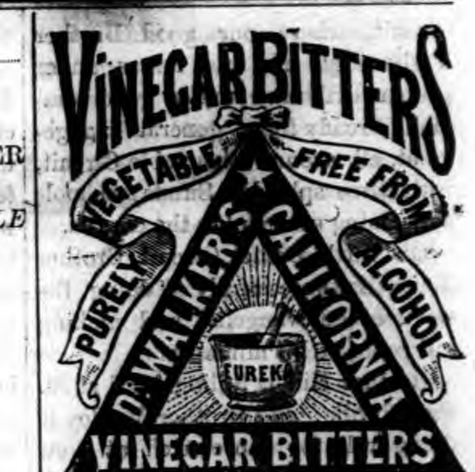

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On and after Feb. 8, Trains leave Depot, foot of Canal street, as follows:
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6 o'clock	A. M.	7½ o clock	A. M.
8	..	9	..
10	..	11½	..
12	M.	1½	P. M.
2	P. M.	3½	..
4	..	5½	..
6	..	7	..

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Poetry.

I'm Growing Old.

BY JOHN G. SAXE.

My days pass pleasantly away,
My nights are blessed with sweetest sleep,
I feel no symptoms of decay,
I have no cause to mourn or weep.
My foes are impotent and shy,
My friends are neither false nor cold,
And yet of late I often sigh,
I'm growing old!

My growing talk of olden times,
My growing thirst for early news,
My growing apathy for rhymes,
My growing love for easy shoes,
My growing hate of crowds and noise,
My growing fear of catching cold,
All tell me in the plainest voice—
I'm growing old!

I'm growing fonder of my staff,
I'm growing dimmer in the eye,
I'm growing fainter in my laugh,
I'm growing deeper in my sigh;
I'm growing careless of my dress,
I'm growing frugal of my gold,
I'm growing wise, I'm growing—yes—
I'm growing old!

I feel it in my changing taste,
I see it in my changing air,
I see it in my growing waist,
I see it in my snowing hair;
A thousand hints proclaim the truth,
As plain as truth was ever told,
That even in my vaunted youth
I'm growing old!

Ah me! my very laurels breathe
The tale in my reluctant ears;
And every boon the hours bequeath,
But makes me debtor to the years.
E'en Flattery's honeyed words declare
The secret she would fain withhold,
And tell me in "How young you are!"
I'm growing old!

Thanks to the years whose rapid flight
My sombre muse too sadly sings;
Thanks for the gleams of golden light
That tint the darkness of their wings—
The light that beams from out the sky
Those heavenly mansions to unfold,
Where all are blest, and none may sigh,
"I'm growing old!"

Granada District.

SUNDAY SCHOOL INSTITUTE.

Rev. Dr. McDonald, the Presiding Elder of Granada District, Mississippi Conference, called the Sunday-school workers of his District together at Oxford, Miss., on the 19th ult.

The Institute was opened by the Presiding Elder, who was elected President, with an able address on The Bible, its Value, and How to Study it. Butler Griffin and L. M. Taylor were elected Vice-Presidents, and A. E. Allston Secretary.

In the afternoon of the first day, the question was discussed: "How best to read and study the Bible. A. A. Rogers thought the best thing to do was to read the Bible through from Genesis to Revelations, and thus become familiar with its teachings. B. Griffin thought it better to take a single chapter at a time and master its subjects, using freely commentaries and dictionaries. J. M. Shumpert recommended much prayer with our reading. Dr. McDonald said that we shoul read a daily portion. Three chapters each week-day and five on Sunday would read the Bible through in a year. It was resolved that the members pledge themselves to a daily consecutive reading of the Scriptures.

Another question discussed was: How shall we increase the attendance upon our Sabbath School? J. M. Shumpert spoke at length, making good points. A. A. Rogers said, the school should be divided into classes and placed under competent teachers, and the teachers should be held responsible for the attendance and conduct of the children; and that teachers who fail to be prompt and punctual should be publicly excluded. [illegible] thought the church [illegible] to feel its responsibility [illegible]. Butler Griffin said [illegible] with the children [illegible] Sunday afternoons. Competent teachers should be employed, and delinquent ones should be expelled in the teachers' meeting, and not in public. After remarks by the chairman, a resolution was adopted that the teachers carefully instruct the children in the matters of attendance and behavior in Sunday school and church.

At night, the attendance was very large, and the question discussed was: "Trained Bible Christians, the demand of the Age." Dr. McDonald and Col. G. W. Wells delivered able addresses. The latter, in strong language, warned against the encroachments of Roman Catholicism, God being his own vicegerent, and that there was no intermediate power between us and Him. He gave many illustrations of the good arising from Sunday school instructions. A resolution was adopted asking teachers in the public school, as far as possible, to organize Sunday schools in their districts.

On motion of Col. Wells, the following was adopted:

Resolved, That the Secretary of this Institute be requested to send the following resolution to the Speaker of the House of Representatives during the next session of our State Legislature:

Resolved, That we request the Legislature of Mississippi to require by law that the Holy Bible shall be read in each of our public schools at least once a day.

The second day's morning discussion was on "The Advantages and Disadvantages of the Lesson-Leave System." J. M. Shumpert spoke in high terms of the Lesson Tracts as being adapted to our work. B. Griffin spoke of the importance of the Catechism in the Sunday school. The chairman commended the system highly. The Institute by resolution recommended all our schools as far as possible to supply themselves.

In the afternoon, the chairman conducted a model Bible class, from which many valuable suggestions were given. The question, "Should unconverted persons be Superintendents?" was discussed, and it was decided that, as far as possible, Sunday school workers should be converted, but if such could not be had, get the next best.

Mrs. Harwood, of Granada, by invitation, conducted her model Sunday school before the Institute.

At night, Miss Webster gave some interesting black-board exercises; after which, Miss Harwood asked general questions.

The black-board exercises by Miss Harwood and the addresses at night by Rev. J. M. Shumpert and Col. Wells produced excellent impressions. The whole occasion was one of rare interest, and resulted in a great awakening of interest in the school work.

A. E. ALLSTON,
Secretary.

Our Sunday-School and Tract Collections.

Dr. Vincent, Corresponding Secretary of our Sunday-School Union and Tract Society, could not visit the Southwestern Conference so he sends the following appeal addressed to each minister. Read it brethren and do your duty:

DEAR BROTHER—I did not visit your conference at its last session. The bishops and the members of the conferences are, I fear, so weary of hearing "representatives" of benevolent causes, etc., that I have scarcely the heart left to "ask the privilege" of making my plea in open conference in behalf of the "Sunday-School Union" and of the "Tract Society" of our Church. Now that you are "at home," conference over, and the new year beginning, allow me to give you an "outline" of what I would have said in conference:

1. I would have reminded you that the Sunday-school army of the Methodist Episcopal Church numbers 18,475 schools, 201,534 officers and teachers, and 1,380,978 scholars.

2. I would have told you that the "Sunday-School Union" of our Church spent last year about $16,000 in aiding new and needy Sunday-schools, and in promoting the great Sunday-school work both at home and abroad.

3. I would have told you that nearly *one-third of our own Churches take no collection in behalf of our own "Sunday-School Union."* [And now that I have the chance to do it through the SOUTHWESTERN, I ask you, affectionately, was *your* Church last year one of the faithful, or one of the neglectful ones in this particular?]

4. I would have PLEADED with all the power I could command in behalf of a COLLECTION from each Church this coming year. We need money to do our work effectively. [I now do, in the name of the Master, earnestly plead with you on behalf of our UNION. I ask you simply to give your people an opportunity to do what they please. DO GIVE THEM THE OPPORTUNITY.]

5. I would have informed you that the "Board of Managers," at a considerable expense, will send out this spring to every minister in our Church a "Report of the Union for 1874," which will include a full report of the Chautauqua Sunday-School Assembly, August 4–18, 1874. Such a donation from the Union to you does deserve a collection in behalf of the Union. So the Board thinks.

6. I would have called your attention to the new monthly magazine, *The Normal Class.* Price, $1 50 per annum, forty-eight pages monthly. The ripest, richest, raciest periodical in the whole Sunday-school world. To the *Sunday-School Journal.* Circulation over 115,000 last year. To the *Berean Leaf.* Circulation over 1,000,000 last year. To the weekly *Sunday-School Advocate*, a new venture, by order of the General Conference. To the *Picture Lesson Paper*, beautiful and brilliant. To our new *Sunday-School Library Books.* Vigorous, of high literary tone, pure, moral and religious teaching, and gotten up in a style creditable to our publishers. To our NEW NORMAL CLASS HELPS of various kinds.

7. I would have urged upon you the importance of organizing *normal classes* in your several charges.

8. I would have invited you to the *Chautauqua Lake Sunday-School Assembly*, August 3–17, 1875.

9. I am afraid I should have worn you out by a long speech, and rendered my "lastly," as a boy once told me, "the best part of the speech and the best word in it."

10. Now that I have saved you that hour of "wasted pleading," give my printed call a thought, a throb of sympathy, and the benefit of a fixed and fervent purpose in its behalf.

THE TRACT CAUSE.

1. Have you seen our new, beautiful, effective, and attractive Tracts?

2. Have you taken a collection for the Tract Society—now in debt?

3. Will you not look into its claims, and give it the collection called for in the Discipline?

The Late Dr. Lore.

The *Northern Christian Advocate* comes in mourning for its late editor, and the associate editor, Rev. O. H. Warren, in whose hands the management of the paper has been temporarily placed, gives the particulars of Dr. Lore's sudden death:

We are in mourning! We meet our readers in the deep gloom of a common bereavement. Our beloved editor has fallen! fallen in the midst of his duties and his honors. Our hearts are saddened beyond expression in the affliction of the hour.

Dr. Lore left the office of the *Northern* for his home near Auburn, on Tuesday, the 15th inst. He was in usual health at the time, and intended to return on Friday morning, but about five o'clock on Thursday evening, while doing some work about his grounds, near his house, he suddenly dropped his implements, left his work, and starting for the house, said to a little nephew who was with him, "Good-by, Gussie." The unsteadiness of his step and strangeness of his movements as he entered the room attracted the attention of his wife, who hastened to his assistance, but he was only able to say: "This is paralysis."

These were his last words, and no efforts of his friends or physician availed to prevent the sad results of which these words were terribly prophetic. He sank rapidly. His right side was soon entirely paralyzed, and he became unable to hear, see, or speak. He continued to show signs of consciousness, and of suffering more or less severe, until ten o'clock at night. Gradually, however, consciousness had left him, and from this time he remained nearly or quite insensible until Saturday morning, when eyesight and consciousness returned, and he was able to recognize his friends, though he was still speechless. These favorable symptoms inspired hope that his life might be spared, but, alas! they were only delusive. In the afternoon of the same day his symptoms changed for the worse, and he sank at two o'clock, on Sunday morning, into the embrace of death.

Thus, dear readers, suddenly passed away in the dispensation of that Providence whose goodness we cannot doubt, but whose designs we cannot comprehend, one who through these columns faithfully ministered to your intellectual and spiritual needs; one whose love for you was an incentive to ceaseless and consuming labor; and whose relation to you and yours brought to his heart a deep and controlling sense of responsibility. You have loved him because you have felt that he was one with you; you have honored him because he honored the truth; you have trusted him because he trifled not with duty; the more intimately you have known him the greater has been your esteem. But he has gone. "He shall return no more to his house, neither shall his place know him any more."

Dr. Lore leaves a family, a wife, two sons and two daughters, sadly bereaved in his death. They were all with him when he died, excepting his oldest daughter, Julia, who is now medical missionary at Moradabad, India. To her the affliction will be doubly severe. May God's sustaining grace be abundantly vouchsafed to this dear family, and especially to her who must bear her grief in the loneliness of her separation from those who share the bereavement. We are obliged to go to press previous to the funeral, which will take place from his residence at two o'clock on Thursday. The remains are to be taken to Philadelphia for burial.

The Color Line and the Church.

Rev. Dr. Briggs, in the *Northwestern*, give a lengthy and exhaustive discussion on this important subject, and arguing from the law of Christ, reaches the following conclusions:

It would be entirely right for the officers of any church to say to offensively untidy people—very kindly—Wash yourselves before you come to the house of God; or to filthy users of tobacco, Do not defile the sanctuary; or to ill-behaved people, Conduct yourselves with a decent respect to the proprieties of the place, or leave it. These and their like are remediable elements of offense for which the parties in fault are justly responsible. But if a Methodist board of church officers should say to one, You can't enter, because you are a German; or to another, You must stay out, because you are Irish; or to another, You must go up to the gallery and keep aloof from the altar of penitence, because you have black blood in you; the law of Christ and the genius of the church would be equally insulted. Such a procedure would tend to defeat the object for which churches are built. It would be revolutionary, in a sense wholly bad. I should think that trustees who attempted to enforce such a rule could be enjoined for betrayal of trust; and pastors who should acquiesce would be liable to arrest of character in their conferences; and the General Conference could and would take prompt cognizance of such measures in any legitimate case of appeal. The General Conference of 1850, in everything that was essential to the present discussion, I believe, took cognizance of the question of pewed churches, or rather pews in Methodist churches, in the appeal of John S. Inskip from the action of the Ohio Conference. I am too far from my library to certify the details, but remember that the pleadings gave great and constant prominence to that question, the counsel for the conference often intimating that the location of the conference was unfortunate for their cause, for the reason that New England was involved in the sin of the pew system.

I can well understand how important—how almost imperative—it appeared, in certain crises of actual occurrence, to construe duty in the light of a local expediency. Just as well can I understand that the damage done by a false pronouncement, made in the interest of a supposed emergency, ten thousand times outweighs any measure of apparent good to particular societies. The law of Christ, the law of a love that is no respecter of persons, is the law of true honor, safety, and final triumph. *The Methodist Episcopal Church has no color line.* She takes Christ and the consequences of following Him; Christ with honor or reproach. With profound and most fraternal regard for any and all whom the history of recent events have brought within the purview of the controversy, I again respectfully submit that the church of our free choice knows neither black nor white, barbarian, Scythian, bond, nor free, but Christ is all in all. One is our Master, even Christ, and all we are brethren.

Fanaticism.

A converted Hindoo once told me that he had seen his sister, amid the heat of India, stand in tantalizing sight of a fountain of cooling water, bubling up in the court of the house, with a goblet in her hand, for days, refusing to drink until she fell to the pavement through faintness, and then continue for hours on the hot stones with parched tongue and bleeding lips. All of this torture was resolutely endured to depress and crush the natural appetite of the physical nature, to enthrone the soul upon its ruins. Very early in the history of the Church this pagan notion was incorporated into Christianity, that all the evils of the soul come from its connection with matter. Hence the body must be treated as the enemy of the Christian's soul. This is the origin of the monstrous system of penances which has disfigured the papal Church—the vigorous fastings, the hair shirt, the self-flagellations, the creeping on the bare knees on the sharp stones, midnight vigils in the cold, damp stone floor of the monastery. Oh! what a book of agonies would that be if all the signs and groans and tears and pains of poor deluded souls, pagan or papal, endured for the sake of a cessation of hostilities between the flesh and the spirit, were on record, legible to men.—*D. Steele, D. D.*

Priests can now marry in Italy, and must serve in the army.

Political Notes.

—Nebraska proposes to submit a proposition the people of that State, whether or not hereafter its U. S. Senators shall not be elected by the people.

—The North Carolina Democratic journals speak of the nomination and election of ex-Governor Vance to the Governorship of the State, for the next term, as assured.

—The *Pilot* (Miss.,) says:—"The education of negroes is one of the questions at issue in the Kentucky campaign. Gen. Harlan, the Republican candidate for Governor, says that humanity and civilization demand that the black children shall be educated.

—The Columbus (Miss.,) *Press* says:—"We are sorry to see that the Democrats have already begun the canvass in some counties. They are setting a very pernicious example, one which the Republicans should be in no haste to follow. The success of the party this fall, depends more upon a good crop than on a long canvass. Let the people continue to work, and work hard until their crops are secured beyond a doubt, and there will be plenty of time afterwards to fight the enemy.

—The *Louisianian* under the head of "Honest and Intelligent Voting," closes an editorial with these strong and sensible words:—"Let no claptrap about services rendered deceive you. No man is capable of rendering service to a party that does not consult its fundamental principles. The fundamental requirements of the Republican party are loyalty to the government, personal independence, and individual independence. Let us act in our ward clubs, our parish and State conventions, so as to secure men possessing these qualities, and we are safe.

—Wendell Phillips says:—"To today belongs the great struggle for equality before the law. The South hates this and means to defeat it. The North has hidden this grand rule in its hearts. This provoked and justified the war. The battle over it is not ended. For this struggle the nation is ripe—ripened by forty years of discussion and five of war. I must in this next Presidential canvass measure my candidate by another standard—that of loyalty to impartial liberty. Show me a man true to this, and also to financial reform, and with a fair chance of success, and I am his earnest, devoted, and single hearted supporter, everywhere, and at all times."

—The Maryland legislature in 1806, during Jefferson's second term, passed strong resolutions urging him to agree to run for a third term. The legislatures of Vermont, New Jersey, and so did one house of the legislature of New York and Virginia. All these were intensely *democratic.* A correspondent in the *Graphic* says: "Mr. Jefferson may have been sincere in saying he didn't want a third term, but he never succeeded in convincing his neighbors of the fact. Suppose George Washington, wearied out with the savage assaults of Mr. Jefferson's friends, had adhered to his resolve not to serve a second term, would all future Presidents be bound by the "unwritten law"?

—*Harper's Weekly* says that the action taken in several State conventions held lately, on the Public school question distinctly shows that a new plank has been inserted in the platforms of the principal parties. The Ohio Republican Convention said: "We stand by free education, our public school system, the taxation of all for its support, and no division of the school fund." The State Democratic Convention denounces this as "a base appeal to sectarian prejudices." The evident purpose of the Roman Church is to make the Democratic party the instrument by which to destroy the public school system, just as secession and slavery made that party their ally in the past as the rum traffic is doing now.

Speaking of the late International Sunday School held in Baltimore, and in which representative workers from every part of the nation mingled in joyous Christian intercourse, the *Sunday-School Journal* says:—At Newark in 1869 the sun shone; at Indianapolis in 1872 the sweet rain fell; at Baltimore in 1875 the bow of peace and of promise hung in beautiful benediction over North and South. Let us hope that at Charleston in 1878 the heavens may be opened and millennial blessings fall upon a thoroughly united nation and a united Church.

A machine has been invented by which two hundred and fifty words can be written in a minute. With this a reporter can take with ease each word as it falls from the lips of the most rapid speaker.

There are in the cities of Buenos Ayres and Montevideo sixteen Protestant preaching places. Fifty thousand copies of the Bible in Spanish have been distributed.

Notes of Progress.

O. H. Roberts, of the Methodist Church South, professor in Pacific Methodist College, has been requested to prepare and publish a Choctaw dictionary. Dr Brinton, a learned philologist of Philadelphia, who urges this work, is himself author of the only grammar of that language.

A leading Unitarian minister in England, speaking before the Unitarian Conference in Liverpool recently, while Moody and Sankey were there, said: "These men have done, during the few weeks they have been among us, more for the correction of public morals than all of us have done for the last dozen years."

Mr. Keely, a machinist of Philadelphia, claims to have discovered a new motive power, which, if all that is anticipated be attained, will revolutionize the commerce of the world. It consists of a vapor created from water by a process not yet disclosed. An engine is to be put up at the Centennial of '76, to furnish part of the power necessary for running the machinery.

The intellectually elevating influences of Christianity are seen in the advancement that the medical science is making among the natives of Japan. We learn that, in the hospital in Hapodadi, there are twenty young men regularly enrolled as students of the Æsculapian art. An illustrated medical journal is also published in the Japanese language, every two months.

That every wife and mother should be a florist might be insisted, not not only because of the charms which flowers give a home, and the delight which may be found, by every refined person, in their culture, but from the fact of their sanatory effects upon the atmosphere. According to Prof. Mantogazzi, of Pavia, immense quantities of Ozone is generated by all plants, especially those possessing aromatic odors. This substance is a great air purifier, and hence the little flower pot is not only a thing of beauty, but is directly conducive to the health of those who care for it.

Here is the Yute account of the creation: "In the beginning the earth was covered with mists. You could not see before you. The Great Spirit took his bow and arrows and shot—shot so well that he scattered the mist. The earth became visible to him, but there were no men upon it. Then he took clay, fashioned a man, and set him to bake. Man came out white; the fire had not been strong enough. The Great Spirit began his work again, and this time the man came out quite black; he had remained too long in the oven. It was necessary to try a third time. The experiment at length succeeded, and man came out done to a turn; he was the redskin, the most perfect of human types."

THE GOOD WORK.—The annual meeting of the British and Foreign Bible Society was held at Exeter Hall, London, early in May. The Earl of Shaftesbury presided. The income of the Society for the year was £222,062; expenditures, £217,-390. Engagements for the present year of the Society now amounts to £107,777. The total issue for the year past of Bibles, Testaments, and portions of the Scriptures, amounts to 2,619,427 copies; of this number 1,473,027 copies were issued from the depot at home, and 1,146,400 copies from depots abroad. The report gave the following facts respecting the circulation of the Scriptures during the year in foreign countries. In France, the colporteurs under M. Monod had distributed 87,400 copies. In Belgium, the circulation had been 16,000 copies. The system of colportage had been extended to Luxemburg. In Holland, the circulation had been from 27,000 to 30,000 copies the year previous. The total number of copies issued in Germany and Switzerland was 461,801. In Austria, it was 150,458 copies; in the Italian peninsula, 38,700; in Spain, it had fallen from 77,000 copies the year previous to 50,000 copies. The Society has still in Spain eighteen colporteurs who continue their work. In Portugal the number was 8500 copies—an increase of 3500 copies. A revised Portugese translation of the Bible has just been put in circulation. In Denmark, the circulation has risen from 23,000 to 26,000 copies; in Sweden, from 87,000 to 100,-700 copies; in Norway, it has fallen from 40,000 to 25,000 copies; in Russia, 181,000 copies had been issued from St. Petersburg, and 81,000 copies in South Russia; Madagascar has received 21,000 copies; India, 216,-340; China, 740,000; and Brazil, 25,-000. The Amharic version of the Scriptures, to be used in Eastern Africa, has been finished, and Dr. Moffat's version in Bechuana has been sold. After the reading of the report, addresses were delivered by the Archbishop of Canterbury, Earl Fortescue, the Rev. W. Morley Punshon, and the Rev. C. H. Spurgeon.—*Natural Protestant.*

The Sunday-School.

The Little Sisters.

One little sister—two little sisters—
And that is all;
One little pussie—no little kitties—
And she plays ball.

Two little ears to hear—four little ears—
Words good and kind;
Nice little story—true little story—
How sweet to mind.

Two little feet to run—four little feet—
In God's dear ways;
Two little lips to speak—four little lips—
To speak his praise.

LESSON FOR JULY 25.—*Subject:* The New Birth. John 3; vii—xvii. *Topic:* Commencement of the Christian Life. *Golden Text:* As many as received Him, to them gave He power to become the sons of God. John 1: xii.

LESSON FOR AUGUST 1, 1875.—*Subject:* The Water of Life. John 6: xlvii—lviii.

Use what talents you possess. The woods would be very silent if no birds sang there but those which sang best.

Some one complimented Sir Isaac Newton on his great achievements. He attributed his great success to what he called "*a great capicity for taking pains.*" Here, teachers who say you have "no genius," you can "take pain."—*Normal Class.*

"I Won't."

A man, looking up from sawing his wood, saw his little son turning two boys out of the yard.

"What are you about, George?" asked his father.

"I am turning two swearers out of the yard, father," said George. "I said I would not play with swearers, and I won't."

That is the right time and place to say, "I won't." We wish every boy would take the stand, *No play with swearers.* "Thou shalt not take the name of the Lord thy God in vain."

Trust in Our Father.

"Johnny, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing with open arms, receiving the bundles his father placed upon them. "You've got more than you can carry, now."

"Never mind," said Johnny, in a sweet, happy voice, "my father knows how much I can carry."

How long it takes many of us to learn the lesson little Johnny had by heart! "Father knows how much I can carry." No grumbling, no discontent, but a sweet trust in our Father's love and care that will not be overburdened. Our heavenly Father never lays a burden upon us that we cannot bear. So we will trust him, as little Johnny did his father.

Some Simple Rules.

For Parents Who Want to Keep their Children out of the Sabbath-school.

BY A SUPERINTENDENT.

1. Don't go yourself.
2. Don't provide your children with suitable raiment, or contribution money, or conveyances to the church.
3. Or go yourself, and when you come home and get your boys and girls together, find fault with everybody and everything. To carry out this rule effectually I give the following formula:—

3.) Find fault with Brother Love, the superintendent, because "he wears a mustache," and because he is not as "spiritual" as you think he ought to be; and because he lets Miss Learner and Mr. Study teach, who belong to some other church, and, in your opinion, have not heartfelt religion." Say in the presence of your children, "Brother Love is not the man to run a Sunday-school for me."

2.) Find fault also with Sister Zeal, of the ladies' Bible class, because she is (you imagine) proud and fashionable, and because she don't shout as much as Sister Louder.

3.) Find fault with Brother Earnest, another teacher, because he is making too much money for a Christian man, (that is, he makes more than you do,) and say that such teachers ruin a Sunday-school and disgrace the Church, and that your children shall not go to such teachers as these. These rules, you will find, will work to a charm, and your children will be effectually weaned from the attraction of the Sabbath-school probably forever, and will wed themselves to the follies and vanities of this world, whose end is death.—*Sunday School Journal.*

—The four leading Presbyterian bodies in Canada were united June 15, under the title of the General Assembly of the Presbyterian Church in Canada. Negotiations looking toward this end have been in progress for the last three or four years. The united church is powerful in numbers and influence, embracing over six hundred ministers and about ninety thousand members.

Southwestern.

New Orleans, July 15, 1875.

J. C. HARTZELL, B.D., Editor.

One Thousand More!

We want 1000 more subscribers to the *SOUTH-WESTERN* for the remainder of 1875. Fifty cents will pay for the paper six months, including postage. Brothers, will you not present the claims of your Conference paper to your people, and ask them to subscribe for six months. Our terms are cash in advance, but in cases where the Minister will become personally responsible for the amount, we will send the papers and charge the amount to them, to be paid as soon as they collect it, not later than at Conference.

Who will send us the first six month's list?

Celebration at Bay St. Louis.

The pastor and trustees of Union Chapel propose to celebrate the anniversary of the emancipation of slaves in Jamaica, on a grand scale at Bay St. Louis, on Monday, the second of August. A special train will leave the foot of Canal street in the morning and return the same evening. The fare will be but $1 for the round trip, and for children 50 cents. Several eminent speakers will be present and address the people. We trust many of our friends in the city will avail themselves of this opportunity to spend a pleasant and profitable day. Whatever money is received after paying expenses, goes to the benefit of the church.

Bishop McQuade insists that the overthrow of the common school, as it now exists in this country, is the question in American politics. And "Catholics," he says, "must avoid side issues. The Spanish inquisition punished with torture; the Bismarck inquisition punishes by throwing men into dungeons; the American inquisition punishes by taxation." Irish, German and American Catholics, he threatens, will not be so patient as their fathers have been. The platform of the schools is not now for them. It is for Jews, for infidels, for Protestants; "but we are under it. Suppose we get strong enough to rise up. Remember the platform is on us; where will the platform be then? Men will learn that we have something more to do than paying; we must vote, and the laymen must work. There is a jealousy of the priests which will not have force against the earnest, persistent labor of the laymen."

Col. Edgar, Vice President of the New Orleans, St. Louis and Chicago Railroad, has just returned from New York, where he went to attend a meeting of the stockholders of the Company. The old Board of Directors were re-elected. All employees of the road are to be paid in cash during the next ninety days, and July interest on bonds has been met. 230 freight cars have been added to the road, and there is to be a reduction of three days in freight from New Orleans to New York. The road bed is to be raised one foot between this city and Manchac so that hereafter no hindrance can come from high water. The people of the Southwest are to be congratulated that this most important Southern road is under such competent management.

We hear very much of going fishing up North this season of the year. Here is the official report of one fishing expedition in which we had a part. A few days since in company with Professors Barth and Willis, a boy and an oarsman, we went a fishing. We left home at four o'clock in the morning, crossed the Mississippi, and rowed six miles to a bayou leading into the Gulf, and fished five hours and caught *seventy-five dozen* fish. With our own hands we caught at one place forty-one fish in twenty-five minutes, and baiting our own hook and taking off the fish. Ye anglers of the North please report, and beat us if you can.

In spite of hard times several of our city churches are doing nobly in [illegible]. First Street Church, Rev. E. Williams, pastor, has put new [illegible] in their building at an expense of $150. Mount Zion, under the [illegible] pastorate of Rev. J. [illegible] raised $250 at a recent [illegible] and on one Sabbath the congregation laid on the table $110 80. This money goes to pay debts on building.

Figs are now abundant and cheap. [illegible] several trees [illegible] delicious [illegible]

"The Color Line and Methodism."

Rev. Dr. Briggs gives two articles in the *Northwestern* on the color line and Methodism. We give the conclusion of his first article on the first page, and now give the following extract from the second article. Dr. Briggs is a man of wide observation, and merits a wide hearing. He writes after visiting the South and making his subject a careful study. Especially so far as what here follows, his estimate of the situation is eminently just and true. In the midst of so much correspondence concerning the South, in which the situation is not comprehended, and in which the plainest precepts of Christ's Gospel are either forgotten or ignored to satisfy an evident whim or prejudice, it is refreshing to read the strong and clear putting of the case by Dr. Briggs. He says:

"Our theory is this: That, with adequate knowledge, expediency and duty are identical. No wrong thing can ever be expedient, and no right thing—then and there right—can be inexpedient so long as God reigns. But to ignorance and unfaith and unthoughtfulness it appears otherwise. On a lower plane we may safely acquiesce in the popular judgment that many things are lawful which are not expedient. Taking the widest sweep of the concession, we ask. If the Methodist Church were able to enforce a color line, what would she gain by it?"

After speaking of the feeling against our church in the South on the part of many whites, he continues:

"With the colored people of the South the case is wholly different. They accept us with a large faith and a most undissembling love, because they credit us with loyalty to universal freedom, and an authentic love for man as man. Having their confidence, we can do more for them than any other church. Our energetic educational and ministerial appliances are adapted to their needs. They are eager in their ambition to learn. That their views should sometimes be narrow, and their ostentation ridiculous, is a natural result of their long-enforced illiteracy. I am only surprised by the infrequency of these discouraging manifestations. The reader will recall white people who, if not incapable of even this perverted ambition, are more ludicrously ostentatious on a slimmer capital. Withal, the people of color, in rather more than average proportion, are inclined to religion; and the religious blacks show rapid improvement in cleanliness, thrift and comfortable living. They are about as markedly superior to the unchristian negroes as the Christian Indians at Cattaraugus used to be to the pagans on the same reservation. The Sabbath congregatians are very respectably dressed, when measured by the prevalent standard of their respective neighborhoods. It is of immense consequence to these people, and to the nation whose responsibilities of citizenship they are henceforth to hold, that they receive our fostering care. When others have done their utmost, we are still obligated to do *our* utmost. I can conceive of no probable or possible advantage to result from the re-adjustment of our relations with the whites, which could compensate the sacrifice of this our great providential opportunity. So profound is my conviction of the eternal harmony of duty, that I can never be made to believe, in the most obscure and complex situations, that the authentic religious welfare of one race is to be attained by ignoring the equally vital interests of another race. In the issue of events it *must* turn out that the evangelism which lifts up the substratum of society, carries the entire superincumbent humanity to a higher plane. To leave ignorance and filth and ferocity to foment and fester among the former slave population, were to put eternal infamy upon our patriotism and statesmanship. But the case I am making is taken on higher grounds. In the light of Christian philosophy, he helps mankind most who strikes humanity on its broadest levels, and preaches the Gospel to the poor. And, mark it, these particular "poor"—availing themselves, as they do, of whatever advantages the public school system offers them, together with the aids of special schools—are destined to take no mean part in shaping the future history of this good land. Nor will they remain poor, in the leanest and most literal sense. It is a reaction patent to human nature, to spring up from compulsory poverty toward the eager acquisition of wealth. A Mr. Heath, of Boston, with his brother in New Orleans, who is doing a noble work by buying large tracts of choice land in Louisiana, Mississippi and elsewhere, and selling them to the freedmen in manageable farms, assure me that, in all their transactions thus far, but one man has fallen in arrears, and he is the father of a large family of children too young to labor but not too young to eat and wear. Doubtless he is careful in selecting purchasers, but it strikes me as a rare experience, even with the soundest judgment to back the venture. Our duty toward them, however, does not turn on an accident, present or prospective. They are redeemed sinners first, and freedmen, poor men, intelligent men, ignorant men, laboring men, black men, afterwards. With conferences organized, schools established, churches built, confidence gained, and communities numbered by hundreds of thousands among them, we cannot lay down our trust without incurring the censure of all wise men and the displeasure of God. The South offers us to-day the whitest part of the great harvest-field. More sheaves await the faithful reaper, with less of lingual study and greater gain to liberty and religion, than any where else on the planet. Ultimately to reach the whites with largest benefit, we have need to push our evangelical and educative work among the colored race."

Vicksburg Again Disgraced.

As usual, the Associate Press dispatches, on the Vicksburg fourth-of-July trouble, were meager, and false in the matter of doing justice to the colored people, and denouncing the White League rowdies of that city. We have before us accounts of the affair from parties upon both sides, who were eye-witnesses, and from them gather the following particulars:

On the Fourth of July, a large audience, composed mostly of colored people, assembled in the Court House to celebrate the Fourth. There were present Mr. Cordoza, State Superintendent of Education, the Secretary State, Judge G. F. Brown, Chancellor Edwin Hill, and other distinguished men of the city and State. The assembly was called to order, and a chairman and Secretary were elected. Rev. J. C. Embry, a colored minister, made some remarks and read the Declaration of Independence. Judge Brown had spoken, and Mr. Hill, the colored Secretary of State, was speaking, and, in the course of his remarks, he referred to the death of Crispus Attucks, a colored man, who was killed by a British bullet early in the Revolution. At this point, a white man, named Elmore, declared aloud, with an oath, that it was a lie. He was rebuked for disturbing the meeting by another white man, Mr. John Hill. Then began a scene of confusion. Pistols, clubs and knives came into use, and the vast crowd rushed out pell-mell, piling over each other at the door, some jumping out of windows, and others swinging over tumbled from the galleries. John Hill was wounded and two or three were severely beaten. These covered the accidents in the Court House. According to the Vickburg *Monitor* (Democratic), the assembly was a "vast meeting of negroes, with, perhaps, eight or ten white Radicals." The *Monitor* forgot to mention that, according to an eye-witness, there were nearly forty armed white men who held undisputed possession of the building, denouncing leading Republicans, after the colored people had rushed out and the "Radicals" had gone into private rooms for protection. It seems evident that a crowd of men went to that celebration with the express purpose of causing trouble, and succeeded. This is confirmed by the fact that, according to all parties, the White League signal was sounded by the Court House bell to call together the clans to do bloody work if the occasion should present.

The occasion did present. According to the *Monitor*, after Mayor O'Leary had commanded the peace and order was restored, a shot was fired "*by some one, thought to be a negro.*" This, says the same paper, "immediately started the whites, in the Court House yard and on the streets, to firing again. Soon several colored men in different directions were shot down." The result, as stated by the same paper, was, "*that the negroes in this locality broke and run in all directions.*" Not a single white man was harmed. The *Monitor* says: "*Apparently* shots were fired from both parties."

To us, this account, given by one who evidently has striven to put the best possible showing for the whites, is enough to brand the whole proceeding as an unprovoked assault upon a harmless, orderly body of people, assembled, after due notice, in a public place, to hold a public meeting. The assault was made by a body of ruffians prepared for their work with arms and a mutual understanding.

The *Monitor* says: "The whole affair teaches one lesson: That the whites have borne all they will bear. Their passions have been so wrought upon by the outrages and insults they have had to endure, that the least thing is sufficient to rend away the frail barriers, and precipitate a conflict." We say no, it shows no such thing. Granting that the government of Vicksburg has been corrupt, this outrage proves conclusively that there are a lot of bloodthirsty white villains in that city always seeking an opportunity to murder colored people. Why has the Mayor made no arrests? Why has not a single Democratic paper denounced the action of these ruffians? We shudder to write it, but fear it is too true that the majority of the white people of yonder city have determined, by threats, violence and murder, to so overawe the colored voters of the irmunicipality, that they will do their bidding in coming elections, no matter how well the colored people may be convinced that in doing so they jeopardize their dearest rights.

Wiley University.

A good correspondent sends us the following concerning the closing exercises of Wiley University, at Marshall, Texas:

This is "commencement week," with the usual programme of examinations, lectures, and literary exercises. The surroundings are peculiar. Three years since a plantation of two hundred acres, lying near the city, was purchased for school purposes by the Freedmen's Aid Society. Here for a genration

"The hut sat in the shadow of the palace,
And poverty held the pleading palm to opulence."

The old home is still standing, massive and costly, with lingerings of former elegance, but the music and dancing, together with the beauty and courtly sumptuousness of former days, have departed.

"The strong arm of incensed Liberty
Hath sent the despot reeling from his throne,
While in his marble halls
The avenging trump is blown."

The society purchased the entire estate for five thousand dollars. President Moore and accomplished wife, with their assistants, entered at once upon the work of establishing the school, this being one of fifteen of similar grade in the Southern States, the stability of which constitutes our almost only hope of final success. A campus of thirty acres has been reserved, upon which have been erected two buildings, forty by forty, and forty by fifty feet respectively, at a cost of about five thousand dollars. The remainder of the land has been laid out into residence lots, with broad avenues, and sold to these homeless ones at nominal rates, thus drawing about the institution a thrifty and prosperous colony, yielding immediate results and having much of future promise.

None but the experienced can appreciate the difficulties attending such an undertaking. Nevertheless, these tireless workers, inspired and strengthened by the Holy Spirit, have, even out of the crude and unpromising material at band, accomplished wonders. Miss E. J. Stepen, A. B., of Iowa Wesleyan University, and Miss H. M. Perkins, M. E., of Ohio Wesleyan Female College, have wrought in the faculty efficiently during the past year. Classes in the ordinary branches, including history and theology, passed examinations alike creditable to teachers and pupils. The essays, addresses, and songs indicate genuine ability. Two hundred and fifty have been enrolled. Many go forth to teach and preach, exerting a conscious influnce in the community. "But the harvest is great, and the laborers are few. Pray ye the Lord of the harvest." The colored people of the South can alone be saved from barbarism by a cultured native ministry.

But my pencil declines to trace in detail the unspeakable embarrassments, the financial burdens, the half-concealed hostility, the much personal sacrifice, the utter social ostracism endured year after year by this royal, cultured, heroic band a social exclusion which even sickness and death has no power to remove or abate: as recently in the case of Bro. and Sister Moore, when their little first-born "May," of three years, faded week after week, and finally died in their arms. No gathering of sympathizing friends, no word of comfort, no tears in the hour of their great and crushing sorrow, save only one family beside their own house-hold and the colored people. Why cast out of society, ignored, and treated as criminals of the baser sort? For having fed the hungry, espoused the cause of the poor, and taught the ignorant. A chosen company of God's nobility, educated and refined, have been for years toiling in the midst of this people, performing a work of love which justly belonged to them, and yet have not received the slightest recognition or Christian courtesy. They might have entertained "angels unawares," but alas! And so is it everywhere.

O! this boasted "high-toned Southern chivalry" is mostly a monstrous sham, deserving and destined to receive eternal execration. Patience, my soul, matters will be more divinely adjusted some day. "For the oppression of the poor, I will rise saith the Lord." "When thou with rebukes dost correct man for iniquities, thou makest his beauty to consume away like a moth."

Good Omens.

Dr. Palmer, pastor of the First Presbyterian Church of New Orleans, preached for our colored friends of the First Congregational Church on the the 4th ultimo. We say this is a good omen. Dr. Palmer, probably more than any other one man in the pulpit in the South, contributed to the success of the secession movement. During the war, his eloquent words rang through the Confederacy, proclaiming that the South was called of God to the special and sublime mission of perpetuating American slavery. Since the war, he has been the head and front of the most uncompromising disloyal church element in this city. On all matters of fraternity with Northern Presbyterians, he has lead the opposition; and in the late Assembly of his Church in St. Louis he made a strong speech against his branch of the Presbyterian Church being represented in the proposed Pan-Presbyterian Council soon to be held in London. On all questions between the North and South, whether applied to party politics, or to the rights and privileges of the colored people, Dr. Palmer has been distinctively and strongly Southern.

Up to this time, the Presbyterian church in this city, has done nothing for the colored people since the war. We, therefore, are glad that Dr. Palmer, the representative Presbyterian minister of the South, has taken this step, and preached to a colored congregation. God grant that it may mark the dawning of the day when the Presbyterians of New Orleans, with Dr. Palmer at their head, will join hand-in-hand with our own and other churches in the great work of giving the Gospel to the colored people of the State.

Another good omen is the fact that the Episcopalians, under Bishop Wilmer, have organized an Episcopalian church for colored people, and that Mr. Buford, one of their clergymen, is preaching regularly to it, during the temporary absence of the pastor, who is a colored man, and who is now preaching in leading Episcopalian pulpits in the North, and collecting money for his people here.

A few more facts like these, known and published throughout the South, and the clap trap nonsense we hear about that the Methodist Episcopal Church is a "nigger church," will stop. When Dr. Palmer goes down and preaches to the colored people on Gasquet street, and when Bishop Wilmer ordains Mr. McKinney, or any other colored man, and places him over a church, they are doing precisely what Dr. Newman and Bishop Thomson (now in Heaven) did in this city ten years ago, and for which they were most shamefully traduced and villified. If to have colored people and churches in a denomination makes that church a "nigger church," then two of the most aristocratic churches in this city are in the line of succession—"presbyterial" in the one case, and "apostolical" in the other—and will soon merit the name.

If ten short years are enough to set the Presbyterian and Episcopalian churches to doing the very same work, for which the Methodist Episcopal Church was reviled and cursed for doing, how much ought our church, and all others laboring on the same line in the South, thank God and take courage. If we be true to our trust, and preach and practice the Gospel, "That of one blood God made all nations of men for to dwell on all the face of the earth," we predict that another ten years will wipe that word "color" out in designating churches and church membership in this and all other Southern cities.

Baptist Sectanarism.

A correspondent in the *Texas Baptist Herald* signing himself "Charity," propounds the following points:

"Are not Baptists inconsistent, professing as we do, to believe that immersion is baptism, (1) to reject the immersed believers of other denominations as unbaptized, (2) refusing them a seat at our communion table, and (3) regarding their ministers, though immersed, as without any official authority in the kingdom of Christ?

I once knew a Baptist minister living in a town to leave the Baptist church and pulpit vacant and to go and preach at the house and labor with the ministers of other denominations, (4) was it not right and proper for him to do so and to invite the ministers of the other denominations to labor with him in his pulpit and meetings, thus returning the courtesy he had received?"

To all of which the editor gives an emphatic *no*, backing it up with over a column. The argument is 1. Baptism is only by immersion. 2. "Charity does not allow us to commit sin, to compassionate the sinner." That is, to admit persons to the communion table of the church although they have been immersed, is a "sin." 3. Because men are recognized by other churches as ministers does not make them so. "An official gospel minister is a man made so by a gospel church, not by authority of some Methodist, Presbyterian or Baptist society, however pious its constituency may be. Baptists can consistently regard men only as what they really are according to to the New Testament."

4. "Baptists, when consistent, refuse to affiliate, and should do so, on the ground that they may not and dare not, with the Bible as their guide, recognize mere society-made ministers as official ministers of the gospel in the kingdom of Christ. They are neither baptized nor are they acting on any recognized ecclesiastical authority. They may be pious men and sound expounders of certain important truths, but that does not give them ecclesiastical authority in the kingdom of Christ. If they really have this, then they are authorized and should as well be set to baptizing converts and to administering the Lord's Supper as to have official recognition any other way. Baptist ministers in justice to themselves, should not act hypocritically towards others, but should courteously, but studiously and firmly avoid, by word or act of any sort to make the impression on ministers or members of other denominations that they have an ecclesiastical endorsement from Baptists. This is true charity. All the hypocritical billing and cooing sometimes seen among professed ministers, when there is no heart or real truth in it, when each turns back to abuse the other, should have no place in our ranks. Principle may never be sacrificed to popularity. And neither Baptist ministers nor churches can recognize—by official affiliation, or by accepting official acts as valid, whether of Baptism or any thing else, which are alien to themselves without a sacrifice of principle and a dishonor to the truth."

We always admire honest people, and that is the merit of the above answers to the questions. We publish the above to give our people to understand the true position of the Baptist Church on the points named. Some papers and many Baptist ministers will not state the points so plainly, but here we have the truth as taught and believed by standard close communion Baptist writers. From such "Charity" Good Lord deliver us.

The Beecher Case.

The jury in the Beecher case, after being shut up several days, reported that they could not agree. The jury stood nine for Beecher and three against him. The *Advance*, after a careful sifting of the testimony, arrives at the following conclusion, which express very well our views upon the case:

We have aimed only to indicate what seem to us the determining features. In the midst of a medley of conflicting testimony and a mass of follies, artful devices, and almost inexplicable entanglements, we do see a man badly involved in a net-work of free-and-easy manners, promiscuous kissings, credulities, concealments and flaming rhetoric, but not proved guilty of crime by any legitimate evidence whatever, whether direct or circumstantial. We see the steady growth and terrible development of an interest and purpose in another person, first to press him, and, when fairly baffled, and pressed in turn by public sentiment, to crush him, and we trace the expansion of the plan itself into proportions neither desired nor expected. We see an unprincipled friend of this man also drawn in deeper and deeper, till he, too, must share the fate of his principal. We see various other ambiguous relationships, friendly and unfriendly, which we can explain on ordinary principles of human action. And we witness in the background of the whole scene, a social, moral and religious laxity, on which the transaction is a sorrowful comment.

No man can pass through a trial attended with such developments, and stand in the view of any person as he did before. A large portion of the community will strongly dissent from our view of the case. And unless some new and clear light shall be hereafter cast upon this noted trial, it may go down to posterity as one of the great, perpetually disputed questions, like the character of Mary of Scotland, and the right to execute Charles I. of England.

The Irish World and the National Protestant.

We have received by the same mail these two papers as exchanges, and to both we extend a hearty welcome. The Catholic question is coming to the front in this nation, and a few questions relating to it must be settled, and that speedily in the interests of peace. Nothing will aid in this controvery so much as thorough discussion of the points at issue. The *Irish World* proclaims itself as being Catholic in religion; American and Irish in nationality, and Democratic in politics.

If this paper can truely harmonize these different elements in the Republic, it will do a herculean work. This is the work it proposes to do, and we admire its outspoken tone. It cost $2.50 a year and is published in New York.

The *National Protestant* on the other hand proposes war "against the Roman hierarchy and its schemes which have been bloody in the past and invite a bloody future. We take a firm stand against the wickedly aggressive policy of Rome. We stand committed against the attempts of the Jesuits to obtain control of the youth of the land, and oppose the interference by foreign-born Priests in American politics."

This paper is published monthly and costs $1.00 a year postage prepaid, New York.

There is a deep rooted sentiment in America that the political policy of Catholicism threatens the peace of this nation and that the creed and vows of Catholics make it impossible for them to be true to their Church and country, and that should the test come, they would stand by their church. And then the attitude the public school question is assuming, excites alarm. So we say again, the *Irish World* and the *National Protestant* are both valuable, because they are bold, outspoken advocates on each side of very imporant questions.

Among our Letters.

Iberville, La. Rev. A. Spruce says: Prospects are bright for a grand revival. Three have recently been gathered into the church. If even that number could be gained each month, it would be well.

Woodlawn Plantation. Rev. J. M. Vance, P. E. of Opelousas District, writes: I am here, and find the small-pox raging very badly. Thirty-eight are now sick and many have died. We had to give up our meeting on account of it, and our church will be very much embarrassed. Nevertheless our Quarterly Conference was a very good one.

Camp Parapet, La. Rev. A. Moore writes, Union Meeting, Sunday, July 4th, was a great success, indeed. The different societies came to the help of the church. At 11 o'clock, Rev. E. Williams preached to a crowded house, and collected $22; at 2 o'clock, Rev. John Webb preached and collected $21 15; and at 4 o'clock, Rev. Charles Brooks preached and collected $3 30. Rev. S. Priestly closed the meeting. Total collections $47 45.

The second Quarterly Conference was held by Rev. S. Priestly. Cyrus Claiborne was elected Secretary. Everything is smooth, and the Old Ship is still making head-way.

Rev. J. Cole writes from the same point: I have four Sabbath Schools in operation. All are making handsome progress.

Handsboro, Miss., June 9.—Rev. S. H. Hart reports progress, and the manifest presence and aid of the Holy Ghost. A number have been baptized and received into the church.

Columbus, Miss., June 14. Rev. Miles Proctor is laboring under great family affliction, in the death of a child and additional sickness. His protracted meeting opened June 27.

Daleville, Miss., June 13. Rev. O. Gillespie writes: We had a very interesting meeting at Daleville on the 13th. Twenty-six presented themselves at the altar, as seekers—worthy members of the Sunday School, which is in a very flourishing condition.

Bay St. Louis, Miss., June 15. Rev. J. H. Thomas writes: We preached to the Sabbath School on children's day, June 13. The house was crowded. The Sunday School numbers eighty-six. A good impression seemed to be made. We are going to have a Basket Meeting June 27. All are invited.

Macon, Miss., June 15. Nathan Cannon writes: My work is in a prosperous condition. Eleven have been received into the church since June 6. On June 13, I held Rev. D. Moore's quarterly conference on the Mishullaville circuit. Bro. Taylor, of the M. E. Church, South, was with us, and preached a sermon full of the Holy Ghost. Sixty partook

of the sacrament. It was a grand day for all. The children's contribution amounted to $6.75.

McKinney, Texas, May 27. Rev A. M. Gregory, writes: "We have great opposition in this part of the State, but God is on our side. We dedicated our new church here last Sunday, Dr. Brush preaching the sermon. Our Sunday School numbers one hundred and fifty. I organized a church and a school on Gray's Branch, numbering thirty-eight members. All are doing well."

Latest News.

PERSONAL.

—Gen. Frank P. Blair is dead.

—Gov. Ames of Mississippi attended the Bunker Hill centennial celebration.

—Mrs. Van Cott held a successful meetiing in Menasha, Wisconsin, June 1st to 9th.

—Rev. Dr. C. H. Payne, of Cincinnati, is now President of the Ohio Weslayan University.

—Rev. W. H. Daniels, of Chicago, is in London, writing a history of the work under Moody and Sanky.

—The Terrebonne *Republican* speaks well of the work of Hon. E. S. Stoddard, Division Superintendent for that region.

—Bishop Haven has been appointed one of the Commissioners to negotiate with the Sioux Indians for their right in the Black Hills country.

—Rev. Dr. Bugbee has been inaugurated President of Allegheny College, Bishop Foster delivering the charge, which, the *Western* says, was able and unique.

—Superintendent Brown is devoting time to traveling through the State looking after the educational work of Louisiana. This is time wisely spent, and will tell in the efficiency of the schools.

—In several letters from London to the *Independent* and other papers, Major Cole, brother of Rev. M. C. Cole, of this city, is spoken of in terms of high commendation as a coborer with Moody and Sanky in their wonderful work.

—The Richmond *Christian Advocate*, Methodist Church South, says: "Rev. Dr. Nast, the veteran German Methodist preacher of this country, was a delegate to the Young Men's Christian Association. He called at our office, and we had a pleasant time comparing notes on various subjects. Dr. N. has been a hard worker in his Master's cause, but looks fresh and able to go on for a quarter of a century."

THE SOUTH.

—From all over the South come cheering news of excellent crops.

—The New Orleans *Picayune* puts the incoming cotton crop at 3,650,000 bales.

—A son of Gen. Sam Houston has been appointed United States Marshal for Northern Texas.

—The Supreme Court of Mississippi has adjourned until the October term, and the Judges will enjoy their vacation.

—Gov. Kellogg has, by proclamation, established a quarantine against all vessels coming to New Orleans from Key West.

—The Terrebonne *Republican* publishes in full the act of incorporation of Houma M. E. Church. Rev. H. P. Taylor is pastor.

—The Mississippi *Pilot* makes the good suggestion that the way to stop the cheating practiced so much by Northern packers in putting up canned fruits, is to establish a canning establishment at Jackson, Byran or Terry, and put up the incoming peach crop at home.

Several gentlemen having in view the project for the establishment of a model cotton mill for colored operatives, met at the rooms of State Senator Burch on Rampart street, on Wednesday night, and discussed the means for the speedy establishment of this desirable object. Colonel Burwell of the New Orleans Chamber of Commerce, who was present by invitation, furnished valuable information relative to the purpose sought. A few days hence and it is expected to so far perfect arrangements, already begun, as to push to speedy consummation this desired project.—*Louisianian*, July 3.

—The following gentlemen have been appointed Superintendents of Education in the counties in Mississippi specified: A. C. Edwards, for Lauderdale county; J. N. Piles, for Washington county; R. H. Caldwell, for Leake county; K. S. Barnard, for Hancock county; W. F. Simonton, for Lee county; Jas. Williams, for [illegible] county; F. A. Wolfe, for [illegible] county; J. N. Bishop, for [illegible] county; R. H. Simmons, for Leflore county; W. J. Seale, for Neshoba county; G. W. Archer, for Prentiss county; G. C. Smith, for Coahoma county; R. O. Byrne, for Lawrence county; Green Millsaps, for Copiah county; E. D. Beattie, for Newton county; W. T. Cole, for Tate county.

—Capt. Eads has written to President Grant and Secretary Belknap, advising them of the progress at the South Pass. Provisional works 100 feet long have already been constructed on the line of the east jetty, and are being pushed forward at the rate of two hundred feet per day. Two hundred mechanics and laborers and four pile-driving machines are at work. Additional machinery and accommodations are being prepared, and in a short time the working force will be largely increased. Capt. Eads says the provisional work mentioned is known as "sheet piling," and will temporarily serve the same purpose and produce the same result as permanent jetties. The Captain is quite sure that there will be twenty feet or more water at the Bar at the South Pass by the first of next February.

—The Legislature of Mississippi passed, October 13, 1866, a law forbidding all action against persons accused of crimes committed against that State, prior to June 1, 1865, provided that action for conviction had not begun within six months of the passage of said act; also, February 21, 1867, an act was approved granting pardon to all ex-officers in the Federal, Confederate and State service who might have committed offences against the State while acting, during the late war, under orders of their respective authorities; also, April 5, 1872, an act was passed annulling all proceedings and bail in the above cases. In view of these laws, and in view of the fact that many prosecutions in the above cases have been standing in the courts of State for many years, Lieutenant Gov. Davis, Acting Governor, by the advice of Judges of District Courts and other discreet citizens, issued [illegible]

GENERAL INTELLIGENCE.

—The Central Pennsylvania Conference voted [illegible] to 33 requesting the next General Conference to make the office of Presiding Elder elective.

—The Beecher trial has thus far brought the Western Union Telegraph Company three-quarters of a million in additional newspaper bill.

—Great success attends the pastorate of Rev. Dr. Newman in Metropolitan Church, Washington city. A revival of old-fashioned Methodist power has been going forward for some weeks.

—Thomas Jefferson once wrote to an editorial friend that he considered the advertisements one of the most interesting features of a newspaper, and that he always read them with great care.

—The American riflemen gained the victory of their Irish competitors in the International contest. The contest took place in Ireland amid a great deal of enthusiasm, and the best of good feeling on all sides.

—A movement is on foot among our missionaries in India to bring prominently before the next General Conference the matter of electing a Bishop for that country. Rev. B. H. Badley, of that mission, has an able argument in the *Central* of July 7th.

—Terrible floods have occurred in France during the last ten days. The loss of a thousand persons is reported, and the loss to property estimated at $75,000,000. Inundations have also occurred in Bohemia, Moravia, Tyrol and Banat, with considerable loss of life and property.

—Bishop Janes, when addressing "Methodist" General Conference at Princeton, said that of the *ten thousand* ministers of the M. E. Church, who were stationed the past year, only *three* declined going to their [illegible] and in no instance [illegible] to receive [illegible].

—The Earl of Shaftesbury said at one of the annual meetings of the Anglican Church that Mr. Moody had done more good by a single address than Canon Liddon had accomplished by all his "grand sermons" in St. Paul's. And his Lordship thanked God that Mr. Moody was never educated at Oxford. These remarks were made in the presence of Bishops, and other dignitaries of the Established Church.

—Mrs Lincoln is very comfortably and pleasantly situated in the Batavia Asylum, Ill. She will soon be removed to the splendid "Cincinnati Sanitarium," in the village of College Hill, five miles from Cincinnati. There is nothing about the Sanitarium to indicate that it is a lunatic asylum, and every thing is done to remove from the patient's mind the terrible idea of imprisonment and restraint.

—On the 31st of May the remains of the late Dr. T. M. Eddy, (removed from New York) were interred in the Graceland Cemetery at Chicago. Bishops Harris, Bowman, Andrews and Haven, and Drs. Reid and Dashiell participated in the burial ceremonies. It was the wish of Dr. Eddy that his body should be taken to his western home for interment. A monument is to be erected at his grave

Hydrophobia.

M. CASSAR'S METHOD OF TREATING THE BITE OF A RABID DOG.

The following has the recommendation of one of the most distinguished physicians of France, and is further supported by facts of a convincing character: "Take two tablespoonfuls of fresh chloride of lime, mix it with half a pint of water, and with this wash keep the wound constantly bathed and frequently renewed. The chloride gas possesses the power of decomposing this tremendous poison, and renders mild and harmless that venom against whose resistless attack the artillery of medical science has been so long directed in vain. It is necessary to add that this wash should be applied as soon as possible after the infliction of the bite. The following are the results of this treatment. From 1810 to 1824 the number of persons admitted into Breslau Hospital was 184, of whom only two died; from 1783 to 1824 there were admitted into the hospital at Zurich 223 persons bitten by different animals (128 by dogs), of whom only four died."

In Memoriam.

DIED:—In Goshen, Clermont County, Ohio, June 10th, of Typhoid fever, Manie Wood, dearly beloved daughter of Isaac N. and Aurelia A. Westerfield, aged fourteen years, eight months and four days.

"The good die first!"

Nevermore in life's long day shall parents eyes look with pride upon their lovely daughter, the admiration of every one. Nevermore in this vale of tears shall the hearts of brother, sister or cousins be gladdened by the music of her voice, nevermore shall her bounding step be heard, never again shall we greet her cheerful face. Among the angels she shall sing, around the throne of God shall her harp be heard. Blessed are the dead which die in the Lord!

It has pleased the Almighty in his wisdom to call hence one of the brightest jewels of earth. She was a girl of rare promise. Her intellect was beautiful and clear and endowed with nature's every gift. She bid fair to be one of the noblest of women. As a daughter she was dutiful and obedient, anticipating the desires of her parents and hastening to gratify them; as a sister and a cousin she was loving and self-sacrificing, taking pleasure in the joys of others and sympathizing with them in sorrows. She was never happier than when doing something to promote the happiness of those around her. None knew her but to love, none named her but to praise, and there are many who will rise up to call her blessed, many, very many who will pause to shed a tear to her memory—the idol of parents, the example of teachers, "her works shall praise her in the gates."

Her funeral took place the day after her death (the 11th), attended by a sorrowing concourse of friends and Sunday-school mates. Rev. Mr. Loyd, her pastor, preaching the sermon from the words of our Saviour recorded in the eleventh chapter of St. John, "Our friend Lazarus sleepeth," and then her remains were carried to their last resting place in the cemetary where oft among the tombstones she had loved to wander in that hallowed place. Now, alas! in this lonely spot she sleeps that last sleep, so beautiful to the faithful. Here in the Spring the songs of the little birds will plead recollection to her memory; in the cold, cruel winter the low wind as it moans through the branches of the trees shall sing a mournful requiem to her departed soul, and a winding-sheet of snow, fit emblem of her purity, shall be above her. All life's joys and sorrows for her are o'er. Now her spirit mingles with the hosts around the throne of God as they sing Hosannahs in the highest.

Just as the sun was sinking in the west she was lain down to sleep until God shall call them in the last great day. It was so hard to give her up, so hard to think that we shall never meet her again in this world, but we thought of the beautiful words—

"We shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave,
In the bright eternal city
Death can never, never, come,
In His own good time He'll call us
From our rest to Home, sweet Home."

Two years ago, she united with the Methodist Episcopal Church, of which she died a member, rejoicing in the cleansing power of Jesus' name.

Shortly before she died, she sang those beautiful hymns "I am climbing up Zion's Hill," and "They are watching and waiting for me at the beautiful gates," and they were sung over her mortal remains at the funeral. She closed her eyes peacefully as if in sleep.

Just before she died, her mother told she that she was *very* sick and asked her if she was satisfied. She answered "Yes," and said "Mother are you satisfied."

She lingered fourteen days, and at ten o'clock on the morning of the tenth, her spirit took its flight.

Her sorrowing parents and relatives have the sympathy of a large circle of friends, and may God whom it has pleased to afflict them, be very gracious to them in their affliction. May he pour balm upon their wounds, T. W.

Buras, La.

DIED—September 28, 1873, Eliza Whittletoe, aged 35 years. She was born on the eastern shore of Maryland, was converted and joined the Methodist Episcopal Church in the year 1869, and died in the triumph of faith. She was a devoted christian, always in her place, always sustained her pastor, and lived a faithful chistian life after she became a member of the church. "And he said unto me, write, blessed are the dead which die in the Lord." A. Cook, Pastor.

Business Column.

Address all letters to Rev. J. C. Hartzell, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Wherever you can, it is best to send money by Postoffice order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly, and give the name of your Postoffice, county and State.

Our Terms.

Our terms for the Southwestern are *one dollar a year, cash in advance*. We pay all postage. As far as possible, we want the year to begin with January 1st, but will gladly receive subscriptions, commencing at any time.

Books for All.

Let every preacher read carefully our *Premium List*. No preacher now need be without books. Take hold of the Southwestern with a good will, and get up a good list of subscribers, and you do good in two ways: you circulate good reading among the people, and secure just the books you need in your library.

How to Canvass.

Take a copy of the Southwestern in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

BUSINESS NOTICE.

Summer Approaches. — The sun's increased power of evaporation diffuses malarious principles in many localities. Suffering and bodily infirmity increase. Even robust health is insecure without a remedy to ward off sickness. Have then the antidote ready! Save your health and your money, and guarantee a vigorous old age by the use of Dr. Walker's California Vinegar Bitters. Let any one whose health is not perfect use the celebrated vegetable remedy. You can never err in taking it, and you thus avoid premature decay, and the misery of an infirm and unenjoyable existence.

RELIGIOUS NOTICE.

Gulf District, Mississippi Conference.

Third Quarter.

Hamburgh, July 24 and 25; Meadville, July 25 and 26; Summit and Brookhaven, 18 and 19; Magnolia, August 1 and 2; Liberty, August 7 and 8; China Grove and Monticello, August 22 and 23; Columbia, August 21 and 22; Beauregard, September 4 and 5; Bay St. Louis, September 18 and 19; Pass Christian, September 19 and 20; Handsboro, September 25 and 26; Ocean Springs, September 26and 27; Pascagoula, October 2 and 3.

H. M. Church, P. E.

MARKET REPORTS.

Correspondents should bear in mind that our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.

Office Southwestern Advocate, New Orleans La., July 15, 1875.

—MARKET THIS DAY.—

COTTON, Ordinary	13¼c	13¾c
" Good Ordinary	13¾c	13⅞c
" Low Middling	13⅞c	14¼c
" Middling	15¼c	15½c
" Good Middling	15½c	15⅝c
SUGAR, Common	8c	8¼c
" Low Fair	8¾c	8½c
" Fully Fair	9¼c	—
" Prime	9¾c	—
MOLASSES, Prime	58c	60c
" Strictly	60c	62c
" Choice	65c	70c
FLOUR, Superfine	$5.50	$6.00
" Treble Extra	6.25	—
" Choice "	6.75	6.80
CORN	85c	86c
OATS	72c	73c
BRAN	$1.00	—
HAY	25.00	—
COFFEE	18	18¾
PORK	$22.00	27.50
SHOULDERS	8¾	—
SIDES	12	12¼
LARD	15¼	15¾
HAMS	13¼	—
CORN MEAL	4.40	4.50
COWPEAS, Mixed	1.70	1.75
" Clay	1.85	1.90
BUTTER, Goshen	30	32
" Choice Western	28	30
" Inferior	16	18
POULTRY, Grown Chickens	5.00	5.50
" Young	3.50	4.00
" Ducks	3.00	4.00
" Geese	6.50	7.00
" Turkeys	12.50	18.00
EGGS, Western	20	22
" Louisiana	23	25
POTATOES, Western and Northern	2.75	—
" Louisiana	2.50	2.75
ONIONS, "	2.50	2.70
CABBAGE, "	6 00	10.00
BEANS	6.00	6.50
MOSS, Black	4½	5
" Gray	2½	3½
WOOL, Clear	33	36
" Burry	15	17
SALT, Coarse, per sack	1.30	—
" " " "	1.60	—
COTTON SEED	10.00	12.00
CRACKERS, Soda	4½	—
" Butter	5	—
HIDES, Of over 85lbs	9½	—
" 70 to 84lbs	9	—
" 70lbs	9½	—
CALF SKINS, a piece	75	—
OX HORNS	5	—
IRON COTTON TIES, 11 ft	5	nett.
" " " 8 ft. 6"	3½	"
" " " Beard & Bros	5	"
BAGGING	10	14
COOPERAGE, mola'es bbls	1.25	—
" " ½ "	85	90
" Hogsheads	2.75	—
OAK STAVES, extra pipe	150.00	155.00
" " light " "	100.00	—
" " Hogshead	130.00	—
COAL, per bbl	75	—
" " Hhd	7.00	—

NEW ADVERTISEMENTS.

SUI GENERIS.

PALMAM QUI MERUIT FERAT

MASON & HAMLIN CABINET ORGANS.

UNEQUALED if judged critically, **UNAPPROACHED** in capacity and excellence by any others. Awarded

THREE HIGHEST MEDALS AND DIPLOMA OF HONOR AT VIENNA, 1873; PARIS, 1867.

ONLY American Organs ever awarded any medal in Europe, or which present such extraordinary excellence as to command a wide sale there.

ALWAYS awarded highest premiums at Industrial Expositions, in America as well as Europe. Out of hundreds there have not been six in all where any other organs have been preferred.

BEST Declared by Eminent Musicians, in both hemispheres, to be **unrivaled.** See TESTIMONIAL CIRCULAR, with opinions of more than **One Thousand** (sent free).

INSIST on having a Mason & Hamlin. Do not take any other. *Dealers get* LARGER COMMISSIONS *for selling inferior organs, and for this reason often try very hard to sell something else.*

NEW STYLES with most important improvements ever made. New Solo and **Combination Stops.** Superb Etageres and other **Cases of new designs.**

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july15-1y

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FITS!

FITS! FITS!! FITS[illegible]

CURE OF EPILEPSY, OR FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find *Hance's Epileptic Pills* to be the only remedy ever discovered for curing Epilepsy, or Falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true; and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

Philadelphia, *June 28 1867.*

Seth S. Hance—Dear Sir—Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summoned, but could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever occupied with, and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your pills. I had only two attacks afterward. With the blessing of Providence, your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known throughout the world, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third street, Philadelphia, Pa.

Wm. Elder.

IS THERE A CURE FOR EPILEPSY?

Seth S. Hance—Dear Sir—You will find enclosed $5, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions He has never had a fit since. It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, C. H. Guy,

Grenada, Yalabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY,

OR FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Montgomery, Texas, *June 20, 1867.*

Seth S. Hance,—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged, in which condition he would continue for a day or two after the fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age, and has not had a fit since he commenced taking your medicine, which was ten years since. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. De Freese.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Miss.:

Seth S. Hance—Dear Sir,—I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them.

Yours, respectfully, etc.,

W. P. Ligon.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore Street, Baltimore, Md. Price, one box, $3; two, $5; twelve, $27.

**Please mention that you saw this advertisement in The Southwestern Advocate. july15-1y

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Christian Theology.—A concise, comprehensive and systematic view of the *evidences, doctrines, morals and institutions* of christianity; by Samuel Wakefield, D. D. Price $3 50.

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Address

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18tf

OUR PREMIUM LIST.

GOOD BOOKS GIVEN AWAY.

A Sewing Machine for a Few Days' Work

Read this Column Carefully.

To aid our preachers in the canvass, and to help them secure the books, they need most as Methodist ministers, we have arranged a series of premiums, *by which any preacher, by a few days diligent canvassing for the* Southwestern, can supply himself with the books named by Bishops Foster and Harris, as the conference text books hereafter, in Louisiana, Mississippi and Texas. Here are the premiums. Read carefully.

Any one sending

Seven Subscribers with Seven Dollars,

will receive, as a gift, a copy of *Bishop Morris' Sermons*, a book worth $1.50, and filled with the best sermons of that great man. *Here is a chance for every preacher to get a new book.* Get seven subscribers, collect the money, send the names and money, and we will send the book by mail.

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Eight Subscribers with Eight Dollars,

will receive, as a gift, either one of the following books, as the person may select: *Porter's Compendium of Methodism*, a valuable book which gives a general view of the doctrines, and history of Methodism; or, *Kidder's Homiletics*, a book giving the best treaties extant, on sermonizing; or, *Hibbard on Baptism*, in which is given a thorough discussion of the subject of baptism, or, *Nast's Introduction*, in which the history, genuineness and authenticity of the New Testament, are treated with great ability. Each of these books cost $1.75, and are all standard works. Secure eight subscribers, and send the names with the money, and say which you want, and it will be sent by mail.

Any one sending

Fifteen Subscribers with Fifteen Dollars,

can chose either one of the following premiums: 1. Any *two* of the books named above. 2. *Wakefield's Theology*, a large book worth $3.50, and which covers the same ground as Watson's Theological Institutes. No preacher should be without this book in his library. Besides, it extands through the four years course of study adopted by the Southwestern conferences, so that all under-graduates, as well as examining committees must have it. Fifteen cash subscribers will secure it. 3. *Ruter's Church History*, also a conference text book, and costs $2.50; a *Discipline*, 50cts.; *Wesley's Plain Account of Christian Perfection*, 45 cts. Secure fifteen subscribers, and send the names and the money, and say which of these three premiums you want, and it will be sent to you as a gift.

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shall receive the *Complete Conference Library*, that is, all the books named above. These books are worth $15.45, and together, make a collection of most valuable works.

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A very liberal contract with the Weed Sewing Machine Company will enable us, we hope, to place their celebrated machines in many families. So fine an opportunity to secure a first class sewing machine seldom occurs. If any minister, church, or society, will make up a list of *seventy-five subscribers*, and send us either all at once, or at different times $75, we will present them with one of these celebrated sewing machines, worth *sixty dollars*. Or, if they will make up a list of one hundred subscribers, and send one hundred dollars, we will make them a present of a sewing machine worth $70.

This is a rare opportunity to do a grand work in circulating our church paper, and at the same time for a church to give its pastor's wife a handsome present, or to help some worthy poor woman in the congregation, so she can make a living.

Let the good work begin without delay.

The Roll of Honor.

Who will receive the first premium? We will begin what we shall call *the roll of honor*, and publish every man's name who receives a premium, and what that premium is. Let the work begin.

If any brother has the books named above, we will give instead any books published by our church, of the same value.

The Farm.

Cotton.

David Dickson, Sparta, Georgia, who took the premium at the State Fair in Georgia, in 1860, for eighteen bales of cotton on six acres, who, before the war, made $500,000 in fifteen years by farming, having begun with a capital of only $25,000, and has been equally successful since the war, thus lays down the rules by which he was governed in the cultivation of cotton.

1. Lay off rows four feet apart with shovel plow, double furrow, and put in fertilizers eight inches deep.

2. Ridge with a long scooter, five inches wide. Make the beds with a turning plow, and subsoil the turnplow furrows; split out the middle with a shovel plow. Plant with cotton-seed sower, and cover with board or harrow. First plowing — run twenty-two inches sweep with right wing turned down; hoe out to two or three stalks every nine inches ten days after plowing. Second plowing—use the same sweep, the right wing turned up a little more. Third plowing—same way; run a third furrow in the middle to level.

3. Cotton standing thick in the drill will be much more forward in maturing.

4. Cotton only requires distance one way.

5. Be careful not to cut the roots of cotton.

6. Have a deep water furrow in the spring; work flat by hot weather.

7. On level land run the rows north and south.

8. A cotton plant to stand two weeks' drouth must have four inches soil and six inches subsoil; three weeks—six inches soil and the same subsoil; four weeks—eight inches soil and the same subsoil.

9. If you prepare your land and carry out the plan well, and manure liberally, you may expect from four hundred to one thousand pounds of lint cotton per acre.

10. Fertilizers bring a crop of bolls on the cotton early.

11. To improve the cotton plant, select seed every year after the first picking, up to the middle of October, taking the best stalks and the best bolls on the stalks.

12. On all farms there are some acres that produce cotton better than others; seed should always be saved from those spots.

13. Manure everywhere you plow and plant; your labor will be more certainly rewarded. It pays to use manure and it pays best on land that pays best without it.

14. From the 10th to the 20th of April is the best time to plant cotton.

15. Apply one-half of all labor and land to make full supplies of all kinds that are needed on the farm, and enough to spare for those engaged in other pursuits, and you will have more money than if the whole was employed in making cotton.

16. Leave no grass to bunch and cause a future bad stand.

17. Plow every three weeks and let the hoes come ten days behind, cleaning the cotton perfectly.

18. Continue plowing till the 15th or 20th of August. Once or twice during the season, shove out the middle with a furrow, to keep the land level.

19. The plowing of cotton requires one and a fourth days per acre.

20. Cotton plants commence when small to take on and mature bolls and continue until they exhaust the soluble matter or reach the full capacity of the land. Two stalks will do that much sooner than one, and will so avoid the late drouth, caterpillar, etc.

21. Cotton will grow after cotton a number of years in succession with a plenty of manure.

22. Make just the amount of cotton wanted at paying prices. Keep out of debt, be the creditors, make your supplies at home; then, and only then, will you have power.

23. Rotation of crops, deeper and deeper plowing every year, incorporation of vegetable mould returning the proceeds of the cotton plant, except the lint, to the soil, making as much manure as possible, compose my system of improving lands.

24. One object in cultivation is to keep the surface broken, so as to let in the light, heat and air. Never stop the plows for dry weather.

25. My policy has been to make the most money with the least labor and capital, even if it appeared to be wasteful.

26. The cotton planter should make his whole supplies; everything necessary to run his farm.

—An Austrian chemist has succeeded in producing a paper which looks exactly like leather, and may in many instances be used as a substitute. He uses the so-called parchment paper, which, by his process, he renders so pliable and supple, and so similar to leather in color and gloss, that it would even be capable of deceiving the most skilful in the trade. This leather paper may be used as a substitute in bookbinding, box, case, and etui work, and can be well gilt, pressed, gummed, and rolled, like natural leather. For bookbinding it is especially appropriate, as its surface withstands with great resistance the effects of wear and tear, does not get dirty, and is even impervious to wet.

—The Rev. Dr. Emilio Castro Rosado, a Roman Catholic priest of Buenos Ayres has just opened a new church in that city, which calls itself "Christian Apostolic Universal," and where the priest and several other ecclesiastics who have joined him, [illegible] the doctrine of Papacy, recommend the reading of the Scriptures, [illegible] the Lord's Supper [illegible] the three orders of [illegible]

At Home.

Don't Whip Your Children.

The following beautiful and truthful little article we clip from the *Farmer's Journal*. Parents please read it:

It is our unshakable conviction that it is almost wholly unnecessary for intelligent and right-hearted parents to whip their children, and also that corporeal punishment, to any great extent, degrades and vitiates a child's nature. An unreasonable, stupid or brutal parent may think it necessary and proper that he should flog, and kick, and cuff his children as though they were so many dogs, but the truth is that he is the one that needs the chastisement and not the child. The mere fact that a man thinks it necessary to beat and bruise one of his children is in most cases proof that he is himself at fault—that he is lacking in paternal love, in patience, in knowledge, in short, it is pretty good proof that he never had a call to be a husband or father. Sensible, loving parents, who start right with their children, will never find much trouble in governing them; and if they don't start right, they and not the children should be made to suffer for their criminal heedlessness.

Wait Till You Shave.

I once told a little boy, about three years old, that I was going out to a new part of the country, and after telling him what fine times we could have felling trees and burning brush, I asked him if he would go along. Much pleased, he answered "yes". To try his pluck, I then told him that if the wolves and bears did come around, they would not be likely to hurt us while we were by the fires. He listened soberly to what I had to say about the wolves and bears; and when I asked him the second time whether he would go; he replied with gravity mixed with a smirk of mischief "I will wait 'till I shave first."

This was not only a cute answer, but it contained a good idea. Some boys wish to in the city or neighborhood, whether their parents know it or not. They are likely to run into danger, or fall into bad habits. They had better "wait till thye shave."

Some boys scoff at the advice of their parents and friends, and wish to do as they please. Such we find everywhere. They do not know everything, and had better "wait till they shave."

Some boys talk big on important matters, and perhaps censure some one, or dispute with older persons. It would do them much good to "wait till they shave."

About chewing and smoking tobacco, trading, "taking airs," and a great many other things, boys had better "wait till they shave." Do not you think so, my little brother?—E[illegible]

Blood Diseases.

The blood being the source from which our systems are built up and from which we derive our mental as well as physical capabilities, how important that it should be kept pure. If it contains vile festering poisons all organic functions are weakened thereby. Settling upon important organs, as the lungs, liver or kidneys, the effect is most disastrous. Hence it behooves every one to keep their blood in a perfectly healthy condition and more especially does this apply at this particular season of the year than at any other. No matter what the exciting cause may be, the real cause of a large proportion of all diseases is bad blood. Now Dr. Pierce does not wish to place his Golden Medical Discovery in the catalogue of quack patent nostrums by recommending it to cure every disease, nor does he so recommend it, on the contrary there are hundreds of diseases that he acknowledges it will not cure; but what he does claim is this, that there is but one form of *blood* disease that it will not cure, and that disease is cancer. He does not recommend his Discovery for that disease, yet he knows it to be the most searching blood cleanser yet discovered, and that it will free the blood and system of all other known blood poisons, be they animal, vegetable or mineral. The Golden Discovery is *warranted* by him to cure the worst forms of Skin Diseases, as all forms of Blotches, Pimples and Eruptions, also all Glandular Swellings, and the worst form of Scrofulous and Ulcerated Sores of Neck, Legs or other parts, and all Scrofulous Diseases of the Bones, as White Swellings, Fever Sores, Hip Joint and Spinal Diseases, all of which belongs to Scrofulous diseases.

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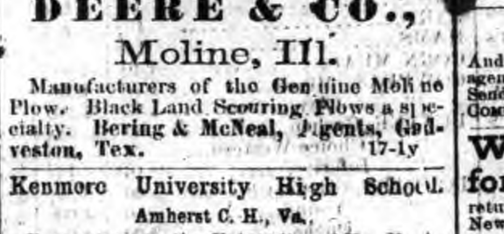

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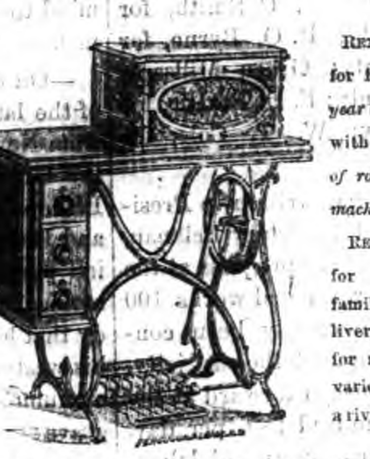

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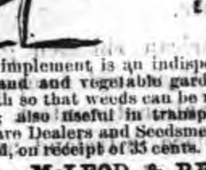

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Poetry.

Bunkers Hill, 1775.

The following poem we copy from *Harkness' Magazine.* It is from the gifted pen of Lizzie York Case, a member of Ames Church congregation in this city.

Mysterious fate will set aside
Some holy hill of hallowed worth,
Where [illegible] deeds of death and pride
Make eloquent the speechless earth.

Amid the Locrian mountain pass
A marble shaft was reared to tell
How the brave Greek, Leonidas,
And his three hundred Spartans fell.

So we have our Thermopylæ,
We celebrate our proud defeat;
At Bunker's Hill our Spartans lay
Their [illegible] lives at Freedom's feet.

Untried and trackless was the way,
But all [illegible] by them, there stood
Behind that yeoman soldiery,
Their State, their Nation and their God.

They little knew their act sublime
Was big with fate they could not see,
Would fill the ear of distant time,
And echo down eternity.

The [illegible] electric flash
With light the world's horizon fill'd;
The impulse of that first wild crash
Along earth's far off pulses thrill'd.

It shook the power of other lands,
Old systems felt new freedom's sway,
While firm, unshaken still it stands,
As stands old Bunker's heights to-day.

Freedom's cause was in the air,
They caught its breath that summer morn;
They passed the old [illegible] where
The new America was born.

You [illegible] the rising sun
That slowly o'er the [illegible] came,
You [illegible] the living spark
That set their patriot breasts aflame.

OUR FATHERS! [illegible] through all time,
[illegible] of historic pride,
Are ours with virtues more sublime,
Are none with fewer faults to hide.

Our [illegible]
Our country's [illegible]
We [illegible]—no more in blood—
To peace, to progress, and to Thee.

—*New Orleans, 1875.*

Some Reasons Why the Freedmen have not Made Greater Progress.

BY W. D. GODMAN, D. D.

[illegible]

cisely what we should have expected, *a reactionary movement against education and improvement.* This is an inevitable crisis. It is one that must come in the march of any people, of any color or of any clime, toward a higher civilization. It were unreasonable to expect every one—man, woman and child—to be eager for knowledge, and to appreciate, at its just value, the higher intelligence and refinement of the Christian whites. When Israel, at Sinai, turned back to revelry and the worship of a golden calf, it was but a *natural* reaction. This Africo-American people are not any *better,* and probably not any *worse,* than the Israelites under Moses. When, at the close of the war, almost every colored man, woman and child clamored for knowledge, it was a fact astounding to the philosopher, and too good to remain true. *The reaction has come.* But is that a reason why Christians should take less interest in the welfare of this people? It is, on the other hand, *a reason why the zeal and exertions of Christians to elevate and to save this people should be redoubled.*

Let not the magnitude of this reaction be exaggerated. It is real, but *not dominant.* In History, intelligence has not always been dominant. She repeats herself here. The reactionists are, generally, of the older portion, not including many young. They exhibit a disposition to go by themselves, avoiding the social arrangements of those who seek progress. A discussion is going forward as to the advantages of education. That some think it of little worth, will not seem strange to those who are familiar with the history of the *white people* in America. We used to know white people who thought it a sin to preach a *prepared sermon.* We find some colored people who have reached the same conclusion, and doubtless with equal profundity of logic. We used to hear white preachers say, "The Lord only knew what they were going to say." Some of our ebony successors of the Apostles say likewise. The sweet "holy tone," that lingers among the memories of childhood, still *lives* among this interesting and primitive people. The young people generally, and especially the young men, are zealous for education. I must say, too, that the older people, in large proportion, particularly the Christians, show, in conversation and in their prayers, and in the regulation of their sons and daughters, that they are thankful for all that is doing for their improvement.

This reaction is strengthened by the agency and the influence of many whites. An agent, conducting a plantation not very far from this place, was settling with his overseer. He proposed to pay the overseer—a colored man—a certain sum. The overseer handed the agent a paper containing an exact account in writing of the work done, the money paid, and the balance due. After scanning it, the agent inquired, "Who did this?" "My son," replied the overseer. "Send him away; cannot have him here; he'll spoil all the young men on the place." Such was the reply of the agent. The young man left, but not alone. Because of this, and other matters, the father and several other men, together with their families, went elsewhere to avoid imposition.

There are many plantations—the majority of them—where schools are not allowed. From twenty to a hundred families, in every such case, are denied access to knowledge. Their dependence makes them helpless;—because the public schools are either remote, in many instances; or, not opened for want of *money,* in a country where so many have neglected or refused to pay taxes; or forbidden by the employers, just as if they were private schools.

Sometimes Northern men, and those who would fain have a reputation as philanthropists, habitually abuse and disparage the colored men. They say, "You can't educate him; he's nothing but a nigger after all." Such persons show the colored man that he is valued *only for his muscle.* Their views are just the same as those of former slaveholders. What wonder, if he sometimes conclude that muscle is the only valuable thing?

Secondly—*Financial Disabilities.*—The deep poverty of this people meets you at every turn. Take a sample. Here is a man with a wife and four children. He started a few years ago with nothing of this world's goods. He has worked hard; no man more so. He is strong-bodied and honest. He is a good Christian, and his neighbors trust him. But he owns no land, no house. After years of toil, he has saved enough to make him owner of a plow, one ox, and perhaps some other useful articles, besides his household goods. Why has he not saved more?

First, There was no *money* to start with. He was compelled to pledge his whole crop—of which only *two-thirds, or possibly one-half,* would be his—to pay for the support of his family during nine months of the first year. When his crop came in he [illegible] pay his debts, [illegible] have been a little ahead of his expenses; but the white man, who sold his sugar for him, retained a large percentage, as *commission.* The freedman not knowing enough to transact business for himself is dependent on the white man, and is usually fleeced.

Then *again;*—the provisions and dry-goods, for which he pledged his crop during the first nine months, were furnished by his landlord who, philanthropically, took *one hundred per cent. profit.* Landlords from the North are often distinguished by this profitable philanthropy. In this they are harder masters to the freedman than the Southron was to the slave. Thus fleeced and thrown behind the first year, the good man, dependent on his labor, has advanced no farther than we find him. He is still renting the land he works, and the house he lives in; is still unable to buy books for his children's schooling and papers for himself and wife; unable to build granaries for his corn; unable to put glazed windows in his cabin; unable to furnish himself with a good team of horses or mules—the first requisite to successful farming.

As the result of this state of things,—after paying his debts—when his crop is in, *if he have anything left,* instead of storing his grain, he takes it to market when it is *low-priced* and exchanges it for provisions and dry-goods at enormously *high prices*; and if he is not in debt before the next crop comes in, there is reason to marvel. I have known such a man, in the middle of the year, to be *buying corn-meal*—meal transported from New Orleans. I inquired, "Why don't you buy corn, and bring it here to our mill and grind it yourself?" The answer was, "I has no team 'at's strong enough to grind. I has only one ox; and he's not strong, kase he git no grain. When I works him in de fiel', he have to lie down and rest every little while." This is an average case. There are some much better off; some far worse.

The fact is, that the colored man is *down, down;* and everybody seems *resolved to keep him down.* The exceptions are a few Christians who are laboring to give him the knowledge of business as well as the knowledge of "the true God and eternal life," and a few liberal-minded citizens who sympathize with them.

If I mistake not, a few *specimen* facts (there are hundreds of the same sort) will enable the good people of the North to appreciate the case. Where they see it aright, I am confident that, instead of blaming the colored man, as a rule, they will, on the other hand, grieve to think that the days of his oppression are not yet past.

In this part of the South, plantation laborers, who can get regular employ at all, receive about $10 per month, in cash and rations. For hard work and short jobs, they get from 50 cents to $1 per day, the latter being the highest price. How is this paid? And how does the laborer flourish on it? Let us see. I'll relate a case as told me by the employer. The owner of the plantation—being from the North—persuades the colored man, working on place, to buy an acre of ground for his a homestead. He contracts to pay for it, in labor and in crops, $200. At the time of this contract, any amount of land was selling at five to ten dollars per acre. In order to help(!) this man to pay for his homestead, the employer gives him an occasional job. He agrees to pay $1 per day, one half *cash,* and one half *rations.* The one half cash is *passed to his credit* on the purchase of the acre; the other half is paid in mess-pork, remnants of calico, etc., at the employer's own prices. How long, at this rate, will the hapless man be in getting a home? Will it be before the millennium?

In another instance, a man has *thirty dollars,* which he has saved from the earnings of hard toil. He is an old man; and having no safe place to keep his money, he entrusts it to his white landlord from the North—a shrewd philanthropist. The freedman says that, after a year, he may conclude to buy a piece of land. During the year he sickens and dies. During his sickness, he makes repeated effort to procure a part or all of his thirty dollars, for his pressing necessities. He succeeds in getting *one dollar* before he dies.

Another man, who has worked in raising and making sugar on a contract to receive *one-half,* learns, at the time of shipping the sugar, that his share—which is *eleven hogsheads* of sugar and some molasses—will bring him $1300. Afterward he is informed that it will be only $900: bad market and some misfortune being plead. Still later, it has dwindled to $600. When, at last, he actually receives what purports to be his share, it is $150. Ignorant and none to help him he could only submit. Thus systematically and on every hand is the freedman preyed upon by the unscrupulous whites.

It is refreshing to learn of a case like the following, which was related to me by the chief participator in the transaction. He was educated in a Northern school. He and fourteen other colored men engaged in cotton culture, on a contract to pay the landlord *one third.* They raised 122 bales. When they were ready to ship, the landlord, gun in hand, demanded *one half.* They flatly refused; and he, through the intervention of his wife, forbore shooting. The chief contractor had his colaborers sign a paper setting forth the facts, and then proceeded to Memphis, the port whither the cotton was to be shipped. As fast as the cotton arrived he seized it by legal process, and kept it in store for disposal according to contract. The landlord, dissatisfied of course, took the case to court, and there was defeated and thrown into the costs. He could not intimidate the witnesses. There are not many cases that come out so well. This one shows what education will do for the colored man.

To the Christian, these facts, encountered every day and in every form of aggravated maliciousness, are exceedingly painful. One could not persuade himself to write them, if the same malice that originated them were not busy in poisoning the minds of Northern Christians with prejudice against the colored people. We trust in God. Our faith is that of a faithful and prominent servant of God in New Orleans, who said, "This work is of God; it will stand; his enemies will be confounded."

La Teche, La., July 10, 1875.

Our Boston Letter.

BY ANNA FISHER BEILER.

Could the readers of the SOUTHWESTERN have been on Boston Common last Sabbath eve, and listened to the services commemorative of Jesse Lee's first sermon under the Old Elm with us, they would have exclaimed, "What hath God wrought!" To one who has been brought up to think New England Methodism is of a stiff formal kind, it would be hard to realize you were in the heart of this "Hub" listening to the great multitudes in true old-fashioned songs, chant the praises of our God, speak and pray with zeal that would characterize an assembly of Methodist workers in the great West.

After the preliminary exercises, consisting of singing, prayer and reading of sacred writ, the Memorial address by Rev. J. W. Hamilton was listened to with wrapt attention. Mr. H. said: We seldom recall the preaching of a sermon by observing its anniversary in a formal and public way; but we assembled together to-night by the recollection of a simple service more memorable for the train of events it has induced than for the character of the sermon which the minister preached.

Scarcely a line of the preacher's words can be found and no record of his text has been kept, and if it were not for the four score and five years of the church whose line has gone out from the trunk of this tree to the topmost reach of New England hills, and the farthest stretch of her coast on the sea, the name of the man who stood where I stand would be like the leaves which sheltered his head when the wailing winds came after him and swept them away. But that day, eighty-five years ago that Jesse Lee first preached under the old elm a Methodist child was born. Boston had borne Methodist children before, but they were dead—not even a mark at the grave.

On the 24th of September, 1736, a storm at sea blew an English vessel into Boston Bay, and Chas. Wesley, who was a passenger, bound from Charleston to London, landed and preached in King's Chapel, the first Methodist sermon ever heard in New England; however he was simply regarded as an English Episcopal.

On the 20th of September, 1740, the eloquent Whitefield refused the use of the pulpits, and came to the hospitable shades of these old trees to declare the unsearchable riches of Christ before eight thousand people. But when this shepherd left, the people were scattered like chaff.

Mr. H. spoke of the subsequent unsuccessful attempts to establish Methodism in Boston. Also of the religious irreligionsness more threatening and dangerous than downright wickedness. Controversy had carried away piety, and many had lulled themselves to sleep with worldly delusions. Methodism was a necessity. It came not as a system of doctrines, but as an inspiration of soul. It taught nothing as its creed but the power of godliness.

Its preachers only differed from others in their demonstration of the Spirit of God. No denomination ever embraced within its pale more divinity of mind. Methodism has not sustained her spiritual life by her orthodoxy, but has sustained her orthodoxy by cultivating with care her spiritual life. Methodist preachers were great disturbers of the peace. It was, however, because men were not at peace with God but with the world. They elicited persecutions when they failed of conversion. But the opposition and persecution awakened among the pious preachers more interest in the people whom they sought to win from their ignorant bliss and to save.

While disappointment and discouragement came as a report to the conference, Jesse Lee's great heart swelled with an ambition to leave his home in *Virginia* and *come to stay* in the unpropitious fields of New England. He believed in God and never despaired of Boston. Accordingly, on the 9th of July, 1790, he arrived in this city, and at once sought a place where he might publish salvation. But every effort was fruitless, but, like Whitefield before him, determined to go into God's first temples. Saturday he gave notice of his intention to preach on the Common the ensuing Sabbath.

At the appointed time few were there—but taking his stand on the table began to sing,

"Come, ye sinners, to the Gospel feast."

Then kneeling before them offered a simple, fervent prayer. It was estimated three thousand gave quiet, solemn attention to the warning voice. Many wept, but no conversions, and Jesse Lee went from the city on Monday discouraged. It was not the great multitude, but *souls for Christ,* he was after. Far better would it be if every preacher acted upon that principle to-day.

When that sermon was preached Wesley was in life, and Methodism possessed little or none of its worldly power. Boston had less than twenty thousand inhabitants. There were only seventeen or eighteen churches, and the travel to New York was by two stages and twelve horses. Though Boston has gathered twenty-five Methodist churches, and five thousand members, and New England hundreds of churches and one hundred thousand members since then, these memories of early Methodist faith, and love, and zeal, compel us oftentimes to cry: "Oh, for the touch of a vanished hand, and the sound of a voice that is still!"

We have given but a synopsis, mingled with own thoughts, of this fine address.

As we gazed upon the grand Old Elm, we felt that Jesus' power to save was just the same as when those old branches first heard the Word and rejoiced that the Comforter ever remains, though earth's heroes pass away.

OTHER ADDRESSES.

Rev. A. B. Kendig delivered a brief address on early Methodist out-door preaching. He spoke with enthusiasm about the pioneers who went from place to place, telling of free grace and dying love. He approved of out-door preaching as the most effectual method of reaching the masses, who cannot or will not come to the grand churches of the more favored.

Rev. L. B. Bates grew eloquent on the "Adaptation of Methodism to the common people."

His first proposition was, that Methodism spreads the Gospel, the Gospel is common sense, and as the people have common sense, they understand it as they hear it. Again; Methodism interprets from the Scriptures the promise of present, full and free salvation. The common people are attracted by such teachers. At the close of this heart-to-heart address, twelve souls asked an interest in the prayers of God's people.

After the singing of the doxology—and it would have done your soul good to have heard the lofty strains—prayer and benedictions was offered by President W. F. Warren, of Boston University.

It was glorious to be there; for the power of the Most High overshadowed us.

New Books.

LOST AND FOUND. By Rev. W. S. Urmy, Hitchcock & Walden, Cincinnati: 176 pps.; price $1 25.

The author takes the parables of the lost coin, the lost sheep on the mountains, and the prodigal son, and in a series of well written chapters draws from these, which are among the most interesting of our Lord's parables, many fresh and valuable lessons. As a book for the young we heartily commend it, as well calculated to teach the great lesson of how a soul *lost* in sin may be *found* in Christ.

OUR KING AND SAVIOR, or the Story of Our Lord's Life on Earth. By Daniel Wise, D. D. Nelson & Phillips, New York. 367 pages; 83 illustrations; $2 25.

The skill of the publishers, the ability of an author already unrivalled in his special sphere, and the sublime subject discussed, all unite to make this a most beautiful book to look upon, and to make its contents rarely rich in style and instruction. Dr. Wise has not written for critics and biblical scholars, but for advanced Sunday school scholars, Sunday school teachers and general readers. In arranging the events of Christ's life, he has followed Dr. Strong; but in collecting material, he has spared no pains, but has gleaned from all the great authors who have preceded him in the field, and when they have differed his decisions, as a rule, has been unobjectionable. We especially recommend this book to all our ministers in the Southwest.

UNCROWNED KINGS, or Sketches of Some Men of Mark. Hitchcock & Walden, Cincinnati; 301 pages; price $1 25.

This is another of Dr. Wise's entertaining and instructive volumes for the young. The purpose of the book is to give sketches of men who, though they wore no crowns, were kings in their respective spheres, and that they gained their influence and honor by hard work and good conduct. Even genius cannot raise its possessor to renown without persistent effort. Dr. Wise gives us sketches of the lives of Wm. Phipps, the Kennebec shepherd boy; Michael Farraday, the Christian man of science; of Charles Waterton, Robert Fulton, Dr. Kane, Francis Asbury, Alexander Wilson, Nathaniel Bowditch, Richard Watson, and Warren Hastings.

BINNEY'S THEOLOGICAL COMPEND IMPROVED. By Rev. Amos Binney and Rev. D. Steele, D. D. New York—Nelson & Phillips; 90 cents.

We cannot commend this book too highly to our ministers and intelligent laymen, who have not the literary qualifications or time to study larger works on theology. Here, in a compass of less than 200 pages, and for less than one dollar, we have a complete outline view of theology. In every case reference is made to the Scriptures in support of doctrines stated.

BAZAAR BOOK OF THE HOUSEHOLD. New York—Harpers.

In this volume of 266 pages, we have good advice on the subject of Marriage, Establishment, Children, Servants, Home Life, Housekeeping and Company.

POLITICS FOR YOUNG AMERICANS. New York—Harpers. By Charles Nordhoff.

Mr. Nordhoff has been a prolific author, and has gained an enviable reputation as a man of culture and ability. In this volume of 250 pages he seeks to instruct young Americans in such political questions as bear on their duties as citizens.

OUTLINES OF CHURCH HISTORY. By Rev. J. F. Hurst, D.D. New York—Nelson & Phillips; pages 98; price 50 cents.

This is another of the excellent series of outline studies, being published for our Sunday school department.

WHEDON'S COMMENTARY, VOL. IV. By Rev. M. S. Terry, A. M.

This is the fourth volume, though second in issue, of a commentary on the Old Testament, of the same style and form of the Commentaries of Dr. Whedon on the New Testament. The volume before us includes Kings to Esther, and it fully meets every reasonable expectation. We shall speak more at length of these commentaries again. They are especially adapted to our ministers in the South.

The Colored Baptist Convention.

The Colored Baptist Convention for Louisiana met in this city last week. Forty-three churches were represented. Mr. C. F. Ladd was chairman, and A. M. Newman, secretary. The introductory sermon was preached by Rev. G. W. Merritt. The session, throughout its several days, was harmonious, and the general condition of the church, as indicated by the reports, seems healthy. One heretofore prominent colored Baptist minister, R. H. Steptoe, was declared unworthy of fellowship, being adjudged guilty of assault and battery, willful falsehood, abuse of members of his church, and insubordination to his convention. The decision was referred to the Fourth Baptist Church, of which he has been pastor several years, with the further decree that if it should continue to receive him, it would itself, as a church, be declared unworthy of fellowship. The *Republican* makes the following appreciative comments on the Convention:

The members of the Baptist Church who met in convention the last few days in this city are no insignificant body of men, and wield much power for good in the State; It was a harmonious meeting, and the reports indicated that the Baptist Church is in a flourishing condition. If one would learn truly the progress which colored men have made since released from slavery through the instrumentality of the Union army and the martyred President who died in the service of freedom, let him visit the colored churches. He will find the most religious and devout congregations in the land composed of colored men. Theirs is a simple faith, not disturbed by abstract questions, pre-Adamic theories and nice logical points, nor divided by ritualistic controversy. The colored man is naturally religious, his creed and faith is founded on the Bible, and anchored to the teachings of Christ. Conversion to him is an actual reality, because he feels what he preaches. The church to a colored man, who by enslavement has been deprived of education, is his source of light. The preachers are the most intelligent men of their race, knowing the needs of the people they address, and they generally advise them according to their best interests. In their weekly meetings it is not uncommon to hear important questions of the day discussed, and extracts read from well conducted journals. Popular instruction through the means of the churches and preachers is a necessity to men not having the privileges of their white brethren and does much good. In this spirit our Baptist friends invited Governor Kellogg to address them yesterday. None better than the congregation he addressed knew the truth of the Governor's words. The civil and religious liberty of the colored man, the privilege of being a man, and the opportunity of educating his children are things sacred to him, they came to him with his new found liberty, at the cost of thousands of precious lives, and in the face of threatened disunion of States. What has been gained by the sword, and by the blood of Republican patriots, must be maintained by the ballot and by the steadfast faith of those who were most benefited by emancipation, enfranchisement, and by the enactment of laws guaranteeing justice to black as well as to white men. While colored men do not forget their wrongs of the past, they are yet Christians in church relations and forgive their enemies; doing this they will also remember those who lead them out of the house of bondage, and they will be true to themselves and to their friends.

Twenty Months in Georgia.

Well, what of that? Have you seen or learnt anything worth telling? Read on, and then say.

I have made the acquaintance of some men who are an honor to the Church, whose labors and sacrifices are of the noblest kind. Dr. E. Q. Fuller, the able editor, preacher and Presiding Elder, knows more about the work in the South, its present wants, than any other man either in New York or Boston. He is the right man in the right place. Then there is J. W. Lee, Presiding Elder of LaGrange District, a young man of great work. He is really given up to the Master in his zeal. Next is one of the first missionaries here when the war closed—Rev. George Standing. He came from Australia, to teach the freed slaves, and he has done a noble work. And when you want to know anything about the colored people of the South, ask these men. Don't take some editor who has steamed it down to Florida, or stopped a day in some Southern city. Next, a young man, I. J. Lansing, President of Clark University, whose head and heart are right for his field of labor. There are many more, but I know them only by the sight of my eyes or the hearing of the ear.

I have learned that the great Methodist Church is doing but a little of what it should to support preachers and schools among the colored people. I have the largest colored church and school in Georgia, yet it could be greatly increased if we had the means to do it. The time is *now come* when either *the Methodist or Catholic Church* will do this work. She is throwing her men and women into all our large cities and towns, to *teach free.* We must have schools in all our Charges under our control. It is all folly to talk about colleges until we have schools and academies to feed the college. We must see to it that the Freedman's fund shall do this work. Why do not the colored people support schools and churches? Because they, as a mass, are poor. Their wages are so poor that it hardly gives them bread to eat. You have no idea of the poverty in this land, among white and black. You may write on the South "*dead broke.*"

"Well," says one, "how do you like the work?" I may say, no man can find better. It is the great mission field of America, and I believe that more souls can be won to Christ here than in any other part of the mission work. My work has gone on all these months with great success. I baptized five adults last Sunday, and many are seeking Christ. Bishop Haven preached here on the 17th, and helped us to raise a subscription for building us an academy. He, with Brother Lee, our Presiding Elder, and the pastor, raised about $800. The Bishop will try to get us some help outside, and we now appeal to any man or woman who wishes to educate the colored people to send us any donation. Send to Bishop Haven, or the pastor at LaGrange, Georgia.

"What have you to build upon?" We have six acres of ground, with a six-room frame-house for a parsonage, in the city. We have paid one payment, and have it so that we can pay it off. We have six acres in cotton; all the labor is given; and every dollar is to go to pay yearly for the land. We want a Wilbraham here, and by God's blessing we will lay the corner-stone, and so build that the top-most stone shall be laid with rejoicing.

H. R. P.

In Zion's Herald.

A tourist who was asked in what part of Switzerland he felt the best most, replied: "When I was going to Berne."

Faith is not reason's labor, but repose.—*Young.*

Southwestern.

New Orleans, July 29, 1875.

J. C. HARTZELL, B.D., Editor.

One Thousand More!

We want 1000 more subscribers to the *SOUTH-WESTERN* for the remainder of 1875. Fifty cents will pay for the paper six months, including postage. Brothers, will you not present the claims of your Conference paper to your people, and ask them to subscribe for six months. Our terms are cash in advance, but in cases where the Minister will become personally responsible for the amount, we will send the papers and charge the amount to them, to be paid as soon as they collect it, not later than at Conference.

Who will send us the first six month's list?

Dr. Godman gives an excellent article on the first page, which we especially ask our Northern friends to read. The Doctor is to favor us with others on the same line. We welcome also among our correspondents in this issue Anna Fisher Beiler and Hon. E. Bentley.

The SOUTHWESTERN has gradually and quietly worked its way up, until now it stands fourth, in point of circulation, among the religious newspapers of the Southwest. Only the *Christian Advocate* and *Catholic Messenger* of this city, and the *Christian Advocate* of Galveston, Texas, exceed its circulation in these States.

The Pittsburg *Advocate* says that at a meeting in connection with "The Tabernacle" service, Washington City, lately, Dr. Newman, of the Metropolitan Church, gave his experience of full salvation. His attention was called to the subject especially in China, by a Presbyterian missionary, who took care of him during his suffering from a fall from his horse; but he experienced the blessing in London, after a severe struggle of seven days. Then he entered into rest. He said, "I now enjoy rest from all conscious sin. I also enjoy rest from ambition. I have no aspirations arising from the creature, for position or honor, aside from the glory of Christ. I desire to be His only, and I esteem it the greatest privilege to be here; and to be the least of them who love the Lord alone. I have traveled around the world; but the road to the end of self was a longer road than that; but I have come to the end; self is no more."

The *Catholic Messenger*, under the head of *Methodist Dissention*, quotes an item from the *Southwestern* in which it was said respecting the duty of our church to the colored people of the South: "I can conceive of no probable or possible advantage to result from the re-adjustment of our relations with the whites, which could compensate the sacrifice of this our great providential opportunity." The *Messenger* says to this: "So the white brethren are to be abandoned for the black!" No such sentiment is expressed in the entire article from which this quotation is made. The relation of the Methodist Episcopal Church to the colored people is that of a true witness of God, giving them the gospel unadulterated by any subterfuge, that would preach Christ to them to-day and rob them of their civil and political rights to-morrow. In doing this work, this church turns her back upon no people, but preaches the same gospel to all.

The Rome correspondent of the New York Times calls attention to the fact that there are at the present time confined in the prisons of Italy [illegible] persons, either convicted of crime or awaiting for trial on charges of offenses against the laws. This [illegible]

Round Lake Campmeeting.

Of the many glorious campmeetings being held throughout the country this season of the year, we speak specially of the one held at Round Lake. The special object of this meeting was as last year, to promote Christian fraternity among all Methodist people.

The senior bishop of the Church, who was in much better health than last year, acted as presiding officer. The representation of bishops and distinguished ministers was unusually large. Among those present were Bishops Bowman, Harris, Janes, Andrews, Wiley, and Foster; Bishop Kavanaugh, of the Church South; Bishops Campbell, Miles, Hosley, and Jones, of the the colored Church; Drs. E. O. Haven, J. P. Newman, F. Bottome, J. Miley, T. H. Pearne, Wm. H. Pearne, L. H. King, J. E. King, Professor Wheeler (editor *Methodist*), J. O. Clark (Savannah), Dr. R. Nelson, Dr. C. Foss, Dr. J. B. McFerrin, Revs. S. V. Leech, B. Ives, and others.

Bishop Janes preached with great power. Among other things he said: "I say here this morning, in this presence, that nothing but the Christian religion can save this nation. Nothing but the power of Christianity can destroy its gigantic vices. And I would fix in the mind of every person here to-day, this truth, that nothing but the Gospel of our Lord Jesus Christ can destroy the vice of intemperance. But not until the Christian Church can be rallied and united—every branch of it, ministers and members—in the league, and constrained by the love of Christ to stand up against it, and to oppose it, and to strive for its banishment—not until that hour will the result be complete. I would not discourage any effort, any association, any combination for this purpose,—they are useful, to some extent auxiliaries; but I have affirmed here to-day, in the presence of this congregation, that charity alone is adequate to destroy this vice; and as certain as Jesus died and God reigns, Christianity will destroy it. *We* can do it; and, what is more, *we will do it.* I say to the Christian Church here to-day, *do it, and it will be done*, and we will be a redeemed people from this terrible vice."

The sermon of Bishop Foster, delivered on the eight day, will long be remembered by those who heard it. A correspondent in the *Western* says: "The audience wept, the reporters could not write, stenographers were weeping, and one after another finally had to desist, until only one was left to record his closing remarks." We append the following estimate of the sermon, which appeared in the editorial columns of *Zion's Herald*:

"The sermon of Bishop Foster at the Round Lake Camp-meeting, on Thursday morning, was one of those wonderful inspirations sometimes vouchsafed to exalted minds on special occations. His text was, 'It doth not yet appear what we shall be,' and his subject was the mysteries of our manhood in the present and in the life to come. It was a rare specimen of pure metaphysics, baptized with the Holy Spirit. At times, during some of the pathetic pictures of human conciousness and memory, the audience, ministers, and people were bathed in tears, while many cried aloud in uncontrolled tenderness. The glances forward, at the close of the discourse, through the dividing cloud, rapt the whole audience, and tears and shouts were commingled. His voice failed, but after a momentary respite it came again. We never heard a discourse close amid more intense feeling, or in more rapturous strains. As his voice weakened he offered, amid the weeping of the people, the touching prayer, 'Dear Lord Jesus, help just a little, while we attempt to understand what thou hast revealed about our life to come.' He ended with a magnificent and impassioned exposition of Paul's description of the resurrection body, and suddenly closed, as he represented a heavenly congregation beyond the veil, with the affecting sentence, 'I wish I could tell you about it; but we must die to know.' No one present in that great audience of many thousands will forget the occasion or the sermon. The body sank from vision, and the soul stood disclosed in clearer vision; earth vanished, and heaven burst upon the enraptured view."

Our Prison System.

EMERSON BENTLEY.

Out upon it! What an exhibition of the incompetency of government to cope with the onward tendency of crime! How sordid the motive, how unfeeling the parent—the State—which places her erring children under the dominion of a contractor, to save her the expense of the proper exercise of her paternal authority! Protest is made against the practice of the lessees of the Louisiana State Penitentiary in farming out convict labor. A dozen voices have been heard where ten thousand should join the cry. Gangs of men in swamps, on railroads and in cotton fields, working under the fear of the guard and their loaded muskets, in competition with free labor, should not be tolerated one hour, all executive orders or abuse of power to the contrary notwithstanding.

Thanks to the last Legislature, this public parade of involuntary servitude, imitation of the worst phase of slavery, debasing satire upon the administration of human justice, has become unlawful. Let the law be enforced, Mr. Attorney General, against the Shylock plea of the pound of flesh nominated in the bond. If it be possible to prove a violation of law, and a forfeiture of contract, relieving the State from its responsibility in the matter, our legislators should be reminded of the impropriety, the inhumanity, of a further continuance of the present system of prison management.

The State should directly control her public schools, her charities, and the punishment of crime. These duties ought not to be consigned to the church, the sister of charity, or any contractor whatever. If it is proper to punish crime, it is eminently a duty to provide its antidotes. When schools are supplied in sufficient number to educate the people, the State is right in refusing to receive a plea of ignorance in extenuation of crime. The man who violates the laws of health goes to the Hospital and is provided with a physician; the Hospital is a blessing. When the civil laws are violated, we send him to the Penitentiary, give him no physician, little sunlight, no hope, but, on the contrary, take advantage of the misfortune, shut out all pity from our hearts, turn him over to a contractor, to do with him as he will, so long as food, raiment and the law hold him there. The Penitentiary is a curse. It should be a blessing. It should be a profitable burden to the State as an antidote to crime, not as a direct contributor to its coffers; a hospital for unfortunate sick souls, entitled to every influence tending to restore them to health. Criminals of all classes mingle together, old and young, the hardened and the newly-initiated, and in the absence of other influences to hold this association in check, our Penitentiary becomes a hot-bed of crime.

While society has reached no higher standard than we daily witness, juries and judges are not above suspicion, and the quality of mercy is so fluctuating in the hands of our governors, the Penitentiary must have some redeeming trait to commend it to a just and Christian people. Law must reign, inside as well as outside the prison walls. The civilization of the nineteenth century should not be met at the prison gate with the rebuke, "Thus far shalt thou go, but no farther." The sinner inside the gate is deserving of all our pity, and all effort to redeem him. He should be placed in charge of men of heart, of learning, who, with the spirit of Henry Bergh, discharge a duty that shall be an absorbing life-work. They should be provided with all appliances to secure health of mind and of body; to the end that when a term of imprisonment shall expire society shall be recuperated and a better man atone for the error of the past. Can our legislators be made to understand their duty in the premises?

Dr. Newman and His Slanderers.

The New Orleans *Times* seems to have a special delight in saying as many hard things of Rev. Dr. J. P. Newman as can be collected from the remarks of his enemies. Here is the latest sample from the issue of July 20th:

> The Rev. Newman is not unknown in this city. He was a philanthropist of the class so well described by Fred. Douglass in his recent speech as a "played-out preacher." Newman figured extensively here, as a friend of the negro. He was instant in season and out of it, laboring for the late down-trodden but now enfranchised wards of the nation.
>
> He made long prayers and thanked God that he was not like the hell-deserving New Orleans people. But suddenly he vanished. Like unto the Arab of poetry "he stole away," in consequence of having some little differences of opinion with the brethren who did not quite fancy the Rev.'s financial management, as he had managed to show great zeal in loud and long howlings for the nation's beneficiaries and collected much money for the same. To quote Fred. Douglass' felicitous statement of the case—"for every dollar obtained for the negro they kept ninety-nine cents," and the Rev. Newman was no exception to the rule. While he was laying up much treasure in Heaven, he managed to put away a good deal on earth.

Then follows a statement that President Grant had sent Dr. Newman abroad on a useless mission, and paid him $10,000 a year in gold and expenses, and his wife as his secretary received $3000—making an aggregate of some $50,000 of Government funds spent, for which there had been little or no return.

The insinuation that Dr. Newman left the city because of financial difficulties with his associates, is an act of injustice to a great and good man, unworthy a place in any paper claiming respectability. Never was there a more false accusation. Dr. Newman spent five years in this city as the superintendent of the missions of the Methodist Episcopal Church in the Southwest. He handled probably $200,000 of money for various church purposes; and never has there been a breath of suspicion among his associates that he misappropriated a single dollar. His leaving this city was against the wishes of all who labored with him in church work here, and he was given up only because of his election to the chaplaincy of the United States Senate, and the desire of the authorities of his church that he should become pastor of the Metropolitan Methodist Church at the national capital. After a three years' pastorate he went abroad under appointment by the government. He returned last spring, and by his Bishop was placed in charge of the same church. His congregation stands among the half-dozen largest and most influential in the nation.

As to what Dr. Newman received while abroad, we republish from the SOUTHWESTERN an item stating the facts in the case; and suggest to the *Times* that it would be but an act of justice to give it a place in its columns:

> The papers have had a great deal to say, and the most of it in an unfriendly tone, in regard to Rev. Dr. J. P. Newman's tour around the world in the service of the Government. It has been repeatedly asserted that he was paid, $10,000 a year and his traveling expenses, and that in addition his wife received $3,000 a year as his private secretary. A correspondent of the *Watchman* and *Reflector*, who says he has the facts in the case, tells quite a different story. He says that Dr. Newman was engaged for the Government just one year and a half, for the *whole of which* he received as salary, $3,895,33. He was allowed in addition, for actual traveling expenses incurred, $2,317,27; making the sum total, which he received from the Government, for *salary and expenses* for one year and a half, $6,212.60. Mrs. Newman accompanied her husband, but *not* as his secretary; she did not receive one dollar from the Government as salary, or traveling expenses, or for any other purpose whatever. Dr. Newman was not allowed a private secretary, but his reports were prepared entirely by his own hand. Dr. Newman resigned his official connection with the Government while in Russia, which he could have honestly retained till his return to this country. This he did, however, that he might spend some time in London in arranging for, and preparing, his forthcoming book on the Euphrates Valley.

Slavery to be Continued.

The *Morning Star and Catholic Messenger*, of this city, has an editorial in its issue of the 18th inst. on the AFRICAN, which we wish every intelligent colored man in the nation could read, because we believe it expresses the sentiments of the Roman Catholic Church. The Pope was the only sovereign who recognized the Southern Confederacy, whose social fabric rested on human slavery. But the Confederacy went down and slavery went with it. But according to the *Star* slavery is the God-appointed condition of the African. It would be well for the colored people of this city, who, for several Sabbaths, have joined in the Catholic processions, to understand they are becoming members of a church which believes that the colored people are incapable of any advancement only as they are in servitude to the white man. According to the *Star* the African is a failure politically. But still the whites should not discard the blacks, but should treat them kindly with a view of divesting them of all such little privileges as being free and voting, as being the result of "unnatural pressure." The following contains the gist of the article:

"All this, however, is the result of an unnatural pressure which cannot be kept up. Some day all these forces must find their level, and then the great problem of white and black concurrence in the same civilization will work itself out. The influence of the white race will assert itself in its natural shape—control. Without the name of slavery, and without the immoral features of that institution, servitude will exist on the one side and mastery on the other, producing for both races all the beneficent results of such a relation. With all the vices of that system, the slave aristocracy of the South produced the noblest type of society ever known. The negro race was elevated to comfort, intelligence and fecundity; the white race was ennobled with the grandest traits of heroism and hospitality, while its intellectual supremacy on the arena of statesmanship stood confessed.

"With a restored servitude, freed from the vices and excesses of absolute slavery, all these great results can be re-established on a more perfect scale, still more completely ennobling the whites, elevating the negroes and developing the resources of our beautiful land."

The New Motive Power.

John W. Keely, of Philadelphia, has, he claims, invented a new motive power, which, if it can do what he claims, is the most wonderful invention in this or any other age. The inventor says that by combining water and air in a manner yet a profound secret, he can produce a pressure amounting to thirty thousand pounds to the square inch. There have been a number of experiments which have proved successful, and Mr. Keely proposes, with a small engine, to run a train of thirty cars from New York to Philadelphia in a few weeks. Experiments have proven that the new motor, can be used with wonderful effect in place of powder, and a small ball, the size of an orange, can be charged so as to be used during several hours of battle, and throw balls with greatly increased power over any method now known. If the statements concerning the "Keely Motor," as it is called, prove true, we are on the eve of a wonderful revolution in the mechanical world. Mr. Keeley makes the following statement: "I once drove an engine, making eight hundred revolutions a minute, of forty horse power, with less than a thimble full of water, and kept it running fifteen days with the same water by dissipating the vapor as fast as used. In due time I produced a pressure of about twenty-eight thousand pounds to the square inch in a receiver which had a capacity of a gallon and a half and was three and a half inches thick. The pressure was so great that the vapor passed through the three and a half inches of metal, and formed a damp circle on the floor. I used half a point of water. On another occasion I experimented, in company with several others, with a gun. The target was a four-inch plank, placed against a steel plate. The best government powder drove the ball through the plank. My vapor threw the ball with such tremendous force that it went through plank and steel, tearing the bullet to shreds.

All this seems utterly impossible judged by every known principle of science bearing on the subject of motion. Either the thing is a tremendous fraud, or Mr. Keely has given the world its most wonderful invention. A few months will tell.

Two Views.

Senator Morton, in a speech at Newcastle, Indiana, said: "I believe now that I am willing to vote for a bill next winter doing away and relieving the last disability growing out of the rebellion, to take effect on the 4th of July next; so that all men, of all races and colors, without regard to previous condition of servitude or of arms, shall begin the next century on an equality before the law. And may God put into the hearts of people everywhere North and South, to accept in all its fullness and extent the new birth of the nation; to administer justice, humanity and charity, and to exercise to each and to all those gifts, and do those things that they would have others to do unto them."

Junius Hillyer, whom an exchange calls a bright and shining Confederate Democrat in Georgia, thus airs his sentiments on the Fourth of July: "No man would excel me in enthusiastic exultation at the commencement of the 100th year of our Government as our fathers gave it to us, with our State rights and our normal glorious institution of slavery, with its clear social distinctions of race and color, under the absolute control of the several States. But there is something mournfully sad in being summoned to celebrate the ninety-ninth anniversary of a country rent and lacerated by civil war, culminating in the destruction of private property unprecedented in the history of the civilized world. In my heart I feel that the existence of the Government perished in 1861. I can't perceive how any Southern man can, with patriotic pleasure, participate in the celebration of the anniversary of a Government that has long since ceased to exist."

The Presbyterian Council in London, composed of representatives from all Presbyterian churches in the world, has proved a success. Particulars have not come to hand, but it is announced that a union has been formed to be known as the "Alliance of the Reformed Churches of the World." All churches are included which hold to the Presbyterian form and creed. The object of the alliance is to demonstrate unity of belief among Protestants; to organize mission work; promote educational and social reform, and oppose infidelity and religious intolerance.

The following is a statement of the number of meetings held by Moody and Sankey in London during the past four months, with the aggregate attendance: Camberwell, 60 meetings, attended by 480,000 people; Victoria, 45 meetings, attended by 40,000; in the opera-house, 60 meetings, attended by 330,000; in Bow, 60 meetings, attended by 600,000; and in Agricultural Hall, 60 meetings, attended by 720,000. The aggregate money expended for buildings, printing, stewards, etc., amounted to $140,000.

Among our Letters.

MONROE, LA. Rev. S. A. Lewis writes, July 14th, that he has had an increase of twenty-two the past quarter.

SHREVEPORT. Rev. S. H. Morant writes, July 5th, that the effect of the success of his people in pushing their church building is excellent. Several members have joined him from the African church. The colored people had a grand time celebrating the Fourth. Lt. Gov. Antoine addressed the vast concourse of people when assembled.

LA HARPE, N. O. The second Quarterly Conference was held on the 18th inst., after a sermon by the Presiding Elder. The church has greatly improved during the year under the pastoral care of Rev. Scott Chinn. The pastor announced that twenty-six probationers were ready to be received in full connection.

The Sunday school, F. Bowers, Superintendent, numbers 133. During the quarter $134 15 had been collected.

PLUM STREET MISSION, N. O. Rev. Dr. Priestly writes, July 12th, 1875: The second quarterly Love Feast was held with great joy. Many were in attendance. One conversion. The great power of the Lord was manifested, and many tell the wondrous work of God in the consciences of men. Zion is coming up out of the wilderness, putting on her beautiful garment. Brother Ledour was appointed on prayer meetings for the missionary cause.

Three burials this quarter, and two baptized. Everything is working well, except times are so hard that the pastor has to chop wood and seek other labor to sustain life. No man can serve two masters well—that is, work for other men daily and the church at the same time.

OPELOUSAS DISTRICT. Rev. J. M. Vance, Presiding Elder, gives an interesting account of his district work. He has just returned from a seven weeks' trip. At *Woodlawn*, the small-pox was very bad among the people, about sixty having died. At *Thibodeauxville* the church is gradually recovering from the bad effects of last year's troubles. At *Houma* Bro. Taylor is leading the people, and although he found the church crippled, he is doing nobly. An organ has been bought, and the Sunday school much increased. *Terrebonne*, under Bro. Hodge, is doing well. At *Brashear* and *Centerville*, Bro. Overton and the brethren are carrying forward the work. The church-extension donation of $500 came to Brashear city in good time to aid in paying for the church. At Centerville, Bro. Osborn is an active and earnest local preacher and with his family greatly aids in the work. At *Franklin*, there is some friction among the brethren, which it is hoped will soon pass away. At *La Teche*, where our Orphans' Home is located, a large public meeting was held, at which our general interests at that point were discussed. Addresses were delivered by Rev. Dr. Godman, Rev. J. Hartzell, Rev. J. M. Vance and Rev. H. Green. The village lots in La Teche are being bought quite rapidly. The La Teche Seminary has now in it nearly 150 students under Dr. and Mrs. Godman. The church interest at this point are in the hands of Rev. H. Greeen, one of the most prudent and diligent workers of the Conference. A good lot has been given the church of the Home Board, and building to cost $1000 is soon to be erected. At *Cypremort*, Bro. Forrest is doing well. The quarterly meeting was well attended. Another congregation, with its property, have united with the old mother church on this circuit. At *Jeannerette*, Bro. Carr and the brethren are struggling to pay the debt on their new church. The Extension Society have sent them a donation of $50. At this point we are indebted greatly to Dr. Lemon, who took up the notes of the church until they could be paid. As a member of the public School Board and a friend of our people in that region, Dr. Lemon is proving himself a valuable friend. At *New Iberia* and *St. Martinsville*, Rev. A. Jackson is pushing the work. The large and new building at New Iberia approaches completion. Here too the aid of the Church Extension Society has been a God-send. Bro. Vance leaves this week for an extended tour on the remaining portion of this district, his next appointment being at Alexandria, two hundred and fifty miles up Red river.

PRAIRIE LEA, MISS. Rev. Steven Cain writes, July 21, that one of his churches (Mt. Zion) has been in a lukewarm state, but is now doing better. Two have joined the church, and we have twenty-five seeking Christ. His leading local preacher has become involved in an unfortunate difficulty. He has two other churches, Wesley Chapel and Mulberry, both doing well.

HARRISBURG, TEXAS. Rev. George Kyle, under date of June 28th, writes that the Lord is blessing him with a season of revival." On the Sunday before he wrote, he baptized four adults and three children.

SEGUIN, TEXAS. Rev. Andrew R. Norris reports grand class meetings, with something of the unction of old in the manifest presence of the Holy Ghost. The Church prospers. A camp-meeting will begin July 24, when a good time is expected.

AUSTIN, TEXAS. Rev. Samuel Gates writes, under date of July 7th, that the Lord has been blessing them in that portion of his vineyard. Since Conference he has admitted on trial twenty-three, into full connection thirty-seven, and five by letter. He has baptized thirty-two adults and seven children. Their campmeeting commences on the 12th of August.

COLUMBUS, TEXAS. Rev. D. Gregory writes, under date of June 28th, that he has just completed the second round of his district. He says that the Lord has "wonderfully blessed and prospered his work."

Their District Quarterly Conference and District Camp-meeting was held three miles from Oakland, on July 8th.

CONTENT, TEXAS. Rev. B. F. Smith writes, July 19, 1875: The District Conference of Columbus District convened at Brown's Chapel on the 8th inst. and ended the 18th. Reports from the different circuits showed the churches in good working condition. The Conference was attended by large crowds, and a goodly number came forward to be prayed for. Thirty-one joined the church. At the eleven o'clock service, the Lord's Supper was administered to ninety-one communed. The Conference was favored with a missionary sermon by D. Gregory, P. E. Our campmeeting will commence at Tolan Chapel, four miles north of Columbus, on the 22d inst. The Elder left this morning en route for Columbus to attend the campmeeting there.

JOLLEYVILLE, TEXAS. Rev. S. C. Lockett writes, July 14: A revival meeting of great religious interest has just closed. The people turned out in large numbers. From its commencement (26th June) the work went on in great earnest on the part of preachers and people, and a plentiful harvest has been gathered. All denominations of Christians united their strength in the good work, and the Lord has greatly blessed our labors. Meetings were continued day and night, at most of which many penitents came to the altar for prayer and instruction. Almost daily newborn souls have been made happy in embracing the cross of Jesus. The congregations have been characterized with general good order, while all listened with eager attention to the appeals made to them to become reconciled to God. The word was accompanied with the power of the Spirit and found way to the hearts of sinners, many of whom have fled for refuge to the arms of Jesus. Cries and penitential tears were succeeded by shouts of triumph through the blood of the Lamb. While the altar has been crowded with humble seekers of salvation, a large number from all parts of the assembly, mostly young men and young ladies, gave the preacher their hand in token of their willingness to pray for themselves and for those at the altar.

On Sunday night, the 11th inst., seven additional conversions were reported, in addition to more than a score previously recorded. We need laborers, empowered as were those on the day of Pentecost, to carry on the conquest of souls for Jesus in the sunny land of Texas. Rev. A. Lockett, who conducted the services, has been on a visit to Texas from the Hot Springs in Arkansas.

Latest News.

PERSONAL.

—Gov. Kellogg goes North early in August.

—Rev. Isaac Hayward, of Jackson, La., is spending a few days in the city.

—Among the callers at our office last week was Dr. M. A. Southworth, who has in charge the Quarantine Station below the city.

—Gen. Longstreet asked permission of Secretary Bristow to examine the archieves of the Confederate States, in order to make up his record of the bottle of Gettysburg. Permission was granted.

—Mrs. Dr. Godman passed through this city last week on her way North, to solicit money for our Orphans' Home at La Teche. She is followed by the earnest prayers for her success, of all our workers in this field.

—The *Northwestern* says: L. H. Carhart, pastor of our church in Dal-

las, Texas, says that Rock Island and Moline, Ill., and Davenport and Mt. Pleasant, Iowa, have given substantial aid in our Dallas church enterprise. We are on the wing for St. Paul and all proper intermediate points. Oh, that the Lord would help the people to load us up quickly, for our presence is much needed at one post.

THE SOUTH.

—Five cotton mills are now said to be in successful operation at Lawrenceburg, Tenn., within sight of the cotton fields.

—The cotton factory at Brownsville, Tenn., turns out 4,000 yards of sheeting per day, and its capacity will soon be increased to 5,000.

—Our Book Agents have sent our circulars to all the preachers calling attention to the Bishop's Collection. Nearly all the Southern conferences fell behind their assessments. Take this collection, brethren.

—Thirty-two car-loads of watermelons passed through Atlanta, Ga., July 1st, en route from the highlands of Florida to Chicago. A delegation of thirty-one Floridians go with them to make arrangements for trade to and from the Northwest.

—General Cortina, the leader of the Mexican bandits who have been troubling the Texas border, has been arrested by his own government and carried to the city of Mexico. It is hoped that order will soon be restored along the Mexican line.

—A bale of new cotton received at New Orleans on the 13th from St. Landry parish, classed from middling fair to fair, new classification, and weighing 401 pounds, was sold at 25 cents per pound. The first receipt of Louisiana cotton last year was on August 12th.

—The Terrebonne *Republican* has the following item: "In Terrebonne parish an acre of ground yields in value, round numbers, if well cultivated: cane $250; in corn $30; corn, peas and hay $50; potatoes $35; cabbages $75; garden vegetables $200; rice $125; brown corn $60; tobacco $150; in weeds $000."

—The *Southwestern Presbyterian* says: "The accounts we receive from our churches in the different sections of the South, indicate a general feeling of serious earnestness, which promises good results. In some localities interesting revivals of religion are noted. In others, a larger than usual ingathering of members. In others greater devotion to church work, more activity and effort among the members, and more zeal among the church officers."

—The Southern Methodist Church at Savannah, Ga., has appealed to Methodists everywhere to aid in building a large church, which shall be known as the "Wesley Monumental Church." The plea is based upon the fact that Savannah is the only place in America ever honored with the presence of the founder of Methodism, making it a fit place for the erection of a monument to his name, and also on the ground that a larger and better church is needed in that city than the congregation is able to erect.

—The Jonas ice manufacturing company consists of the Senator himself, Mr. A. T. Stewart, of New York, and Messrs. F. D. Youngs and Geo. Brown, of California. The only completed factory belonging to this company in the South is at Chattanooga, although the one in Galveston is nearly ready for occupation. The other two are now in course of construction at Atlanta and New Orleans. The latter has been located at the corner of Delord and Annunciation streets, and is to cost $125,000. The building is to be 150 feet long, 100 feet wide, and more than fifty feet high.

GENERAL INTELLIGENCE.

—Cardinal McCloskey sails for Rome on the 7th of August.

—9000 men, it is said, are out of work in Chicago. Fearful, if true.

—Texas will have a surplus wheat crop this year near 1,000,000 bushels.

—Messrs. Moody and Sankey have arranged to sail for this port in the steamer Spain, August 4.

—The British survey of Palestine makes rapid progress. The last place identified is Bethabara, the ford of the Jordan where John baptized.

—The [illegible] Female College, under the presidency of Rev. Dr. J. C. [illegible], continues to grow in popularity. [illegible] President [illegible]. The next term [illegible].

[illegible]

—Turkish students in Paris have been ordered home, and that with the money hitherto devoted to the education of these youths Turkey will establish an institution at Constantinople offering equal advantages to those of Paris.

—Through recent efforts by the proper parties, Northern and Southern Baptists now stand on a peaceful basis, and the Baptist church of the whole country, though not organically united, will co-operate heartily in the Christian work, and particularly for the advancement of the freedmen.

—The Prince of Wales is to start on his trip to India in October, to be gone six months. That he may display the necessary splendor of a great Prince, the expense of his visit is set down at $710,000. Some members of Parliament oppose the appropriation of such a sum for such a purpose.

—A good story is told by the London *Nonconformist* of an interview between Mr. Moody and Mr. Gladstone. At one of the meetings the ex-Premier was present, and when he left he congratulated Mr. Moody on his broad, deep chest from which he could speak audibly to such multitudes. "Ay," said Mr. Moody, "I wish I had your head atop of it."

—The statement of Bishop Bailey, of Baltimore, during a visit to Washington city, last month, that among those confirmed as converts to Catholicism were sixty-nine Methodists, has been investigated by a committee of the Preachers' Meeting, who reported, after a careful inquiry, that but three members of our Church in that district had joined the Catholic church, and that within the past year, seven Catholics have been converted and joined our Church.

—In 1857, one hundred and twenty emigrants were murdered, near Salt Lake city, while on their way to California. While a general suspicion has rested upon Mormon desperadoes as the perpetrators of the horrible crime, no positive proof has been forthcoming. It is [illegible]

[illegible] Willing, of Illinois, is editor, and the paper is issued in Philadelphia. Mrs. Willing is a lady of rare culture, and has already a national reputation as a speaker and writer. Mary C. Johnson and Francis E. Willard are contributing editors. We heartily commend the *Union* to our people everywhere. 50 cents a year.

—The mail brings details of the great earthquake in South America, on the borders of Venezuela and New Granada. More than a dozen villages were totally ruined and as many greatly injured. Not a single house in the village of Cucuta is left, and the dead there numbers three quarters of the entire population. Five thousand persons lost their lives in the calamity, to which new horrors were added by the cruelty of bandits, who swept down upon the stricken places pillaging, burnin, and robbing. The stench of the putrifying corpses is sickening beyond description.

—The *Missionary Advocate* speaks of an incident connected with the beginning of Methodist missions in China. When the question was under consideration, Rev. J. D. Collins of Michigan, offered himself for the work in that field. For lack of funds the offer was declined. He then wrote to Bishop Janes to secure him a passage "before the mast," saying "his own strong arm would pull him to China, and support him after arriving there." This induced the board to organize the China Mission in 1847. In that letter to Bishop Janes, the true missionary spirit found utterance.—*Galveston Advocate.*

—[illegible] *Friend* [illegible] in the [illegible] of interesting meetings held in different parts of our home field, or more intelligence from, and special instructions to auxiliaries, suggestions from experienced workers, etc., have been numerous and pressing, but our columns have been too few to meet these demands. In view of these facts, and that the space for general intelligence cannot be lessened, it has been decided to enlarge the paper from sixteen to twenty-four pages.

Notwithstanding the expense of sixteen additional columns each month, and postage on the same, the price will only be [illegible] cents! The change [illegible] price began July, 1875. Address, Rev. L. H. Daggett, Agent, 36 Bromfield street, Boston, Mass.

—The minute which accompanied the bill for the suppression of the religious orders of Prussia contained the following information respecting their numbers: According to the statistics collected in 1872, the total number of monks, brethren, nuns, and sisters in Prussia was 8,979 persons, and their institutions numbered 914; of the men, 348 belonged to orders and 684 to congregations, making together 1,032 in 78 different settlements. Of the women, those attached to orders numbered 1,161, to congregations 6,602, altogether 7,763 persons in 836 settlements. In 1855 there were 334 male and 579 female members of monastic orders in the old provinces of Prussia. Within fifteen years the monks have increased threefold and the nuns thirteenfold. The orders and congregations are divided as follows: The contemplative orders, of which there are two of men, having two houses and 49 members; and three of women; having 11 houses and 225 members; the teaching orders 2,000 members and 242 houses; Sisters of Charity and nurses, 1,888 members and 259 houses; orders devoted to both teaching and nursing, 3,000 members and 360 houses; and congregations of monks who act as confessors, preachers, missioners, etc., 511 members and 89 houses. The institutions which the bill suppresses within six months after it becomes a law number 52 houses with 185 members. According to a cable despatch, the measure has passed the Upper House of the Prussian Diet.

Sunday School Items

A Sermon for The Boys.

BY ALICE CARY.

The boy who does a stroke and stops,
Will ne'er a great man be;
'Tis the aggregate of single drops
That makes the sea the sea.

The mountain was not at its birth
A mountain, so to speak;
The little atoms of sand and earth
Have made its peak a peak.

Not all at once the morning streams
The gold above the gray;
'Tis thousand little yellow gleams
That makes the day the day.

Not from the snow-drift May awakes
In purples, reds, and greens;
Spring's whole bright retinue it takes
To make her queen of queens.

The following excellent items we clip from the *Sunday Guest*:

The most effective aid a teacher can have, is an irreproachable character. "My teacher practices as well as teaches," said a boy recently.

If any of the boys or girls in your class need work, interest yourself to get them a situation. Do not wait to be asked. Do as you would for your own child. When done you will have placed that child under obligations to you, and you have bound it to you with a strong cord.

"My Sunday-school teacher has got six rings and I know who gave them to her for she told us in a class today," said a little boy not six months ago. How fortunate that the teacher had *something* with which to interest her class—evidently it was all on her fingers—nothing in her head or heart.

"Can we have ten minutes' more time for this lesson? Our teacher has so much to tell us, and we tell her so much that we cannot get through in half an hour." Such was the request made by a class recently—comment on the two teachers is unnecessary—I know what the verdict would be.

Flowers and smiles are good things to bring into a Sabbath-school room. The more of both the better.

Get your scholars to attend church as much as possible. Ask two or more of them to sit with you each Sabbath, first getting their parents' consent. In your private record of your class make a minute each Sabbath, of who attended church. Find out by asking.

Faithful teacher—for how much gold would you sell all the kind words — pleasant smiles — cheerful greetings and expressions of love you have had from the dear boys and girls in your class?

Superintendents should have the bill of fare ready for the day's lesson before entering the school-room—and never have two alike. "Variety is the spice of life" in Sunday-schools as well as elsewhere.

The second way to use paper and pencil in the class, is to draw very simple maps and locate the places mentioned in the lesson. Scholars will soon learn to place each important city, mountain or locality in its proper position on the map. It is much better than having a map in the class. Half a minute is time enough in which to sketch an outline of Palestine and a dozen of the principal places in it.

Business Column.

Address all letters to Rev. J. C. Hartzell, Lock Box "H," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Wherever you can, it is best to send money by Postoffice order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly, and give the name of your Post-office, county and State.

Our Terms.

Our terms for the SOUTHWESTERN are *one dollar a year, cash in advance.* We pay all postage. As far as possible, we want the year to begin with January 1st, but will gladly receive subscriptions, commencing at any time.

Books for All.

Let every preacher read carefully our *Premium List.* No preacher now need be without books. Take hold of the SOUTHWESTERN with a good will, and get up a good list of subscribers, and you do good in two ways: you circulate good reading among the people, and secure just the books you need in your library.

How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

BUSINESS NOTICE.

The cause of temperance finds one of its most insidious and dangerous foes in the many so-called "tonics" and "appetizers," made of cheap whisky and refuse liquors, finished up to suit depraved appetites under the name of medicine. Dr. Walker's CALIFORNIA VINEGAR BITTERS are none of these. They are not a beverage, but are a genuine medicine, purely vegetable, prepared from California herbs discovered by a physician. While perfectly harmless, vastly beneficial. For all diseases of the stomach, liver, kidneys, bladder, skin, and blood, they are infallible and unrivaled remedy.

RELIGIOUS NOTICE.

Gulf District, Mississippi Conference.

Third Quarter.

Hamburgh, July 24 and 25; Meadville, July 25 and 26; Summit and Brookhaven, 18 and 19; Magnolia, August 1 and 2; Liberty, August 7 and 8; China Grove and Monticello, August 22 and 23; Columbia, August 21 and 22; Beauregard, September 4 and 5; Bay St. Louis, September 18 and 19; Pass Christian, September 19 and 20; Handsboro, September 25 and 26; Ocean Springs, September 26 and 27; Pascagoula, October 2 and 3.

H. M. CHURCH, P. E.

MARKET REPORTS.

☞ *Correspondents should bear in mind that our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.*

OFFICE SOUTHWESTERN ADVOCATE, New Orleans La., July 29, 1875.

—MARKET THIS DAY.—

COTTON, Ordinary	13½c	13¾c
" Good Ordinary	13¾c	13⅞c
" Low Middling	13⅞c	14⅛c
" Middling	15⅛c	15¼c
" Good Middling	15½c	15⅝c
SUGAR, Common	8c	8½c
" Low Fair	8½c	8¾c
" Fully Fair	9⅛c	—
" Prime	9½c	—
MOLASSES, Prime	58c	60c
" Strictly	60c	62c
" Choice	65c	70c
FLOUR, Superfine	$5.50	$6.00
" Treble Extra	6.25	—
" Choice	6.75	6.80
CORN	85c	86c
OATS	72c	73c
BRAN	$1.00	—
HAY	25.00	—
COFFEE	18	18¼
PORK	22.00	27.50
SHOULDERS	8½	—
SIDES	12	12¼
LARD	15¼	15¾
HAMS	13¾	—
CORN MEAL	4.40	4.50
COWPEAS, Mixed	1.70	1.75
" Clay	1.85	1.90
BUTTER, Goshen	30	32
" Choice Western	28	30
" Inferior	16	18
POULTRY, Grown Chickens	5.00	5.50
" Young	3.50	4.00
" Ducks	3.00	4.00
" Geese	6.50	7.00
" Turkeys	12.50	18.00
EGGS, Western	20	22
" Louisiana	23	25
POTATOES, Western and Northern	2.75	—
" Louisiana	2.50	2.75
ONIONS, "	2.50	2.70
CABBAGE, "	6.00	10.00
BEANS	6.00	6.50
MOSS, Black	4½	5
" Gray	2½	3½
WOOL, Clear	33	36
" Burry	15	17
SALT, Coarse, per sack	1.30	—
" " " "	1.60	—
COTTON SEED	10.00	12.00
CRACKERS, Soda	4½	—
" Butter	5	—
HIDES, Of over 85lbs.	9½	—
" 70 to 84lbs.	9	—
" 70lbs.	9½	—
CALF SKINS, a piece	75	—
OX HORNS	5	—
IRON COTTON TIES, 11 ft	5	nett.
" " " 8 ft. 6"	3½	"
" " " Beard & Bros	5	"
BAGGING	10	14
COOPERAGE, molasses bbls	1.25	—
" " ½ "	85	90
" Hogsheads	2.75	—
OAK STAVES, extra pipe	150.00	155.00
" light "	100.00	—
" Hogshead	130.00	—
COAL, per bbl	75	—
" Hhd	7.00	—

OUR PREMIUM LIST.

GOOD BOOKS GIVEN AWAY.

A Sewing Machine for a Few Days' Work

Read this Column Carefully.

To aid our preachers in the canvass, and to help them secure the books, they need most as Methodist ministers, we have arranged a series of premiums, *by which any preacher, by a few days diligent canvassing for the* SOUTHWESTERN, can supply himself with the books named by Bishops Foster and Harris, as the conference text books hereafter, in Louisiana, Mississippi and Texas. Here are the premiums. Read carefully.

Any one sending

Seven Subscribers with Seven Dollars,

will receive, as a gift, a copy of *Bishop Morris' Sermons,* a book worth $1.50, and filled with the best sermons of that great man. *Here is a chance for every preacher to get a new book.* Get seven subscribers, collect the money, send the names and money, and we will send the book by mail.

Any one sending

Eight Subscribers with Eight Dollars,

will receive, as a gift, either one of the following books, as the person may select: *Porter's Compendium of Methodism,* a valuable book which gives a general view of the doctrines, and history of Methodism; or, *Kidder's Homiletics,* a book giving the best treaties extant, on sermonizing; or, *Hibbard on Baptism,* in which is given a thorough discussion of the subject of baptism, or, *Nast's Introduction,* in which the history, genuineness and authenticity of the New Testament, are treated with great ability. Each of these books cost $1.75, and are all standard works. Secure eight subscribers, and send the names with the money, and say which you want, and it will be sent by mail.

Any one sending

Fifteen Subscribers with Fifteen Dollars,

can chose either one of the following premiums: 1. Any *two* of the books named above. 2. *Wakefield's Theology,* a large book worth $3.50, and which covers the same ground as Watson's Theological Institutes. No preacher should be without this book in his library. Besides, it extends through the four years course of study adopted by the Southwestern conferences, so that all under-graduates, as well as examining committees must have it. Fifteen cash subscribers will secure it. 3. *Ruter's Church History,* also a conference text book, and costs $2.50; a *Discipline,* 50cts.; *Wesley's Plain Account of Christian Perfection,* 45 cts. Secure fifteen subscribers, and send the names and the money, and say which of these three premiums you want, and it will be sent to you as a gift.

Any one sending

Twenty-five Subscribers with Twenty-five Dollars,

will receive, as a present, the following books: *Wakefield's Theology, Morris' Sermons,* and *Wesley's Plain Account.* Send twenty-five dollars and names, and these three books, worth $5 90, will be sent as a present.

Any one sending

Fifty Subscribers with Fifty Dollars,

shall receive the *Complete Conference Library,* that is, all the books named above. These books are worth $15.45, and together, make a collection of most valuable works.

In addition to the above premiums, we can make the following

Magnificent Offer:

A very liberal contract with the Weed Sewing Machine Company will enable us, we hope, to place their celebrated machines in many families. So fine an opportunity to secure a first class sewing machine seldom occurs. If any minister, church, or society, will make up a list of *seventy-five subscribers,* and send us either all at once, or at different times $75, we will present them with one of these celebrated sewing machines, worth *sixty dollars.* Or, if they will make up a list of one hundred subscribers, and send one hundred dollars, we will make them a present of a sewing machine worth $70.

This is a rare opportunity to do a grand work in circulating our church paper, and at the same time for a church to give its pastor's wife a handsome present, or to help some worthy poor woman in the congregation, so she can make a living.

Let the good work begin without delay.

—o—

The Roll of Honor.

Who will receive the first premium? We will begin what we shall call the *roll of honor,* and publish every man's name who receives a premium, and what that premium is. Let the work begin.

☞ *If any brother has the books named above, we will give instead any books published by our church, of the same value.*

FITS!

FITS! FITS!! FITS!!!

CURE OF EPILEPSY, OR FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find *Hance's Epileptic Pills* to be the only remedy ever discovered for curing Epilepsy, or Falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true; and should they be read by any one who is not afflicted, himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

PHILADELPHIA, *June* 28 1867.

SETH S. HANCE—Dear Sir—Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summoned, but could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever occupied with, and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your pills. I had only two attacks afterward. With the blessing of Providence, your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known throughout the world, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third street, Philadelphia, Pa.

WM. ELDER.

IS THERE A CURE FOR EPILEPSY?

SETH S. HANCE—Dear Sir—You will find enclosed $5, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions He has never had a fit since. It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, C. H. GUY,

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Sheep, bees, and poultry—the subjects of the three preceding texts—should receive much more attention than has ever been awarded them. [illegible]

Farmer [illegible]; don't believe in [illegible] "spiles the [illegible]" [illegible]

[illegible]

this time and money could be spent in gardening, it would surprise those most concerned to see how much better off in purse reputation and comfort they would be at the end of a year. A single acre of garden vegetables, even if receiving but casual attention, will contribute far more to the comfort of a family than all the whisky and tobacco in the land. The hour spent at the dram shop in stupefying the brain, would be sufficient time to plant a grape vine at the gate post, which, in a year would become a beautiful arbor, the time lost in recovering from the effects of over indulgence would make a waste of weeds a blooming garden. Farmers! let whisky severely alone.

Corner Stone Laying in Shreveport.

The following letter from Rev. S. E. H. Morant, pastor of St. James Church, in Shreveport, gives the gratifying intelligence that his church laid the corner stone of their new building the 28th ultimo. It was no doubt a joyful occasion, and we regret that we could not have accepted the cordial invitation of the pastor to be present. The Church Extension Society has sent this church a donation of $200. Here is the letter:

"Yesterday was a day of much rejoicing with us. It was like unto a pentecost with the members and congregation of St. James Chapel. The corner-stone of St. James Chapel was laid in the manner directed by the discipline of the old Mother Church. Early in the day until the hour of 12 o'clock the weather was very lowering, and a strong wind blew from the northwest, with occasional showers of rain, which was a blessing to the gardens and plantations many miles around, and for us too, because the dust was laid, and the atmosphere brought to a pleasant temperature. About half past 12 o'clock the people gathered in great numbers at the St. Paul's Church, where we had placed the stone the Saturday previous, in order to march from there to our grounds. About 1 o'clock, everything being ready, our procession took up the line of march headed by the following ministers: Rev. Henry T. O. Abbott, P. E.; Rev. Joseph Dutch, pastor St. Paul's Church; Rev. Alfred Legardy, pastor Springridge Circuit; Rev. J. W. Hilton, pastor of Mansfield Circuit; Rev. Napoleon Bonnaparte, pastor of Loganport Circuit; Rev. Perry Hall, pastor of Bossier Circuit; Rev. Samuel Armstead, pastor of Wesley Chapel, and your correspondent. The sermon was preached by Rev. H. T. O. Abbott, Presiding Elder, his text was Deut. 32-31. The sermon had a most excellent effect, and we had a open air shout, regular camp meeting fashion.

After the sermon, the stone was laid, after which Rev. J. Dutch made some very pointed remarks about the different churches. He gave a short sketch of his life. In every instance he illustrated the power of the old Mother church, closing the speech with this sentence—'Of all churches let me die in the old Mother Methodist church.' His remarks were well received. Bros. Hilton and Armstead made a few remarks. The whole service was a grand success. The contributions were not very large on account of the hard times. But from the demonstrations of joy I have witnessed among this community I am persuaded that the people are favorable to our cause. I asked the builder the other day what time he would be able to give us the church, he said in six weeks. So as soon as completed, our dedication service will take place, and I trust you Mr. Editor, and the bretheren will all be with us in that service. Our church when completed will cost the sum of $3,000, and will be one of the largest and best looking Methodist church, white or colored in Shreveport. To give you a better idea of our work I will send you a photograph of the church as it is to look when complete."

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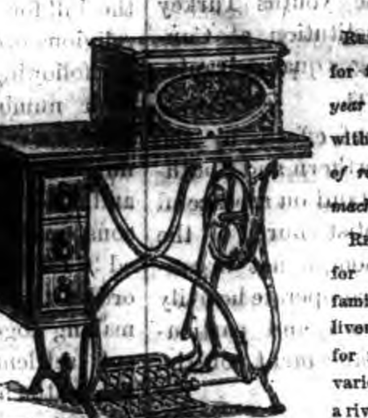

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☞ Address all communications to Rev. J. C. HARTZELL, Lock Box "B," New Orleans, La.

Poetry.

Only a Step.

Only a step to the other side,
Only a step to the shining shore;
Out of the darkness into the light,
O, how I wish I was there to-night!
Safe in that heaven forever more.

Only a step to the other side,
Angels are waiting for me, I know;
Strains of sweet music I seem to hear;
Surely my steps must be drawing near,
Near to the land where I long to go.

Only a step to where my loved ones are,
Free from all sorrow, and pain, and care,
O, I've been waiting so long for this,
That the hand of death I gladly kiss,
So that I were with my loved again.

Bookless Houses.

We form judgments of men from little things about their houses, of which the owners perhaps never think. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets and very plain furniture, in order that he may purchase books, he rises at once in our esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books is more significant of refinement than the most elaborately carved sideboard.

Give us a home furnished with books rather than furniture. Both if you can; but books at any rate. To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting on luxurious chairs, and sleeping on down, is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without them is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitements of passion and vice.

Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library, for the price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen—and, indeed, among all that are struggling in the race of life—is that of [illegible] and constantly adding to a library of good books. "A little library growing larger every year, is an honorable part of a young man's history." A library is not a luxury, but one of the necessaries of life.—[illegible]

[illegible] University, Evanston, [illegible] expended greatly [illegible]

Bishop Haven's "Mexico."

BY REV. DR. G. M. STEELE.

"Our next-door neighbor," geographically speaking, is morally and socially more remote than some countries between which and us broad oceans intervene. This remoteness has been diminished, if not utterly dissipated, by the vivacious pages of Bishop Haven's volume. One can hardly read the book through without feeling that one is put on easy, familiar terms with these folks who occupy the territory just over the Rio Grande, with all their peculiarities, conditions and environments. The writer went to Mexico on an ecclesiastical errand of very great importance. That errand he attended to with very great efficiency and success. But though not ignored in this volume, and though incidentally and sufficiently brought forward so that we get a fair impression concerning it, it is not the prominent feature of the work, but occupies quite a subordinate place among the topics treated. Indeed the title page gives no indication of either the writer's office or his mission. He is "Gilbert Haven, author of 'Pilgrim's Wallet,'" and two or three other books, and for aught you know, is as likely to be a railway engineer, an army officer, a diplomatist, or a literary tourist, as a bishop, or even a reverend; and, in fact, a little more likely if anything, when you come to read his jolly pages.

The amount of information which is spread upon these pages is wonderful. The history, the antiquities, the geography, the character of the people, the natural scenery, the resources, the manners, the morals, the religion, the internal improvements, and everything which one can be interested to know about, is set forth in the most graphic and entertaining manner. It is, of course, no logical treatise, and there is no scientific punctilio and no stately dignity of style. Indeed, for the author of this work to assume a dignity of style would be about the most undignified thing he could do, and some people think that is saying a great deal. He is almost reckless of rhetoric, and the "elements of criticism" lie around very chaotically upon his pages. The narratives, the speculations, the exhortations are all given in a conversational key in the finest possible manner, a trifle jumbled occasionally, the jokes, the aspirations, the prayers, the quotations from the poets, the allusions to classic writers or to the Scriptures all coming in with perfect naturalness — that is, just where you are not expecting them; which makes the charm of good conversation.

Our voyageur appears to have landed first in Yucatan, where the steamer made but a few hours stay, but where, at the imminent peril of being left, a party of the passengers, including the author, ventured on shore, visiting the town of Prospero and gathering data for a rather voluminous and animated account of the character of that part of the country. The descriptions here, as elsewhere in the book, are excellent; but the historic accuracy, at least on one point, is questionable. The author says that Yucatan "did not belong to Mexico till Maximilian's time. He annexed it and they hold together still." It first united with the Mexican confederation in 1824. It has had two or three spasms of independence since, each lasting from three to six years. The last account which I can find represents it as reuniting with Mexico in 1852. It is true it may have had two or three secessions since that time; but it appears that for most of the time for more than fifty years it has been a part of the Mexican confederacy.

The steamer left its passengers at Vera Cruz. Here there are multitudinous observations and meditations on palms, watering-places, yellow fever, the norther, July in January, the peculiarities of the city, etc., most of which get jotted down on paper and so into the book. Nothing seems to have escaped notice, and nothing noticed is forgotten, and everything has its funny as well as its philosophical side; while the religious bearing of most things is quite as apt to be specified as anything else. Then comes the journey to the city of Mexico, the dilligencias, the tropical forests, the orange orchards, the coffee haciendas, the wild, rich mountain scenery, the "hot lands," the snow-peaks of the Cordilleras, the volcanoes, the perils of robbers all through the land, and finally Mexico, with its beauty of situation and its marvelous historic associations both Aztec and Spanish. The bishop seems to have visited a very considerable portion of the country, going out in various directions from the capital, and is powerfully impressed with its natural and almost boundless wealth, its social and civil disorders, its paganized Christianity, and the omens of a more hopeful coming condition. He is very sanguine concerning the large openings for religious effort now offering and is hopeful as regards the [illegible] and not remote renovation of this land of vast capabilities, through the introduction of a purer Christianity. The various Protestant missions being established, are alluded to in generous and appreciative terms.

The book is not only full of valuable information, but is full of entertainment, and one who has once begun it will not be willing to relinquish it.—*Northwestern.*

"Our Next Door Neighbor: A Winter in Mexico." By Gilbert Haven. New York: Harper & Brothers, 1875.

A Lesson for Fathers.

"Well, Fred, my boy, I suppose you would like a taste," and the indulgent father poured a small quantity of wine, and passed to a fair child of eight years.

"Don't, my dear, the child is too young," and the hand of the mother would have stayed the cup.

"Too young! I mean my children shall know good wine when they taste it," and the father held his own glass to the lips of a still younger lad.

"Cannot you tell your children of the evil consequences of wine drinking, and thus prejudice them against its use?" asked a lady who had witnessed the above scene, and afterwards sought to assuage the mother's tears.

"Then I must censure their father's conduct, and teach them to despise his words. No, I cannot do that," was the reply.

Thus two sprightly boys saw their father's friends entertained with wine, heard its merits discussed, and learned by actual experience to select the best brands.

A few years served to create an appetite for a larger quantity than even an indulgent parent would allow. Then came stealthy visits to the wine-cellar, and still more secret gatherings of the boys from neighboring families, where Fred Stanly, acting as host, served his youthful guests in good imitation of the hospitality seen at his father's table.

Sudden illnesses alarmed the mother, and brought a strange look into the face of old Dr. Hapgood, the family physician.

"What is the occasion of these sudden attacks?" asked the somewhat anxious father, as they stood by the bedside of the almost unconscious Theodore.

The kind old gentleman looked steadily in the face of the man before him. "Your son is in a dangerous condition," said he, "and I would advise you to be careful of him."

"Dangerous, doctor! You surely don't think this may prove fatal?" and the strong man actually wept.

"He is in no immediate danger of death," was the reply. "But, to be plain, your child of twelve years is drunk."

"Doctor, do you mean to insult me?" and Capt. Stanly, dashing aside the tears, grew pale with anger.

"Be not hasty, my dear sir," interposed the doctor. "I will state a few facts which it may be well for you to know. Within the past week, I have been called to Col. Eastman's, to find his only son in the same condition I find Theo to-day; for a few days past, my brother-in-law, Esq. Lansing, has been obliged to study the same sad lesson you have learned this evening, and from my nephew I have ascertained facts which warrant me in saying your son is under the influence of liquor, and has been twice before within a month."

"Doctor, this cannot be. My children are both young, and are allowed very little spending money. It is quite impossible they should form habits with such consequences."

"You have wine in your cellar, Capt. Stanly; your children have imbibed a taste for it; they are daily witnesses of your ideas of hospitality. Can you wonder then, when I tell you, they have repeatedly entertained even small boys with this beverage, taken, as I have reason to believe, from your own wine closet; and that the consequences are what you have seen and heard to-day?"

Capt. Stanly extended his hand.

"If these things are so, it is well I should know them. I would rather cut off a hand, or pluck out a right eye, than that these youngsters should suffer real harm."

This really noble hearted but misguided man was true to his word. He did indeed sever a habit dear as a right hand, when he banished wine from his presence, plainly telling his friends, by signing the total abstinence pledge, that henceforth they must not expect it while partaking of his hospitality.

This change proved the salvation of young Theo, for he was easily brought under new influences; but with Fred the case was different. Unable to obtain supplies from his father's wine closet, he transferred his depredations to Capt. Stanly's pocket-book. Thus equipped, he became a welcome guest at billiard saloons and other questionable places, until sinking lower and lower, his parents soon followed him to a drunkard's grave.

Capt. Stanly remembers Dr. Hapgood with gratitude, and rejoices that wisdom came early enough to save one son, yet as often reflects with sorrow that his folly has ruined another.

E. C. L.
In the Congregationalist.

Methodist Quarterly Review.

The *Methodist Quarterly* for July is the hot-weather number, which fact ought to be taken into consideration in its preparation. But Dr. Whedon has small regard for us in this respect; light literature, as that term is generally understood, finds no favor with him. Yet no one ought to complain of this number which is really a very readable one.

Prof. Winchell pursues his inquiry into "The Religious Nature of Savages." He shows that the statements in regard to savage tribes of whom it is asserted that they have no religious ideas are not trustworthy. Examining the testimony at some length and with manifest fairness he reaches the conclusion that man is by nature a religious being, and that religious traits are almost universally prevalent among men.

The second paper is on "The Millennium and the Advent," by Rev. Dr. Daniel D. Buck. He starts out with the statement that Christians generally admit that there will be a Millennium and an Advent and that they sustain important and definite relations to each other. The only question is which precedes the other in historical development. The investigation proceeds honestly and broadly by an examination of the Scriptures relating to the subject. He finds that the Advent is to prepare the world for the Millennial, and maintains it with ability.

In the third paper Rev. Dr. Wentworth, Editor of the *Ladies Repository*, offers an excellent sketch of the late Bishop Morris on the basis of the life written by Rev. J. F. Marlay. Prof. William Wells in the following paper furnishes an appreciative review of Dr. J. F. Hurst's late volume, "Life and Literature in the Fatherland." The reviewer has been abroad and studied the subjects treated of by Dr. Hurst until he is himself an authority. He highly appreciates this interesting book, and calls it "a Kaleidoscope of German Life." The article is eminently readable and instructive.

Article fifth is "Upham on the Star of the Nativity," by Rev. J. T. Crane, and reviews Upham's volumes, "The Wise Men" and "The Star of our Lord." Dr. Crane has sketched the ingenious theories of these attractive volumes in a well written summary of the leading points. But he does not fully agree with the learned author; yet he confesses that he has gone further under his guidance than ever before.

In the sixth article Prof. Martin of the University of New York, resumes his criticism of Herbert Spencer's philosophy, giving attention particularly to his doctrine that the Infinite is unknowable. The discussion is able and will be prized by all who take any interest in theological and philosophical questions.

The last article is a review of Mr. Henry Churton's late novel, "Toinette," by Rev. Dr. Rust, Secretary of the Freedman's Aid Society of the M. E. Church. This novel of Southern life, portraying certain of its exceptional phases, is the first of a class that will exert more influence in the future. Dr. Rust has felt the difficulty of unfolding the underlying thought and touches it too tenderly.

In the synopsis of periodicals and the book notices are a number of fine criticisms and summaries, some of which are in the editor's best vein. The paper on the Reformed Church of France in the department of Foreign Religious Intelligence is particularly valuable.—*Central.*

Study Your Calling.

A hand saw, though a good thing to have about the house, is but a sorry substitute for a razor. Many things though useful in their place, may be not only useless, but troublesome when put to improper use. We show wisdom in adjusting ourselves to our proper work. Singing is an important part of divine worship; but an individual who has not the slightest conception of time or tune is more likely to create discord than harmony. Just so with all the duties of life. A man gifted in prayer may prove a great bore when he occupies half the time of prayer meeting in an attempt to talk. A man may be a good hearer, but a miserable critic. His attention cheers—but when he begins to criticise, the preacher's zeal is weakened. A first class Sunday school teacher may make a very poor superintendent. He can teach, but not govern. This latter quality is important in a teacher, but yet more so to the superintendent. A preacher may be admirable as an expounder of Bible truth, but unhappy in exhortation. Each man should study himself, as well as his work, and enter the field to which he is best adapted.—*Texas Christian Advocate.*

The *Advance* is about right when, after referring to Bishop Janes' several engagements and his poor health, it adds: "And that is just the way with the M. E. bishops; if they want the doctor, they have to go through the regular programme of official and unofficial business first, and then look after their ailments as best they may."

Summer Religion.

Warm weather piety is regulated by the thermometer. The standard it goes by is not the warmth of inward love for Christ, but the warmth of the atmosphere. Its zeal cools in proportion as the weather grows hot. When the glass gets above ninety, the inward emotions are congealed, and piety is "past feeling."

This leads Christian professors to spend the Sabbath-hours fanning themselves on their piazzas when their pastor goes by on his way to his and their sanctuary. It is not too warm for him to preach, but it is too warm for them to listen. He has toiled through one or two severe summer days to prepare a discourse for their souls; they are unwilling to go and sit for half an hour as the recipients of "the truth as it is in Jesus!" What must the world think of such a religion? For on the very next day these self-coddling Christians are off to their stores and shops, through the broiling sunshine, or else are hard at work in their own dwellings. It is "too hot" to worship God for two hours on the Sabbath, but it is never too hot to toil for Mammon six days during the week. If the world wonders at such a "form of godliness," what must the Master think of it? The ingenious arguments of the Humes or the Huxleys, do not do one tithe of the mischief in shaking our faith in Christianity that professed Christians do when they make a paltry physical gratification of more account than their eternal welfare. We are not so often tempted to scepticism by the depth of infidel arguments as we are by the shallowness of the Christianity exhibited by many of its professors. It is the want of its hold on Christians, that gives the Gospel so little hold on society.

We must not count this matter of shirking the claims of God to gratify bodily comfort, a small thing. It is far otherwise. Christ held it a substantial evidence of the genuineness of their faith that many of his early followers cheerfully endured physical privations and even tortures. But just imagine Aquila or Priscilla renouncing their religion because the weather was hot!

It is said that lay Christians are excused from church and prayer-meetings because some hard-worked pastors take a six weeks' necessary vacation in the mid-summer. But these pastors get no Sunday rest during the remainder of the year; and it is established that even the Spurgeons and Newman Halls must have a let-up during the year, or they soon break in physical and mental force. There is no parallel between the cases.

One of the lamentable effects of "warm-weather" religion is detected in the loose morals of many professors during their summer absences from home. They have evidently left their consciences behind them. For they are oftener seen in the dance, or the games of pleasure, than they are in Christian service in the neighborhood. "Nobody knows us here," is not an excuse that passes muster with God.—*Evangelist.*

The Religion We Want.

We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counters, pebbles from the cotton-bags, clay from the paper, sand from the sugar, chickory from the coffee, alum from the bread, and water from the milk cans. The religion that is to save the world will not put all the big strawberries at the top and all the little ones at the bottom. It will not make one half a pair of shoes of good leather, so that the first shall redound to the maker's credit and the second to his cash. It will not put Jouvin's stamp on Jenkin's kid gloves; nor make Paris bonnets in the back room of a Boston milliner shop; nor let a piece of velvet that professes to measure twelve yards, come to an untimely end in the tenth. It does not put bricks at five dollars a thousand into chimneys it contracts to build with seven-dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join. The religion that is going to sanctify the world, pays its debts. It does not consider that forty cents returned from one hundred cents given, is according to the gospel, though it may be according to the law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.—*The Christian.*

Our Dr. Mallalieu seemed to be moved in Paris as St. Paul was in Athens. In a private note to the editor of *Zion's Herald*, he writes: "O, doctor, what a city this is! I wish I was stationed here, on half pay, or no pay at all, with a dozen, or even a half-dozen Holy Ghost Methodist preachers who could speak this fluent language. This country needs American Methodism as much as ever a starving man needed bread."

Notes.

Fishes have no eyelids, and necessarily sleep with their eyes open.

In South America there is a prolific honey bee which is without a sting.

Alligators fall into a lethargic sleep during the Winter season like the toad.

Serpents of all species shed their skins annually like sea-crabs and lobsters.

In the darkest night fishes pursue their usual movements the same as by daylight.

Seals are as intelligent as dogs, and can be trained to perform many tricks like them.

When a bee, wasp or hornet stings, it is nearly always at the expense of its life.

If the eye of the newt is put out, another perfect one is soon supplied by rapid growth.

Serpents never feed upon anything but animal food which they themselves put to death.

Turtles and tortoises have their skeletons partly outside, instead of within their bodies.

Serpents are so tenacious of life that they will live for six months and longer without food.

Lobsters are very pugnacious, and fight severe battles. If they lose a claw another grows out.

Frogs, toads, and serpents never take any food but that which they are satisfied is alive.

A single codfish produces more than a million eggs in a season; all of them "codfish balls."

Turtles dig holes in the sea-shore and bury their eggs, covering them up to be hatched by the sun.

The head of the rattlesnake has been known to inflict a fatal wound after being severed from the body.

Toads generally become torpid in Winter, and hide themselves, taking no food for five or six months.

It is believed by some people that crocodiles live to be hundreds of years old. The Egyptians embalmed them.

A Word to Mothers.

Each mother is a historian. She writes not the history of empires or nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother shall meet again and read with eternal joy or unutterable grief in the coming ages of eternity. The thought should weigh on the mind of every mother, and render deeply circumspect, prayerful and faithful in her solemn work of training up her children for Heaven and immortality.

The minds of children are very susceptible and easily impressed. A word, a look, a frown may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You may walk along the sea shore when the tide is out, and you form characters or write words or names in the smooth white sand, which is spread out so clear and beautiful at your feet, according as your fancy may dictate; but the returning tide shall in a few hours wash out and efface all that you have written. Not so the lines and characters of truth and error which your conduct imprints on the mind of your child. There you write impressions for the everlasting good or ill of your children, which neither the floods nor the storms of earth can wash out, nor death's fingers erase, nor the slow-moving ages of eternity obliterate. How careful, then, should each mother be in the treatment of her child! How prayerful and how serious, and how earnest, to write the eternal truths which shall be his guide and teacher when her voice shall be silent in death and her lips no longer move in prayer in his behalf, commending her child to her covenant-keeping God.—*Selected.*

The Wesley Monumental Church at Savannah.

The *Methodist* says: "Rev. A. M. Wynn, pastor in Savannah, Georgia, writes that the news of the subscription made at Round Lake for the Wesley Monumental Church was received in that city by people of all opinions as a decisive act of fraternity. Many were heard to say, 'Well, they really mean fraternity, for here it is practically;' or, 'They really meant what they say.' Others said, 'We did not expect this; they do love us and want to help us.' 'God bless them,' was the response of others. Bro. Wynn wants 'to make this church a monument to love, to live forever.' Dr. Clark estimates the Round Lake collection, when it shall all be in, at seven thousand dollars. Mrs. Bishop Simpson gave the communion service. Mrs. Dr. Newman a fifty-dollar Bible; Bro. Sherwood, of this city, the altar-rail; Mrs. Dr. Sewell, and other ladies of Baltimore, agrees to carpet and upholster the church.

Mark Twain as a Scientist.

Scientists are wont to entertain themselves and the world with nice calculations as to the length of time it required to produce certain changes on the earth's surface. For instance, by observing the wear and tear of Niagara Falls and the rate of progress up stream within the period of observation, they are able to tell us how long since the Falls were at Lake Ontario—some millions of years—and, also, how many millions more it will take them to arrive at Lake Erie. So also, by measuring the depth of deposits on volcanic mountains like Vesuvius, and ascertaining the rate of increase for a certain period, they arrive at the length of time since the first of these deposits were made—an extremely long one. The same kind of process is also used in respect to the deposits of mud at the deltas of rivers and elsewhere.

That incomparable humorist, Mark Twain, has been trying his hand at the same kind of work, in the August number of the *Atlantic*. The basis of Mark's scientific calculations is the shortening of the Mississippi river, which has been accomplished by "cut-offs," or changes of channel, within a recent period. Thus:

"Please observe: In the space of 176 years the lower Mississippi has shortened itself 242 miles. That is an average of a trifle over one mile and a third per year. Therefore, any calm person, who is not blind or idiotic, can see that in the old Oolitic Silurian period, just a million of years next November, the Lower Mississippi river was upwards of 1,300,000 miles long, and stuck out over the Gulf of Mexico like a fishing-rod. And by the same token, any person can see that 742 years from now the Lower Mississippi will be only a mile and three quarters long, and Cairo and New Orleans will have joined their streets together, and be plodding along under a single Mayor and a mutual Board of Aldermen. There is something fascinating about science. One gets such wholesale returns of conjecture out of such a trifling investment of fact.

Brigham Young and Cardinal McCloskey are widely separated in social life and ecclesiastical position, but in one thing they agree—they do not like the public schools of America. The Cardinal has adjusted all the machinery of his Church to the work of deranging the system which he thinks dangerous to the faith he is set to defend; and Brigham Young, it is reported, talks something of removing his colony to some point where he can "get away from the public school system of the United States." There are sects, therefore, still remaining in which ignorance is the mother of devotion.—*Exchange.*

At a meeting of the Association of German Methodists Episcopal ministers in Baltimore the other day, one of the members made a farewell address, announcing his speedy departure for Europe. Another rose and said: "I want you when you reach the fatherland to give to Bismarck, that man of blood and iron, my love; and tell him that all that is good in this country stands by him, and for the rest he need not care more than he does for the Jesuits." The sentiment seems to have met with very general approval.

A careful table has been prepared for the *Missionary Advocate*, showing what was contributed per member by each annual conference to the cause of Methodist Episcopal missions last year. The average for the whole Church was 42 2-3 cents per member. In the Alabama Conference the contribution was the smallest, being ¼ of a cent; in the Philadelphia Conference it was the largest, being $1 25 per member.

Dr. Vincent does not by any means think that the Sunday-school is an adequate substitute for home religious training. He says in the *Normal Church*: "Sunday-schools are excellent in their appointed place and work. But they must not be looked upon as a kind of spiritual laundry, where children's morals may be sent for a weekly wash. Parental responsibility cannot be thus lightly shifted."

The South is daily exhibiting its capacity for rivalling the North in its mineral products. The other day the Alabama coal operators met at Montgomery, and resolved to offer shipowners in the Liverpool and other trades, and certain railroad companies, extra inducements to use Alabama coal, by coaling at Pensacola. A committee was appointed to correspond with them on the subject.

The yellow fever continues at Barrancas, a station about twelve miles from Pensacola. No fever is reported at the latter place.

A disastrous fire occurred at Bastrop, La., on the twentieth instant. Thirty thousand dollars worth of property was destroyed.

Southwestern.

New Orleans, August 12, 1875.

J. C. HARTZELL, D.D., Editor.

One Thousand More.

We want 1000 more subscribers to the *SOUTH-WESTERN* for the remainder of 1875. Fifty cents will pay for the paper six months, including postage. Brothers, will you not present the claims of your Conference paper to your people, and ask them to subscribe for six months. Our terms are cash in advance, but in cases where the Minister will become personally responsible for the amount, we will send the papers and charge the amount to them, to be paid as soon as they collect it, not later than at Conference.

Who will send us the first six month's list?

Rev. M. Adams, Presiding Elder of the Meridian District, writes that the Macon Campmeeting will begin September 23. He adds, that the church is being blessed all over his District during his second round. 200 accessions to the church are reported and 170 conversions.

We are sorry to learn, from a private note from Rev. S. E. H. Morant, at Shreveport, that a portion of the new church being erected by St. James church, of which he is pastor, has been blown down. He makes an appeal for help from our stronger churches.

The destruction caused by the great floods of rain which have fallen in the West lately seems to have been unparalleled. At one time it was feared that the swollen waters flowing into the Mississippi would cause it to overflow its banks all along its course, and that we would have a Southern overflow much greater than the one of last year. Happily the danger now seems over, and the effect of the floods will not be felt much below Cairo. While, therefore, we sympathise with our friends of the West, let us thank God we are spared.

Did not Bishop Miles, of the Colored Methodist Episcopal Church of America, rather let the cat out of the bag at Round Lake, when he said of his church, "We are a distinct organization, 'in the course of human events,' and not of our own election." We have all along been given to understand by the Southern Methodist Church that her colored people were set off to themselves only because they wanted to be, and earnestly petitioned that it should be done. But Bishop Miles states otherwise. His church, he says, is the result of the course of human events, and not of the choice of the people composing it.

The following was found among Andrew Johnson's papers after his death, bearing the date Greenville, June [illegible]:

"All seems gloom and despair. I have performed my duty to my God, my country and my family. I have nothing to fear. Approaching death to me is the mere shadow of God's protecting wing. Beneath it I almost feel sacred. Here, I know, can no evil come, here I will rest in quiet and peace, beyond the reach of calumny's poisoned shaft, the influence of envy and jealous enemies, where treason and traitors in State, backsliders and hypocrites in Church can have no peace, where the great fact will be realized that God is truth and gratitude, the highest attribute of man. Such is the way to the stars or immortality."

[illegible] advices from the recent volcanic [illegible] in Iceland represent [illegible]

Frederick Douglass and His Great Blunder.

Frederick Douglass and Professor Langston disagreed with the majority of the Trustees of Howard University, and were out voted. Mr. Langston, in spite of Mr. Douglass' support, failed in his effort to be elected President. Smarting in this defeat, these gentlemen both declared that henceforth the colored people of the country should manage their own affairs, take care of their own schools and colleges without any assistance or direction from the whites. We have waited to see whether Mr. Douglass' words would be accepted by the intelligent colored men of the nation, and we are glad to see they are not. Among the many denunciations of Mr. Douglass' reckless words, we quote from an article in the *Independent* from the pen of Rev. Benjamin T. Tanner, of the African M. E. Church, a man, judging from his writings, in no way inferior to Mr. Douglass. He says that "Mr. Douglass never did properly represent the American negro, and his representation of him is less to-day than ever. Lacking the guilelessness, the religion and the common sense of the race, it was impossible for him to speak definitely and truly."

We give a few extracts of his pungent comments on Mr. Douglass' words:

"All we ask," said Mr. Douglass, "is to have a fair field to work, and the white man to leave us alone."

Now, we differ very materially from Mr. Douglass, and, while we abhor mendicancy, yet do we say that as a race we do not simply ask for "a fair field to work in, and the white man to leave us alone." What is our offense that we should be treated in a way little, if anything, above downright cursing; for is not being "let alone" a curse? Aye, is it not the severest kind of a curse? When God would curse Ephraim with his last and bitterest curse, what was it but "let him (Ephraim) alone"? Where, in all the history of the world, was it ever seen that the wise let the ignorant alone, except when they would curse them? or the rich the poor? or the strong the weak? And by what exceptional law does Mr. Douglass expect the negro to rise if thus treated? * * * In the name of the colored people of the land, at least in the name of the three hundred thousand members of the African M. E. Church—members who *have made the most honorable shift for themselves of any negroes in the country*, the country itself being witness—we lift our voice against any such unusual method, and demand the same charitable help that the ignorant, of whatever race, have ever received from the wise, or the poor from the rich, or the weak from the strong. We can no more afford to be "let alone" when ignorant and poor and weak, than can the men of any other race; for in no sense are we superior. Only human, we stand in need of every human consideration—smiles, good cheer, help; nor are we willing to enter upon the race of life without them. * * *

Again: "We have been injured more than we have been helped by men who had professed to be our friends."

We do not pretend to deny that many have followed the flock for the fleece, but, certainly, in no greater proportion than have ever followed a good cause. Against the sweeping declaration of the quotation above, therefore, we protest, and beseech the good men who have engineered through great Christian activities, by means of which the negro has been advanced—the men of the American Missionary Association, of the Freedmen's Aid Society of the M. E. Church, of the Delaware and of the Baltimore Association, and of scores of other kindred bodies—we beseech them not to take the sentiments of Mr. Douglass as the sentiments of the colored people of the land. He speaks simply for himself—his "four and no more."

Once more we quote:

"They say, 'Please give something to help to educate the poor black; but do, I pray, pay it to me.' And if it is a hundred dollars it is reduced to about a hundred cents when it gets to the 'poor black people.'"

The manifest tendency of the above words is to button the pockets of the philanthropists who have been giving their hundreds and thousands to support the schools carried on by Northern Associations in the South; and, in view of the fact that such schools are about the only ones to be relied upon, we pronounce Mr. Douglass' words criminally malicious, tending, as they do, to shut off the only rays of light, which a people dwelling amidst shades and darkness receive. Our reminder to these philanthropic gentlemen that this statement of Mr. Douglass is absolutely false, may be supererogatory, knowing as they do such to be the case; but human nature, however dormant it may be in the bosoms of good men, has seldom to be persuaded to withhold its gifts. It is a sad truth that it usually stands ready to "catch at a straw," but here Mr. Douglass has given it a moderate-sized raft.

Lastly: "We do not want, we will not have these second-rate men begging for us. We protest against it."

And we protest against you, Mr. Douglass—(pardon our plainness of speech)—you who have become great by means of the helpful charities of this same class of humane men. There are scores of thousands in the land just as ignorant and as poor and as weak as you once were, and, if it were needful for "these second-rate men" to take you by the hand and administer to your disabilities, it is equally necessary to them. * * *

A negro of the negroes, yet do I say that we are not prepared to have the white people of the country withdraw their helpful aid; we are not prepared to have the American Missionary Association recall its "second-rate men" and close its seven chartered institutions, its seventeen normal schools, and its thirteen other schools; not prepared for the Methodist Episcopal Church to recall its "second-rate men" and close up its more than two score schools of various grades; nor for any other of the associations to take similar action. Such is the darkness that rests upon the millions of our race that we need all the light that can possibly be given, and by all; nor is it for us to question. It is almost impertinence for a starving man to ask questions relating to bread proffered him, while it is simply the height of folly for him to refuse it. * * *

The negro wants education, and he wants it to-day; and his heart is fixed not to contend with the man that brings it, much less to traduce him.

Mississippi Democracy, in State convention assembled last week in Jackson, determined, by an overwhelming majority, to wipe out the color line. In this good resolution we rejoice, and sincerely hope it can be put into practical effect. Several county delegations went to the convention instructed to vote for the strict maintenance of the color line, and the action is due mainly to the three-hour speech of Congressman Lamar, who is making a good record as a man of correct views on the Southern question.

We doubt, however, whether the colored people of Mississippi will feel safe in putting themselves in the hands of the Democracy of their State just yet. The Democracy of the South has always been famous for well-worded platforms. When slavery existed, and since the war when opposing every step taken to give the colored people their civil and political rights, no platforms were more smoothly written, or savored more of absolute justice to all, than Democratic platforms. We would not therefore be surprised if the colored voters in Mississippi would want to see how far this resolution can be carried out during, at least, one election. And if this be the course our colored friends in that State adopted, we cannot blame them, when the outrages of the past months are recalled. Another point which colored men will not be slow to remember is, that this action comes only when the most careless observer can see that in no other way can the Democracy of Mississippi have a shadow of a chance to succeed in the next election. Mississippi is Republican by a large majority. Hence this action may be more of a political move than a result of any change of sentiment on the old-time color-line views of the South. This fear gains strength when it is remembered that there is not an instance on record of any Democratic convention taking such action, where that party had the supremacy.

Chas. Francis Adams uttered some burning words in his recent address at Amherst College on "The Preaching of the Times," among which were the following: "The demand of the present time is for sympathy, bordering, it may be, upon passion. In my humble opinion there never was a fairer field of action to animate and confirm the shivering confidence of thousands in the pure doctrines of the Savior than at this moment is presented in these United States. There is great need of a revival, and of successors even to such as Whitefield and Wesley to bring it about. I am an earnest advocate of a special school of instruction directed to this end alone. I want no extravagance, and still less the graces of the dancing-master, but rather the lofty consciousness of power skillfully devoted to the penetration into the innermost recesses of the mind, and the confirmation of the reason, and a deep well of sympathy from which to heal the soreness of every faltering heart."

Letter from Northland.

DEAR BROTHER EDITOR:—Our recent trip North proved all that delightful weather, charming company and a safe passage could render it. The transition from swamps and vast tracts of uncultivated land to the highly developed and densely populated territory of the North, was so sudden that we seemed to be experiencing a delightful dream. From Cairo to St. Louis, we crossed a veritable ocean—of wheat, whose burdened bosom gave sure prophecy of an abundant gathering. The magnificent prospect from the windows of our fleeting house would have been as strange to Southern eyes as were the first glimpses of the "cotton and the cane" to ours.

We stopped at St. Louis to call on the "*Central*" brethren and become acquainted with the city's "elephants." "The bridge" far surpassed our most enthusiastic expectations. It is indescribably fine—a stupendous monument to the glory of modern engineering art. From this point we took passage on the Rob Roy, one of the many fine steamers of the Northern Line Packet Company that leave daily for St. Paul and the Upper Mississippi. This route is fast becoming popular, both from the superior accommodations afforded and the splendid scenery, which is said by competent judges to rival even that of the Hudson and Rhine. The low cottonwood banks of the Lower Mississippi are here displaced by abrupt palisades whose wood heights form a majestic barrier to the Father of Waters—and yield a continued series of delightful prospects.

We left the river at Quincy and, by a quick flight over the famous prairies of Central Illinois, arrived in Chicago, where we tarried several days—forming an exalted opinion of this "The City of the West." Thence a twenty hours' ride brings us to our home in central Ohio. The Commencement vacation is at its height, and everything is dull. Agriculturally, things are in a deplorable condition. The Aqueous Angel, which has so recently devastated France and England, seems to be hovering over us. It has rained almost continually for over two weeks and the prospect in that direction is yet good. The wheat yet in the shock is already more than half rotted, and unless bright weather comes speedily, will prove an entire loss. Potatoes are spoiling, and much of the corn is falling a prey to the hordes of cut-worms that the too abundant moisture has driven from the ground. The outlook for farmers is extremely discouraging, and the Signal Bureau reports are exceedingly unpopular, so objectionable is their constant prophecy. Matters are fast assuming a serious aspect, and we know of no visitor who would be more gladly welcomed than sunshine.

J. B. W.

Delaware, Ohio, August 3.

If the Savannah Wesley Monumental Church, which our Southern Methodist friends propose erecting, is not a success, the fault will not lie with the Methodists of the North. The Presiding Elder of the Savannah District visited the Round Lake Camp Meeting, and through the influence of Bishop Janes and others, the rule forbidding public collections was set aside, and Dr. B. I. Ives took the matter in hand, and $7,000, were subscribed. Of this noble deed, Dr. J. B. McFerrin, who was present, writes:

"It was a grand display of Christian liberality which will be duly appreciated by our Southern people. When the Church is completed I hope that ministers and members representing the different branches of Methodism will be invited to take part in the service, and that in Savannah we shall have a grand fraternal meeting. Each of the Bishops present made a contribution, and all was quietly done and without display."

The catalogue of the Illinois Wesleyan University shows that three hundred and sixty-six students have been in attendance during the past year. The faculty of this institution is able and efficient; the location of the institution excellent, being at Bloomington, Illinois, a city of 20,000, in the center of the State; the buildings are ample, and altogether, a young man or woman who wants a first-class education cannot find a better place to spend a few years.

Courses of study are published for non-resident students for several degrees, and the manner of examination prescribed. So that if any person desires to pursue a course of study but cannot attend the school at Bloomington, he can do so at home, and be examined by persons appointed by the University. Send to Prof. H. C. DeMotte for a catalogue.

Among our Letters.

CORRECTIONS.—In our last issue, the printer made us say Brashear City had received $500 from the Church Extension Society, when only $50 was received.

Also, in reporting the second quarterly meeting for Thomson Chapel, New Orleans, Rev. Scott Chinn, pastor, we said La Harpe Church.

TERREBONNE, LA. Rev. R. Hodge reports that the spiritual condition of his church is good. Several were forward for prayers.

SHREVEPORT DISTRICT. Rev. N. O. Abbott reports the work of his district as progressing. He is grieved to report the continued illness of Rev. T. Brown, of Red River circuit. He has not been able to preach this year. Bro. Abbott visited the circuit and baptized 37 adults and 33 children.

SHREVEPORT, LA. Rev. S. Armistead writes that he has been spending some weeks in laboring with the brethren in the vicinity of Shreveport. He was with Bro. Hall in Bossier circuit for two weeks, during which time 13 were converted and 44 were added to the church. He left on Monday with over 50 at the altar. "The Old Mother Church," he says seems to be spreading her wings in North Louisiana. He spent two days at Scott Chapel, which is in charge of A. Willson. Another church is being built in Bossier parish, which will soon be ready for use. Peace reigns in all the churches, and the Holy Ghost attends the labors of the ministers.

ALEXANDRIA, LA. Rev. J. M. Vance, Presiding Elder, reports a good quarterly meeting held on the 2d instant. The pastor, Wm. Murrell, had baptized four adults and eight children. The Sunday school had increased from forty to sixty-nine. The trustees reported the cancellation of the mortgage against the church held by Moses Kitchen from Samuel Small, held by May Gustine from S. Small. This clears the church of all debts and incumbrances except the $300, due the Church Extension Society. On the 12th of June, a basket meeting had been held, and the following brethren preached and took collections: Bro. Jones, $2 20; Bro. A. Garret, $13 60; Bro. H. Johnson, $9 55; Bro. L. Saunders, $4 30; Bro. Gregory, $4 10; Bro. H. Ezell, $8 30—making a total of $12 00.

ALEXANDRIA, August 2, 1875.—The Second Quarterly Conference in the Opelousas District, held at Alexandria by the Rev. J. M. Vance, P. E., proved to be a real success in the work and ministry of the M. E. Church in this locality. The minister in charge, Rev. William Murrell, has been laboring under many severe disadvantages, but, in an incredible short time, he has proved himself to be a thorough Methodist preacher. So far he has proved himself to be a good man among us in the church, in every sense of the word. Now, in the first place you will remember that many efforts had been made to purchase a piece of land in Pineville, for the purpose of erecting a Methodist Episcopal church in that part of the charge. But the efforts of five ministers failed to accomplish the desired end. At one time the lumber was hauled to the spot where the church should be erected, and money paid out, but by some indiscrete management the whole undertaking was defeated. Finally, the people in Pineville despaired of ever having a permanent place of worship. Even the place they had purchased to bury their dead was taken away. In the midst of all these difficulties Bro. Murrell promised the people, if they would rally to him, he would go forward and secure the long desired object, God being his helper. At first no one paid any attention to his proposals, but by an incessant application he has succeeded in buying two acres of land and paid down every dollar for it, and has had the deed drawn up according to law and recorded. This he did by taking up some collections and by borrowing some money. So, accordingly, on Saturday, July 31st, he built a large brush arbor on the ground and called the people together. He preached to them, told them that the land was bought and paid for. This indeed cheered the people, and after receiving an address from Bro. J. M. Vance, P. E., a meeting was appointed for the next day, which was the Sabbath, when several brethren were to preach and each take a collection. The first who preached was John Lee, who received $12 30; next came the Presiding Elder who preached the sacramental sermon and received $11 15; after sacrament Samson Greggsby preached and received $6 15, and he was succeeded Bro. Wade Hampton who received $12 10, and with what Bro. Murrell collected on Saturday we found that we had collected from these poor people in Pineville that day over fifty-two dollars.

The site is beautiful and picturesque being on an eminence commanding a view of the whole town. On it there will be a cemetery for the M. E. Church above all high water and the overflow of Red River, and it is already anticipated that the dead will be collected here from 15 to 18 miles around. We feel very proud of our cemetery, and intend to spare no pains to make it commodious. Our ground is a short distance from the cemetery where Uncle Sam's banner floats daily.

This property was purchased by the incorporated body of the Trustees of the Methodist Episcopal Church of Murray street, Alexandria. Mr. J. DeLacy, a prominent white man, contributed to the cause, and we believe that the time is not far distant when others of the white people will join and aid us, as quite a large number were present and seemed to enjoy our meeting.

STARKEVILLE, MISS. Also, Bro. Isaac Moseley sends five new subscribers.

VAIDEN, MISS. B. H. Clarke, July 26, sends eighteen new subscribers. Well done.

MACON, MISS.—Rev. D. Moore, sends 28 subscribers from Macon, Feams Springs and Hashuqua. So the good work goes on.

HOLLY SPRINGS, MISS. Dr. H. R. Revels sends a list of sixteen subscribers, and promises some letters soon on our work in Northern Mississippi.

AUGUSTA, MISS. Rev. A. Cook sends eight new subscribers. Bro. Cook says he has five large Sunday schools, but the people are too poor to buy books for the children.

STATE LINE, MISS. Rev. G. W. Harris writes under date of July 15, that he has just closed a most precious protracted meeting which has resulted in thirty-six accessions to the Church.

SHUBUTA, MISS. Rev. Geo. Barney writes under date of July 15th, that he has five appointments on his circuit, and during his last quarter he has baptized two adults and twelve children. Two have joined by letter, four have been taken into full connection and seventeen on probation.

CRYSTAL SPRINGS, MISS. Rev. D. A. White, July 25th, says: I write to inform you of the prosperity of my church-work. I have established a Sabbath-school, and it now numbers 150 scholars. On July 25, I baptized one hundred and three persons—fifty-seven men and forty-six women. Up to the present time we have had one hundred and twenty converts. Of the number baptized, seventy-two were baptized in church and the remainder were immersed. There were present on that occasion sixteen hundred people.

JACKSON, MISS. The Rev. P. Blue writes, August 3d: I have remained silent, so far, this year, because nothing has transpired in my church of sufficient importance to come to the people through your columns, Mr. Editor, from the capital of the great State of Mississippi.

But I have finally something—something that will come from my church encouraging to other churches. I lose sight of the importance of the place and only remember the goodness and success of individual effort. The labor of our people is brought in competition with convict labor, therefore they have to work for very small wages. This causes very hard times, which greatly embarrasses our church work. But we still live, and have the elements of higher life among us. Just as the church seemed about to clothe herself in mourning, ten good sisters came forward, saying, "Here we are; lay the minister's burdens upon us and we will help to bear them." So these sisters, with Chas. Morgan, city marshal, at their head, got up a fair which brought in $84 90. Bro. Morgan is class-leader and church trustee. God bless Bro. Morgan and these good sisters, and all our friends.

The Color-Line and Money.

BY REV. DR. M. C. BRIGGS.

Good men must eat. Zeal feeds on beef and bread, and other things. Beef costs money; bread costs money; books cost money. Horses, steamboats, railroads cost money; car-fare costs money; boot-soles cost money. There is a sense—not very remote nor difficult to see—in which the wheels of the car of salvation are gold and silver wheels of lawful human mintage. I wish nobody would misunderstand me when I "expound" that the angel which flies abroad with the everlasting gospel, is the eagle on the face of our coin. It is amazing that the Almighty has often waited for men, and is to this day, and especially at this day, waiting for money, as though He could not do without it! He has loaned His available resources, and cannot collect them in. The hand trembles to write such a sentence—trembles because it is *true*. Yes, the human elements and instruments of power are munificently loaned out to unthankful and unconscientious debtors, who receive their Lord's collecting agents coldly, and call it charity when they pay a stingy fraction of the debt.

Our work in the South is peculiar in a whole chapter of conditions. The Southern people, in ante-war times, enjoyed a reputation for hospitable liberality, and probably they deserved it. If so, they are not less generous now, but only less resourceful. Their wealth was never deep and stable. True, it lay in the soil and the great staples which the soil yielded; but the actual annual product depended on a labor system which was exceptional and liable to be swept away by civil revolution. The customs of the country made it respectable to live abreast of one's income, and even to anticipate crops for one season or more. Hence the war found the people naked-handed and unfurnished for the long and dreadful years. And the return of peace found them with a kindly soil indeed, but destitute of appliances, working force, and an experience suitable to the new condition. Such a readjustment as the emergency demanded was a tedious work, and eleven years have proved too short to bring it near completion. If, therefore, our white brethren in the South were heartily disposed to help us evangelize and educate the people of color, their generosity would need to be liberally supplemented with contributions from the North. And why not? On general principles, why should not the wealthier communities of the Northern States take a full handed share in the patriotic and most Christian work of giving the requisite conscience and intelligence to a people recently endowed with the ballot? For some time to come we shall have to encounter opposition from a white population more nearly, if not more vitally, concerned with the results than we are. This is nothing more than students of the human nature they carry within their own breasts were prepared to expect. They will think better of us when they know us better. And we shall find occasion to think better of them when we get at the animus which lies beneath ill-judging and ill-judged manifestations.

The parties in responsibility have not always been able to send the wisest and most efficient men to the Southern work. They have lacked both the men and the means—two serious impediments, the reader will agree. A man of culture, taste, studious habits, and noble spirit, needs more support than a different man just to live "comfortably." Pardon me, and do not misinterpret the statement. The men who are needed in the South to-day—men to be added to the forces already there—cannot go there and live and work without increased liberality on the part of our home societies. The Freedmen's Aid work and the Domestic Missions' work of the South appeal to us in the name of all that is human and all that is divine. In the name of patriotism and perpetuated liberty they appeal. Whether the emancipated millions shall become Protestant Christians and intelligent voters, is a question to the affirmative solution of which the wisest men of our generation may well afford to give their best thoughts and the richest men their brightest gold. There is but one other question, that of temperance, which presses with equal weight upon the truest hearts. It is a work essentially "foreign" in the nakedness of its dependence and the urgency of its needs; but intensely "domestic" in the items of proximity and moral reciprocation and the vital relations of political economy. All the motives, therefore, which urge us to prosecute both foreign and domestic mission work, combine in augmented strength to stimulate our zeal toward the freedmen now under consideration. Our schools need more teachers and better appliances; our conferences need more true and able men; our able men in the field need to be relieved from grinding pressure; our paper at New Orleans, the SOUTHWESTERN ADVOCATE, needs a largely increased subscription list, and, at the proper time, to be taken under the fostering care of the General Conference. In short, "the streams of the South" need to flow from the springs of intelligent Northern liberality with a deeper and a swifter current.

Would that all our people could see in true vision how much our providential wards need the bounty and benediction which our sympathy and gospel convey to them, and with what quick and trusting gratitude they submit themselves to our religious guidance. Would that our Southern brethren of white skin could see that the division of the colored vote between the great political parties of the future, whatever they may chance to be, and the consequent protection of the country against the peril of a heavy, undivided mass of illiterate voters, by every law that makes parties, will depend on the negro's becoming an enlightened and self-determining freethinker. I shall joy to see the day when the average intelligence of the whole country will banish forever the possibility of massing voters as cattle are herded, by partisan shoutings and dogs and whips. And that day will come when religion shall assert its supremacy in the heart, and intelligence uncurtain the windows of the understanding. We, as holding the most potential position with respect to so great and necessary a work, bear the gravest responsibility for its speedy accomplishment or its blind and cruel retardation. Nor shall we always toil alone. Already there are noble co-laborers in the field from our own section. But I mean to say that there are thousands of thousands in the South itself, who now oppose us, that will join forces with us as

soon as we carry our work to a sufficiently imposing demonstration of its [illegible]. With partisan politics we have nothing to do. With the broad principles of personal truth and rectitude, as they apply into the widest range of human responsibility, we have everything to do. Let every [illegible] every good citizen, every good Methodist help.—[illegible]

Latest News.

PERSONAL.

—Ex-President Johnson died on the 1st inst. at the residence of his daughter, Mrs. Brown, near Elizabeth, Tennessee. He was stricken with paralysis on the 28th ult.

—The recent labors of Mrs. Van Cott in Charles City, Iowa, have been very successful. Some two hundred conversions are counted, although many of them were backsliders.

—Miss Warner and Miss Butler, of our Mexican Mission, says the *Normal Class*, translates the Berean lessons into the Spanish, for use in our Mexican Mission Sunday Schools.

—The *Methodist* says: Dr. George R. Crooks has put the first part of the Life of Dr. John McClintock in the hands of the printer. The book will probably appear in October, from the press of Nelson & Phillips. This announcement will give great satisfaction to the readers of this paper and to the church at large.

—Rev. J. W. Lee was thrown from a buggy at Morganton, Ga., a few days since, and his right arm broken just above the wrist. He was spending a couple of weeks in the mountains in rest, which was greatly needed, and expected to return in time to hold the camp-meeting on Jonesboro circuit last week. We trust that he will be detained from duty only a few days. Bro. Haren was with him at the time, but escaped unhurt.—*Methodist Advocate.*

THE SOUTH.

—Lamar has been nominated for Congressman from the First Mississippi district.

—Hon. Jefferson Davis has formally declined the Presidency of the Texas Agricultural College.

—The late camp meeting of the Southern Methodist Church held at Biloxi was a success. Nearly a hundred conversions were reported.

—Parker, the State Treasurer of South Carolina charged with embezzling State funds, has been sentenced to fifteen years in the penitentiary.

—Eighty thousand white shad were deposited in the Tennessee river, at the mouth of First creek, a few days ago, under instruction from the Government. Sixty thousand were placed in the Coosa river, near Rome.

—Mr. J. C. W. Richardson who has taught in the public schools of Louisiana, and who is now in New York, gives a letter in the *Progressive American*, in which the management and officers of the Louisiana public schools are commended.

—The Government has purchased at New Orleans the steamer Planter. She will be properly armed and manned and sent to the Rio Grande, to prevent Mexicans crossing into Texas and running off cattle. It is said one or two other steamers of a similar character will be purchased and fitted out to act with the Planter in the suppression of Mexican depredations.

—From the Administrator of Improvements' report to the City Council of New Orleans, we are informed that there are 566 miles of streets in that city, and only 94 have any sort of pavement; 472 dirt streets, or those which have no pavement. These streets embrace 191 canal bridges, 4959 wooden bridges, 358 stone crossings, 377 iron bridges, and [illegible] wooden crossings. The [illegible] for the six months ending June 30, 1875, have cost $20,502 50 for construction and repairs; and for [illegible] purposes, $28,804 21 has been expended.

—Bishop Jones of the A. M. E. Church, said in his address at the [illegible] Lake camp-meeting: [illegible]

the bishop, the editor of the *Constitution* called him of the *Herald* a coward; whereupon the former rolled up his sleeves, saying he had once before withdrawn from the church to fight the latter, and was ready to do it again! They therefore started together for West Point, a hundred miles distant, for a dreadful encounter, and came back unharmed, the seconds declaring that both of them had behaved like gentlemen! Bishop Haven offered to be chaplain for both *when they buried their quarrel!*

—A "Texas Auxiliary Centennial Association" was organized at Houston, July 29th, with Col. A. Smith, President; E. H. Cushing, Vice President; and Capt. E. W. Taylor, Secretary. The Texas State Fair Association cooperates, and all associations throughout the State are invited to cooperate.

The Houston *Telegraph* says: "The intention is to accumulate and forward from each county samples of products and specimens of minerals, timber, etc., and to have the same properly displayed at the Centennial, with name of county and brief description of soil, number of acres in cultivation, variety of products, population, etc., etc."

GENERAL INTELLIGENCE.

—The census of New York, just completed, gives a population of 1,200,000.

—New York is considerably agitated on the subject of rapid transit —elevated railroads, etc.

—Brooklyn churches, it is said, spend $170,850 annually for music—average $750 to each church.

—The Great Eastern, it is said, is to run between Liverpool and Philadelphia during the Centennial.

—The farewell meeting of Moody and Sankey in London, was one of profound interest, one hundred and eighty-eight clergymen of the establishment were present.

—A great sensation has been produced in the [illegible]

—The [illegible] publishes [illegible] foreshadowing a change in the Cuban policy of the United States from one of inert sympathy and strict neutrality to one of comparative and natural fraternization with the patriots.

—The Russian Government having settled the European question for the time being in the direction of peace, now finds time for minor matters. At least we are told that the Imperial Society of Experimentalists in Physics have been instructed to investigate the spiritualistic phenomena, and an invitation has been extended to American spiritualists to attend. We trust they will all accept. We hope Home will go there and suspend himself in mid-air, chanting the while a Russian hymn in the original. We hope the Davenports and the Eddys, with their ropes and knots, will go there. We hope Katie King will go, taking with her the spirit which poor Mr. Owen thought he saw rise up through a solid floor, when in reality he only beheld a young damsel in white muslin emerge from a black cloth, behind which she had crouched. We hope the miserable illiterates who have evidently never heard of the English dictionary, and who have put such wretched balderdash into the mouths of Byron, Cicero, Plato, Burke, Clay, Webster, Douglas, Lincoln and Washington, will explain how it is that sojourners in the other world so sadly retrograde in the use of their mother tongue. We are glad the great Russian government has time to attend to this spiritualistic humbuggery.—*Christian at Work.*

Political Notes.

[illegible]

—McCreary, the Democratic candidate for Governor of Tennessee, was elected on the 2d inst. by a majority estimated at 15,000.

—The Legislature of Mississippi convened in extra session, and after passing sundry bills meeting the defects in the election laws of the State, adjourned *sine die* on the 30th ult.

—Judge H. C. Dibble has been reappointed Assistant Attorney General of Louisiana, and his predecessor, Judge H. M. Steele, has been commissioned as Judge of the Superior Criminal Court.

—Alabama voted August 4th on a constitutional convention, and decided to have one. It is said that many leading Republicans supported the call, and that some Republican counties gave a majority for it.

—Congressional conventions will be held by the Republicans of Mississippi as follows: Fourth district, at Canton, Madison county, August 20; fifth district, at Jackson, August 27; sixth district, at Brookhaven, Lincoln county, August 24.

—There being some question as to the legality of the bonds issued by the Funding Board of Louisiana, by which the debt of the State is to be scaled 40 per cent., the matter has been carried into the courts, and the decision is that the Funding Board bonds are legal.

—The next elections will occur as follows: In California, September 1; Arkansas, September 6; Maine, September 13; Iowa and Ohio, October 12; Texas, December 7, and in Virginia, Kansas, Maryland, Massachusetts, Mississippi, Minnesota, Missouri, New York, New Jersey, Pennsylvania and Wisconsin, November 2. Interest centers chiefly in the Ohio election, where a vigorous canvass is being made, with a little currency-inflation plank in the Democratic platform.

—The *Picayune*, in speaking of the action of the State Democratic convention in defeating the color-line proposition, says: "We can congratulate our neighbor; not so much on the disposition, however, as on the ability to take this dignified and sensible position. And what Mississippi has done, every one of her sister States in the South will be glad and quick to do when the benignant circumstances which have made it practicable there shall fall to the lot of Louisiana and the others also. The color line has never been more than a distasteful and unwelcome necessity of self-preservation. Its final and conclusive erasure is the first desire of every intelligent and patriotic citizen in the South."

—Gov. Kellogg receives the following compliment from a correspondent in the *Picayune*: "Now that the Funding Board is acting upon the bonds declared valid by the late decision of the Supreme Court, it may be right and but an act of justice to say the Governor has been true to all his promises to representatives of bondholders, and did really lend all his influence to bring the Forstall case to an equitable and satisfactory conclusion. We had always trusted in the sincerity of these promises, but many were of a different opinion, and we are happy to see that results have proven beyond question we were right. We were in position to fully appreciate the difficulties and adverse influences he had to contend with, and take pleasure in congratulating him for his success in overthrowing all unfair opposition, and securing to all honest creditors of the State their full and equitable rights under the law."

A writer in the *Southern Presbyterian Review*, in an article on "The Law of the Tithe and of the Free Will Offering," thus puts some startling facts: "The Government statistics for 1871 may well cause every honorable man to hang his head with shame, and may well fill every patriot's heart with alarm. They are as follows. Let them be pondered by every lover of his country. Salaries of all ministers of the Gospel, $6,000,000; cost of dogs, $10,000,000; support of criminals, $12,000,000; fees of litigation, $35,000,000; cost of tobacco and cigars, $610,000,000; importations of liquor, $50,000,000; support of grogshops, $1,000,000,000; whole cost of liquors, $2,200,000,000. And these are the facts in this 'enlightened' nineteenth century and in these United States! One might infer from them that we are fast becoming, if not already, a nation of drunkards. And then consider this country's estimate of the Gospel ministry, the ministers of all denominations costing a sum less by millions than the very dogs of the land!"

—The Republicans of the parishes of Caldwell, Claiborne, Franklin, Madison, Richland and Winn, in Northern Louisiana, met in a delegated convention at Monroe, La., August 4. The resolutions adopted favor the establishment of a United States District Court in Northern Louisiana; requests to continue efforts to deepen the mouth of the Mississippi; urges the construction of Pacific Railroad from Vicksburg through Texas to western coast; requests Congress to build levees; requires a gold and silver basis of currency; declares the principles of the Republican party to be in favor of liberty, equality and progress.

Another indorses Grant's Louisiana policy, and requires impartial execution of the law; urges the selection of honest and capable men as candidates in the future; sustains the State government in the efforts to reform and maintain the State's credit; favors equal taxation and election of a State board of equalization; recommends economy in State finances; fair elections; declares popular education of the first importance, and advocates taxation for that purpose.

After the adoption of these resolutions, another was offered requesting Congress to admit Senator Pinchback to his seat in the national Senate promptly at its next meeting, which was unanimously adopted.

Died.

Rev. A. Gunby, of Stoney Point, Louisiana, reports the death, July 19th, of old sister CLONA PRIMES, the sister of Rev. Solomon Montgomery. She had a long illness. Was born in 1808, and forty years of her life were spent in the Methodist Episcopal Church.

Business Column.

Address all letters to REV. J. C. HARTZELL, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Wherever you can, it is best to send money by Postoffice order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly, and give the name of your Postoffice, county and State.

Our Terms.

Our terms for the SOUTHWESTERN are *one dollar a year, cash in advance.* We pay all postage. As far as possible, we want the year to begin with January 1st, but will gladly receive subscriptions, commencing at any time.

Books for All.

Let every preacher read carefully our *Premium List.* No preacher now need be without books. Take hold of the SOUTHWESTERN with a good will, and get up a good list of subscribers, and you do good in two ways: you circulate good reading among the people, and secure just the books you need in your library.

How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

BUSINESS NOTICES.

Success is properly regarded as the surest proof of merit. Previous to 1867, the sale of Dr. Walker's CALIFORNIA VINEGAR BITTERS were only so much as could be carried about San Francisco in a basket by one person, who left the medicine on trial. Since that time this standard remedy has made its way to every hamlet in the Pacific States, and is now extending its sales with equal rapidity in the Atlantic and Middle and Southern States, and the Canadas. And the reason for this success is, that for diseases of the stomach, liver, kidneys, bladder, skin, or blood, the Bitters are a certain remedy.

FITS, ETC.—No person cognizant of a sure remedy for epilepsy, fits, etc., would fail to eagerly impart the knowledge to any one so afflicted. It would be at small expense of labor and time to the donor, but of incalculable advantage to the recipient. Therefore we direct especial attention to the advertisement elsewhere of Dr. Seth S. Hance. The certificates given would seem to place the merits of his remedy beyond question.

RELIGIOUS NOTICE.

Gulf District, Mississippi Conference.

Third Quarter.

Hamburgh, July 24 and 25; Meadville, July 25 and 26; Summit and Brookhaven, 18 and 19; Magnolia, August 1 and 2; Liberty, August 7 and 8; China Grove and Monticello, August 22 and 23; Columbia, August 21 and 22; Beauregard, September 4 and 5; Bay St. Louis, September 18 and 19; Pass Christian, September 19 and 20; Handsboro, September 25 and 26; Ocean Springs, September 26 and 27; Pascagoula, October 2 and 3.

H. M. CHURCH, P. E.

Southern Home School,

ESTABLISHED 1842.

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BALTIMORE.

Mr. & Mrs. WATSON M. CARY, } Principals.
Mrs. GEN'L JOHN PEGRAM. }

This institution is conducted on the Collegiate System, with a corps of ten instructors in the English, French and German branches, five Professors of Music, Painting and Drawing, besides Lecturers and such other adjuncts as are deemed necessary. French is the language of the school and strictly required to be spoken. The scholastic course is carefully arranged with a regular sequence of studies on the progressive system. Class honors and distinctions are awarded at the close of the session. aug 12 3m

MARKET REPORTS.

☞ *Correspondents should bear in mind that our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.*

OFFICE SOUTHWESTERN ADVOCATE, New Orleans La., August 12, 1875.

—MARKET THIS DAY.—

COTTON, Ordinary	13¼c	13½c
" Good Ordinary	13¾c	13⅞c
" Low Middling	13⅞c	14¼c
" Middling	15¼c	15¼c
" Good Middling	15⅛c	15½c
SUGAR, Common	8c	8¼c
" Low Fair	8½c	8⅝c
" Fully Fair	9½c	—
" Prime	9¾c	—
MOLASSES, Prime	58c	60c
" Strictly	60c	62c
" Choice	65c	70c
FLOUR, Superfine	$5.50	$6.00
" Treble Extra	6.25	
" Choice "	6.75	6.80
CORN	85c	86c
OATS	72c	73c
BRAN	$ 1.00	—
HAY	25.00	—
COFFEE	18	18¾
PORK	$22.00	27.50
SHOULDERS	8¾	—
SIDES	12	12¼
LARD	15¼	15¾
HAMS	13¼	
CORN MEAL	4.40	4.50
COWPEAS, Mixed	1.70	1.75
" Clay	1.85	1.90
BUTTER, Goshen	30	32
" Choice Western	28	30
" Inferior	16	18
POULTRY, Grown Chickens	5.00	5.50
" Young	3.50	4.00
" Ducks	3.00	4.00
" Geese	6.50	7.00
" Turkeys	12.50	18.00
EGGS, Western	20	22
" Louisiana	23	25
POTATOES, Western and Northern	2.75	—
" Louisiana	2.50	2.75
ONIONS, "	2.50	2.70
CABBAGE, "	6 00	10.00
BEANS	6.00	6.50
MOSS, Black	4½	5
" Gray	2½	3½
WOOL, Clear	33	36
" Burry	15	17
SALT, Coarse, per sack	1.30	—
" " "	1.60	—
COTTON SEED	10.00	12.00
CRACKERS, Soda	4½	—
" Butter	5	—
HIDES, Of over 85lbs	9½	—
" 70 to 84lbs	9	—
" 70lbs	9½	—
CALF SKINS, a piece	75	—
OX HORNS	5	—
IRON COTTON TIES, 11 ft	5	nett.
" " " 8 ft. 6'	3½	"
" " " Beard & Bros	5	"
BAGGING	10	14
COOPERAGE, mola'es bbls	1.25	—
" " ½ "	85	90
" Hogsheads	2.75	—
OAK STAVES, extra pipe	150.00	155.00
" " light "	100.00	—
" " Hogshead	130.00	—
COAL, per bbl	75	—
" " Hhd	7.00	—

SUI GENERIS.

MASON & HAMLIN CABINET ORGANS.

UNEQUALED if judged critically, UNAPPROACHED in capacity and excellence by any others. Awarded

THREE HIGHEST MEDALS AND DIPLOMA OF HONOR AT VIENNA, 1873; PARIS, 1867.

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1. A man cannot rent a house, suitable for a family to live in, for less than $10 per month, even in the country. He gets his house rent, therefore, which is $120 per year.

2. Any good farmer can earn his living. His chickens and cows will buy his groceries, and he obtains the best of everything. His food bill is worth $25 per month, or $300 per year. He couldn't buy it for less than that in Columbus.

3. The privilege of a horse to ride over the country is worth $1 per week. It is one of the greatest luxuries, and cheap at $52 per year.

4. He can wear his old clothes. Don't laugh. That is a big item with a man who is forced to dress a large family. In the country a man's good clothes need not be donned every day. The society is not so exacting. Fashion does not make slaves of the people. A farmer with three children saves at least $50 a year in clothing, by keeping out of town. Let him bring out his family into the city, and note the difference. (The only poorly clad people in the city are the editors.)

5. A farmer who puts his corn into stock, and utilizes all the manure the stock gives him, should sell, each year, not less than $600 worth of wool, fat sheep, hogs, cattle and horses. We know a man in Delaware county (he is a farmer though), who sells $1000 worth of stock and produce off his farm of one hundred acres each year. Now add to that $522 saved in living, etc., and you have a grand total of $1522 per year profit, or nearly 14 per cent.

But you say the labor must come out of this. Did we not allow $500 for that? If you don't think that is enough, add more to it: you will still find that the interest on your investment will bring a larger per cent. than you can get in any other way. If we are wrong, we are willing to stand corrected; but we are probably as near the thing as the three per cent. farmers who let the manure all drain off the farm-yards, and stand aghast at the awful expense of a few rods of the tile drain.—*Columbus (Ohio) Gazette.*

Labor.

Labor is a necessity of human existence. It is a law of our nature. Every man ought to do enough productive labor to support himself. He owes it to himself, his health, mental and moral energy. But labor is looked upon as repulsive and degrading; and humanity will not willingly brook debasement in the eyes of others. Hence every one is trying to shirk upon others the work that ought to be done by himself.

Young men everywhere, who have any force or aspiration, are shying the plow, the shop, and handicrafts of all kinds, and are crowding the already congested shamble of law, physic, divinity, or behind the counter, agency, agent, superintendent, "drummer," or anything but good honest labor. The robust laborers who have cleared the forests, made the farms, and built up our great industries, are passing away. And they are being succeeded by swarms of weak, witless, knavish pale-faces, who are ready to devour one another and the land, like Pharaoh's lean kine, and call their business trade. With hands too delicate for labor, a [illegible] tongue licks up a living from honest productive industry without [illegible]. Officials, politicians, speculators and monopolists feed upon the laborer. This flock of vultures which prey upon labor must be got rid of, their insatiate appetites stayed, or all hope of reform will be vain.

If this vampyrism is not checked in its [illegible], there will not be enough on the globe to fill their ravenous maws. They will have all the money, [illegible], and natural resources, and legislatures, and congress to protect them, [illegible]

[illegible]

At Home.

Personal and Household Hints.

Benzine and common clay will clean marble.

Castor-oil is an excellent thing to soften leather.

Lemon-juice and glycerine will remove tan and freckles.

If you are buying carpets for durability, choose small figures.

Lemon-juice and glycerine will cleanse and soften the hands.

Lunar caustic, carefully applied, so as not to touch the skin, will destroy warts.

If your flat-irons are rough, rub them with fine salt, and it will make them smooth.

To obviate offensive perspiration, wash your feet with soap and diluted spirits of ammonia.

The juice of ripe tomatoes will remove the stain of walnuts from the hands without injury to the skin.

To clean a brown porcelain kettle, boil peeled potatoes in it. The porcelain will be rendered nearly as white as when new.

Wood-ashes and common salt, made compact with water, will stop the cracks of a stove, and prevent the smoke from escaping.

A strong solution of carbolic acid and water, poured into holes, kill all the ants it touches, and the survivors immediately take themselves off.

To ascertain whether a bed be damp or not, after the bed is warmed put a glass globe in between the sheets, and if the bed be damp, in a few minutes drops of wet will appear on the inside of the glass.

A small piece of paper or linen, moistened with the spirits of turpentine, and put into a bureau or wardrobe for a single day, two or three times, is said to be a sufficient preservation against moths.—*Phrenological Journal.*

A Word to Boys.

My young friend, did you ever know—can you ever call to mind a single case of a person who, having his own way to make in the world, spent his time in the streets, in billiard saloons, around hotels, or in any form of dissipation or idleness, succeeded in an eminent degree in any enterprise? Look over your list of friends and acquaintances and note their course. Do you not find upon examination that those who to-day are men of influence and honor were the youths who made the best use of their time, turning it to good account; and on the other hand, do you not find those who stood at corners with a cigar or pipe in their mouths, went from bad to worse, and from worse to ruin? Sadly must the answer be made—oh, that it were not so! they have failed. Will you not profit by the experience of others? Go not that way. Never be idle. Every moment of your time is a golden one, use it as such; improve the mind, fix your eyes on some noble object, be men. The call is for men; will you not be one of that number who can say, "I am a man!"—*Exchange.*

—That great disinfectant, carbolic acid, should be on hand in every household, and if bought by the gallon or quart, it is cheap; if bought in vials it is dear. An objection hitherto has been its unpleasant odor but this was on account of its strength. Solutions will kill the eggs of all kinds of vermin, will destroy ants in the hill, and annihilate the germs of diseases and plagues in stables and outhouses, but a general cleaning out is required in connection. All drains, sinks, and pipes conveying water should have a sprinkling.

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—Everybody should plan to have pleasant conversation at the table, just as they plan for food. A little story-telling, a little repeating, it may be, of humorous items, will often render the meal more beneficial. Avoid, if possible, going to the table "all tired out." Put aside troubles, and do not reprove servants or children, but think and say something pleasant. Let meal-time be a cheerful time, and the good result will be seen in improved health.

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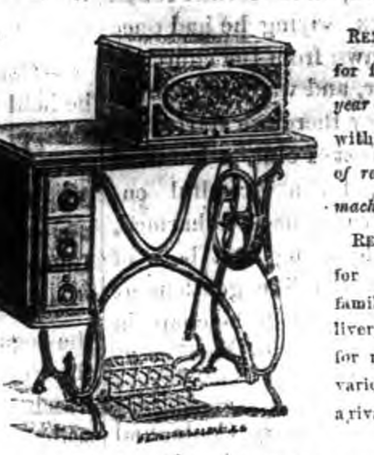

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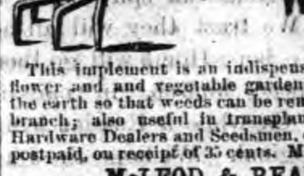
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Yours, respectfully, etc.,
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Southwestern Advocate.

VOLUME X. NEW ORLEANS, LA., THURSDAY, AUGUST 26, 1875. NUMBER 17.

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Thoughts on the Commandments.

"Love your neighbor as yourself"—
So the parson preaches;
That's one-half the decalogue—
So the prayer-book teaches.
Half my duty I can do
With but little labor,
For with all my heart and soul
I do love my neighbor.

Mighty little credit that,
To my self-denial;
Not to love her, though, might be
Something of a trial.
Why, the rosy light that peeps
Through the glass above her,
Lingers round her lips, you see
Even the sun-beams love her.

So, to make my merit more,
I'll go beyond the letter;
Love my neighbor as myself?
Yes, and ten times better,
For she's sweeter than the breath
Of the spring that passes
Thro' the fragrant, budding woods
O'er the meadow's grasses.

And I've preached the word, I know,
For it was my duty
To convert the stubborn heart
Of the little beauty.
Once again success has crowned
Missionary labor,
For her sweet eyes own that she
Also loves her neighbor.

—*George A. Baker.*

Notes of Progress Among the Freedmen.

BY W. D. GODMAN, D. D.

We essay in this paper to fulfill the promise of the former one, "to touch on some of the precious fruits that already reward our labor,"—a more pleasing duty than we found in hand before.

The first thought, however, is, that those who have expected "great things," [illegible] visibly and externally great, have been unreasonable. They have not taken into account the exceeding crudeness of the elements with which this work began. Some ancient philosophers hold that the first men came up out of the sea as mere animate germs, amid the slimy moss that lined the beach. Now, these "new men," the four millions that came up out of the great deep of the recent war, were *germs*—as crude as you can imagine—exceptions [illegible]; having to acquire the [illegible] of civilized childhood. Millions who could not count, nor add, nor subtract; who had to learn the very meaning of these processes, just as would a child of three years: millions who could not spell nor read, and had not the conception of correct speech; millions who had no idea of law except the master's command, and no idea of God except that of a mighty man surrounded by [illegible] to the [illegible] —such millions can not [illegible] the heights of civilization [illegible] on the wing. "They [illegible] the instinct for [illegible] the wings for soaring."

[illegible] sorrowful [illegible] years in the [illegible] but [illegible] weary [illegible] of the [illegible]?

[illegible] of the [illegible] the writer is necessarily [illegible] on his own observation [illegible]. If he was [illegible] acquaintance with [illegible] people, doubtless the [illegible]. It may not be [illegible] that the [illegible] present writer [illegible] the school of [illegible] Freedmen, and [illegible] for the [illegible] of [illegible] [illegible] the [illegible] membership [illegible]

[illegible]

assume that facts similar to those in New Orleans will hold throughout the South.

The following are some of the statistics of our M. E. Churches in New Orleans, among the colored people, for the year 1874, as taken from the Minutes of the Louisiana Annual Conference. We omit the white churches, German and English:

STATISTICS—NEW ORLEANS DISTRICT.

CHURCHES.	Probationers.	Members.	Value of Churches.	Amounts raised for building and repairs	S'dy School Scholars.	Annual Expense of Sunday Schools.	Amounts raised for Missions.	Am'ts raised to support Ministry.	Amounts raised for all purposes.
Wesley Chapel	164	608	$20036	$581 10	300	$25 00	$25 00	$944	$1045 75
First Street Church	[illegible]	339	8000	[illegible]	150	[illegible]	17 50	500	631 63
Mount Zion	[illegible]	149	7000	1846 45	110	13 00	16 00	[illegible]	1875 45
Union Chapel	[illegible]	331	20000	3300 00	200	25 00	10 00	1303	4673 00
La Harpe Chapel	[illegible]	87	2000	330 00	150	20 00	[illegible]	290	633 63
Thomson	39	64	6300	[illegible]	50	4 50	1 50	243	925 80
Pleasant Plains	14	49	6500	[illegible]	119	10 80	15 00	154	102 00
Algiers and Gretna	[illegible]	[illegible]	[illegible]	[illegible]	43	[illegible]	1 75	150	[illegible]
Sixth Street	20	70	600	[illegible]	[illegible]	6 00	[illegible]	300	372 00
Simpson and Home Chapel	19	193	3700	[illegible]	[illegible]	[illegible]	[illegible]	523	560 00
Carrollton	[illegible]	91	3000	420 75	[illegible]	6 95	[illegible]	385	681 70
Camp Parapet	13	78	3600	90 00	[illegible]	215 43	[illegible]	191	475 45
Plum Street Mission	15	42	507	[illegible]	[illegible]	10 00	1 57	117	128 35
Totals	[illegible]	[illegible]	69000	$5157 30	1384	$325 70	$114 00	[illegible]	$11646 70

The values of property given above, as a rule, are about *one-half* the values assigned the same properties in the years immediately following the war. Of the above church edifices, only two were built previous to the war. The membership has chiefly been gathered since the arrival of Freedom. The Missionary Society and the Church Extension Society have found here choice fields for the operation of their energies, and the fruits are glorious. The above figures show in round numbers in the city of New Orleans, 2,500 members; 900 probationers; $100,000 of Church buildings,—not including parsonages; 1,400 Sunday School scholars; and an annual contribution to Church work of $12,000. This includes collections for the various purposes required by the General Conference. When we consider the deep poverty, social humiliation and affliction of this people, are we not compelled to say "well done"? Is not this a grand record? It can not be said that they are "ungrateful." It can not be said that they are "shiftless." It can not be said that the returns for our labors are discouraging. They are encouraging, both as to temporal and spiritual results.

The churches represented in our list above have, in the last seven years, raised for the various purposes of church life not less than $70,000.00; probably $100,000.00. They have in the same time received aid from the Missionary Society to the amount of $20,000.00. They have received from the Church Extension Society, in donations about $7,000.00; in loans, an amount not very large, but I can not give it. I cannot command the minutes of the Conference for 1871 and 1872. Hence I am compelled to *estimate* some of the results in part. But they will not be found very far from the facts.

As to the spiritual condition of these churches it is emphatically *good*, with such drawbacks as may be required in estimating the religious condition of any people of their opportunities. The impressions made on the writer's mind while worshiping in these churches are ineffaceable. The earnestness of the worshippers is an inspiration. The singing is a jubilee. The decorum, the decency, and the good taste were an unexpected display and raised the people not a little in our esteem. It is refreshing to witness the heartiness and gladness with which they take up their collections. In the Northern churches a collection is next thing to a crucifixion, and is carried on with all lugubriousness. The collectors are timid, the people are sour, and the preacher is silent. But here there is none of these things. A pæan of salvation is sung and shouted, while the preacher intersperses exhortations, and the people, with contributions in hand and songs on their lips, come flocking through the aisles to lay their offerings on the altar table, where the happy stewards in waiting take them into godly care. One of the pleasant things about it is that many who have nothing to give come forward, lay their hands on the table, to signify their willingness, shake hands with the stewards, and return singing. Thus the contribution is made, as it ought to be, a means of grace. Would that all our churches might share the simplicity and heartiness of these African christians.

Such churches, so strong in membership, so willing in good works, so hearty in worship, so sincere and faithful, are a credit to our denomination. We are glad to know that the M. E. Church delights in these her children, and will cherish them with maternal care. We know, too, that these truly Methodist people feel that their only true home is "The Mother Church."

Complaining reference is sometimes made to *irregularities* that are practiced in the colored churches of the South. We are not quite certain what is intended by the word *irregularities;* but we can imagine that shouting, clapping hands, and saltatory performances may have been designed, as well as late hours of service. These things are facts and we have no disposition to conceal them. The holding night services late grows out of two things; *First*, the protracted labors of the day make it almost impossible for many to get to church before 8 o'clock P. M., or possibly 9. Secondly, *habit*, established during the long night of slavery, when, if they worshipped at all, it must be at late hours.

As to the other things named, they *may be* truly religious acts, and as acceptable to God as the most decorous genuflexions and the most elegant prayers. They may, too, be anything but religious. I have witnessed them here and have sometimes found them of one class, and sometimes of the other. Some of these exercises have refreshed my soul and brought me nearer to God. Such I cannot condemn. Those that have been unprofitable are to be condemned, not for their intrinsic character, (which I hold to be indifferent) but because of the want of a true religious spirit in the actor. If we bring these people by right training near to God, we need have no fear of the quality and effect of their exercises.

There is another thought which I would commend to the churches of the North, viz: When I *compare* the regularities and irregularities of these colored churches, I can see clearly and demonstratively the value and even the necessity of a church organization that has in it a central government, with authority going down from the Head to the extremes and repressing gently and wisely the tendencies to lawlessness.

You may find many neighborhoods here, where an autocratic man, a little in advance of his neighbors in intelligence and in property, concludes to have *a church of his own.* He forms a society and calls it by the name of some of the great and glorious christian bodies that comprise *independent* churches. Then, without any creed except his own opinions; without ability to read the Bible, even, intelligently; without responsibility to any organic unity, whether association, conference, or what-not; without a single tradition to connect with the long line of believers since the Pentecost; without any criterion of faith or practice except such as the autocrat and his associates may devise; in this state of things, the society sets out to meet and sing, and shout, and talk, and preach, &c., &c., almost every night in the week as well as Sunday. Where they will come out—whether in "the promised land," or in Texas, no one knows—not even the leader himself. Such societies, however, cannot exist in a church that has a central government.

A writer in the *Methodist* refers, with horror, to the colored man's propensity to "miscegenation." In the most fraternal spirit I commend to that brother and all of like faith, John, Chap. VIII, 1—11.

II. We speak briefly of the SCHOOLS. There is need simply to state that our schools in New Orleans and at the Orphans' Home have partially educated a large number of young people of both sexes; and that these are now putting into practical service their acquirements, in various useful occupations. They are ministers of the Gospel, teachers of schools, clerks in mercantile houses, postmasters or deputy postmasters, parish gaugers, ward constables, etc., etc. They show the value of their school training, not only in their knowing how to do things which they could not have done without the school discipline, but in their elevated character which commands public confidence. The preachers make a good record. The teachers command $40 to $50 per month for their services, and are often urgently sought after the second or third year. They go into the Sunday schools as superintendents and as teachers. We could mention, if necessary, some striking instances of success that are known to us personally. Such facts concerning the white youth of our happy Northern States would be too common-place to be mentioned. But they are new to this lately liberated people, and are as significant and as promising as they are new. Similar facts are to be recorded for every part of the South. And they afford ample ground for the philanthropical American to rejoice in the prospect of a permanent and thorough improvement of the colored race. It may not be amiss to say that the colored youth are aspiring to a knowledge of *business.* Nothing awakens more interest among them than book-keeping. I have an eager class in it *now*, although it is vacation, and they have been studying all spring and summer. They are learning and will one day know how to render themselves useful to the multitude who cannot safely do business for themselves.

III. I mention, *thirdly*, some facts miscellaneous that go to show progress.

There is now a *Sabbath* in this land. There is room for improvement, we grant. But the people—I speak now of the colored people—go to church on the Lord's Day. In the old times, it was different. Not only do the parents go to church, but the youth and children. The Sunday school is a great power. Parents are learning to use parental discipline and children are more at home on the Lord's Day. These results are partly due to circumstances, but, *largely* to the influence of the Christian schools established and maintained by means from the North.

CHASTITY is a virtue of civilization. The conception of it and the recognition of its obligations depend upon the development and culture of this virtue—this eminently Christian virtue—there are evident signs of progress. Men and women who have lived in concubinage for many years, and have reared numerous children, are now being married under the sanctions of the Christian Church. The youth are learning and practicing self-restraint, and are growing up toward such public sentiment as prevails in the best regulated communities. There are painful exceptions—many of them—but this growth is apparent and can not be denied, and it is accompanied with blessing.

Again; we sometimes heard people say that the colored people were wanting in the finer and better feelings. To this we say, if true, it were not strange. We might expect it in view of their 200 years of degradation. But there are facts that show at least, that under genial influences the finest bloom of human feeling will appear. I relate one instance of what I have witnessed.

A school was drawing to the close of a term, and the teacher made the announcement of the end "at noon to-day." When the hour arrived, and they were excused, the students requested permission to sing. They were permitted. Then in their own earnest manner, they rendered the sweet strains of "The Valley of Blessing" and several other pieces, closing with one of the finest spiritual songs in any hymnology, ancient or modern "Let us Cheer the Weary Traveler." The teacher was deeply moved, and the students' faces were radiant with purest emotion. They concluded by going forward and offering their hands to the teacher and saying "good-bye." This impromptu demonstration, from those who had neither the gold nor silver to give, was more precious in the teacher's eyes than would have been an offering of rubies.

Are such a people coarse-grained? Are such a race incapable of elevation? Have not this people made real progress—encouraging progress?

Northwestern Texas.

Is less known than any other section of the State, and more sparsely settled. Until a few years ago, Austin and San Antonio were on the very outskirts of the population, and even to this day it is not uncommon to hear of Indian raids to within a few miles of either city.

Fort Concho is a military post located 240 miles northwest of Austin, via mail route. To reach the fort it is necessary to pass through five county sites. The first hundred miles is mountainous and rocky, while, with here and there an exceptive elevation, the rest of the route is either undulating or level, with some mesquite prairie.

The traveler, upon leaving Fredericksburg, the second county site above Austin, distance eighty-five miles, is made to realize, by all that he sees or hears, that he is now entering the haunts of the red man; and here all, irrespective of class or vocation, make ready their fire-arms and, with never-ceasing vigilance, look ahead for the common foe. We attended church on several occasions and were impressed with the novelty of seeing men and boys loaded down with six-shooters, carbines, etc., for their protection while going to and from church. Well would it be for these communities if this were the only use made of these weapons; but alas! too often do men bearing these deadly weapons, under the damning influence of the intoxicating cup, for some light cause, fall out with each other and bring them into requisition to settle their disputes! These neighborhoods are often divided into factions arrayed against each other, and not infrequently one or more are killed mysteriously. These sudden deaths are usually attributed to Indians, and there the matter ends.

Fredericksburg is the only county site of size on the whole line, and is a pleasant little village of some two hundred houses, built and occupied almost exclusively by Germans. There are five churches here, one belonging to our Southern Conference. This is a neat, plain church, valued at about $3000, built of stone, and answers the double purpose of church and parsonage, a portion of the rear having been partitioned off into rooms for the pastor's residence.

West of this place fifteen miles we have three local preachers of our church, who have formed several classes, and who preach in English. A camp-meeting is to be held here in September.

Above and beyond this point, protestant clergy are seldom found. Indeed we could hear of only two resident preachers within this district who were in the regular work. At Fort Concho they have a post chaplain, whose ministrations are almost exclusively to the soldiery. Fort McCavitt, fifty miles away, is not thus blest.

Very few colored persons are seen in this country, and they are mostly confined to the military surroundings. Germans and Mexicans are largely engaged in teaming from the railroad terminus over this road, transporting goods by long trains even to Mexico.

Mason county is just now attracting considerable attention on account of the rich silver mines said to have been recently discovered, and which develope themselves in a score of places near the county site; and if half of the rumors be true, it is one of the richest mineral counties of America.

At Fort Concho begins the famous *Llano Escadado*, or Staked Plains, which are said to be 2500 above the sea's level. This is a very healthy county; and here, in the autumn season, can be seen, in large herds, the wild buffalo, antelope, deer and wild hogs, with smaller game, in abundance.

The seasons here are irregular. The dry season usually commences about the middle of May and continues until August. Still much of the country is subject to irrigation, and wherever this system of cultivation is resorted to fabulous crops are the result. No better country can be found any where for stock of all kinds than here. Horned cattle and sheep are raised profitably, but the Indian raids preclude the keeping of many herds of horses. There are thousands of acres of tillable land in in this upper country now on the market, as choice as any found in the State or elsewhere, which can be purchased as low as one dollar per acre or less, and which must soon find purchasers and be settled up as the Indian is being rapidly pushed to the "regions beyond." If colonies could be organized in the North and West, and settle as such upon these lands, no more fruitful nor healthy region could be selected by them, and they could become a "law unto themselves" against all foes.

G. W. H.

Immigration to Mississippi.

The Jackson (Miss.) *Daily Times* has favored us with its "Immigration Edition," in which we find a large array of facts concerning Mississippi, showing it to be a good State to go to. Of the public debt, the *Times* says: "It does not exceed a million and a half of dollars, the accumulation of the past two years, and whichever political party controls the State hereafter is not liable to grow larger. Both political parties are pledged to its gradual payment, and the tax will not be oppressive on the people. Taxes in Mississippi are less than in Kansas, Nebraska and some other States. The average tax for the current year throughout the State will not exceed eighteen mills, but this levy is on an exceedingly low assessment of property. Were it assessed at its real value the tax would not be one per cent."

The *Public Schools*, the *Times* claims, "is the best and most advanced in the South, and has the hearty support of all classes of citizens. Our schools are open on an average six months in the year, and in many towns they remain open nine months. For this purpose a general tax is levied by the State and the balance is made up by a local taxation, of which the people are the judges. Each county has a superintendent, and each school a board of three trustees elected by the patrons of the school, who choose the teachers and attend to all matters relating to the school not strictly within the line of the teachers' or superintendent's duties. The schools for the two races are kept separate, and give the greatest satisfaction to both classes in this way."

Mr. Alexander, of Bolton county, gives some valuable facts showing what farmers of small means can do:

"To show what a farm hand can do, we exhibit the actual result of one year's labor, under the present imperfect mode of cultivating the soil, of a hand having nothing to start with, but health and capacity to labor in the field. Everything was bought on credit, as follows:

One mule	$150
One plow	6
One hoe	1
Gearing, etc., for mule	6
250 lbs. meat for the year at 20 cents	50
13 bushels corn for the year for self	13
50 bushels corn for the year for mule	50
Total	$265

The result, after paying 600 pounds lint cotton for rent of 20 acres land, is,

5 bales cotton at $50 per bale	$250
150 bushels corn at $1	150
100 bushels sweet potatoes at 50 cents	50
1400 pounds fodder at $1	14
20 bushels peas, at $1	20
Total	$484

The laborer has been started with a debt of $276, (on which he has had to pay interest,) for purchase of a mule, utensils and food for the year. He comes out with his mule and utensils paid for, and after selling a few bushels of corn to pay the small balance due, he has 124 bushels corn, his fodder, potatoes and peas, to live on till the end of another crop season. In other words, the money value of his profit is:

Mule paid for	$150
Plows, etc	13
Potatoes, fodder and peas	84
124 bushels of corn	124
Total value of profit	$371

An immigrant owning two mules, plows, gearing and one year's supply ahead, will arrive on the ground, say in October. He will rent, say 40 acres of land, at a rental of 300 pounds cotton for every ten acres. He has a house furnished him, also a supply of fire wood, which he has to cut and haul. In this climate that is a small matter, as the winters are usually mild and of short duration; the ground is never frozen, and stock can find food all winter in pastures or in "cane breaks." The latter is simply a growth found hereabouts, lining the banks of the creeks and the streams, and bears a tender succulent leaf, eagerly eaten by stock. As soon as possible, he breaks up the soil with a two-horse plow, as deeply as he would at home, plowing under the growth of the summer, which is generally a dense mass of vegetable matter, grass, etc. He will then turn attention to improving his house, fixing up for an early spring garden, and doing the necessary chores around his home. In January, if propitious, he will, with his one-horse plow, begin to plow and prepare the ground for a crop of cotton and corn; by the 10th of March, he will begin to plant, 20 acres in corn, using manures and tilling the ground thoroughly. On the 10th of April, he will put in his cotton crop (18 acres), using fertilizers or stable and barn-yard manures, or well rotted cotton seed. Two acres will be put in potatoes and peas.

The result, with his improved mode of culture, should be as follows:

20 acres in corn well manured, 600 bushels, $1	$600
18 acres in cotton, well manured, 12 bales, $50	600
Half acre sweet potatoes, 300 bushels, 50 cents	150
Half acre peas, 75 bushels, $1	75
2000 pounds fodder, at $1 per 100	200
Total result	$1625

Land can be bought in abundance for from four to fifteen dollars per acre. Formerly the policy with land owners was to get and hold all the land they could, so that most of the plantations vary in size from 500 to 5000 acres. Now that these cannot be worked successfully under free labor, many are anxious to sell in small portions.

The *Times* gives many facts showing the productiveness of Mississippi soil. Mr. J. P. Benson, of Aberdeen, raised from a single grain of wheat a bunch of seventy-two stalks, yielding over two thousand grains. Mr. A. Martin, of Lonoke, Arkansas, raised from one seed 132 stalks, bearing 132 well developed heads. The specimen was taken from a 12 acre field, and the yield will be at an average of 40 bushels.

The Brandon (Miss.) *Argus* reports the following: "Mr. S. F. Hartsell, who works a farm six miles from Brandon, has just harvested a field of oats containing eight acres, which yielded 43 bushels to the acre. He informs us that the entire expense of the crop, including the purchase of the seed, was only $44. He will realize $1 25 a bushel for the oats, which will amount to $344 or $300."

Any persons wanting information relating to Mississippi as a place to live, can address "Commissioner of Immigration, Jackson, Mississippi."

The Chautauqua Lake Assembly.

Our space will not permit even a synopsis of the late Sunday School Assembly which met at Chautauqua Lake, New York. It was even a greater success than last year. Many of the leading ministers and laymen of the several churches were present. The presiding genius was, of course, Dr. J. H. Vincent, the foremost Sunday-school man of the age. The Assembly lasted several days. Dr. Fry, of the *Central*, gives an outline of a day's work, which will give our readers an idea of the happy and instructive way in which the thousands who attended spent their time. Dr. Fry says:

"At six o'clock in the morning a peal of bells, full of melody, awakens the whole camp. Five tents are set apart for morning prayers at which all the people assemble. After breakfast three quarters of an hour are devoted to general religious service, varying each day, consisting of a 'Bible Service,' a 'Praise Service,' an 'Experience Meeting,' or a 'Conversational Meeting.' From about nine to eleven in the morning are the *working* hours, devoted to Normal-school exercises. The hour before noon is assigned for a lecture or sermon. At two o'clock, the afternoon exercises begin with a public lecture or sermon, followed by exercises in the different departments of the Normal school. These comprise teaching in our sections and a general drill on the lesson taught. Supper is followed by a vesper service of responsive Scripture reading and singing. This is a delightful service, and will prepare the way for its adoption in many of our city churches. Then a grand meeting with platform speeches, exhibitions of stereopticon views, costume exhibition of Oriental life, or something else of a decidedly popular character. This is a very attractive series, and draws out the whole company. At ten o'clock the bells ring out the time for retiring, and silence, the silence of the lake and the woods, falls upon the camp, and the day's work and enjoyment is over."

On Sabbath, August 15, President Grant attended, and an account of the services we get from the press dispatches, as follows:

"A Sabbath school session was held this morning at 9 o'clock, of which Mr. Lewis Miller, of Akron, Ohio, and president of the assembly, was superintendent. Three thousand five hundred persons participated in the exercises. Among them were President Grant and General Babcock. At 11 o'clock a powerful sermon was preached by the Rev. C. M. Deems, to about six thousand, people. Immediately after the close of the sermon the Rev. Dr. Vincent stepped forward and addressed the President, saying that his visit had caused immense satisfaction. The Doctor then presented to the President, on behalf of the Chautauqua Assembly, as a slight memorial and symbol of the Sabbath School work, two copies of the Bagster edition of the Holy Bible—one printed in England and the other in America. The Doctor closed saying: 'May God bless you and yours to the latest generation.'

"The President arose and received the Bibles, bowed, smiled and sat down. This evening a platform meeting was held and addressed by the Rev. Dr. Persling, of Pittsburg, and others. The President is much pleased with his trip. He and his party were the guests of Mr. Lewis Miller, and Dr. Vincent. The President left Fairpoint at 10 o'clock for Mayville, where he took a special train at 10:20 to Buffalo, at which place he takes the 5 A. M. train for Bristol by way of Albany and Boston, arriving at the latter place at 11 o'clock, Monday night, and at Bristol early next morning."

Colored Bishops at Round Lake.

Bishop Halsey and Bishop Miles, of the Colored Methodist Church of America, were at Round Lake Camp Meeting, and it seems were surprised and delighted with the treatment they received. Bishop Halsey says, with some enthusiasm:

"I must confess that I was perfectly astonished at the warm feeling and Christian love with which we met. The impression had been made on my mind that these Northern white brethren would scorn us, and would not receive us into their houses, and, accordingly, I expected to meet with such treatment—but far from it. We were kindly, cordially and warmly received and entertained during the meeting. We were not treated as an inferior race of beings, neither were we known by the color of the skin, or the peculiarities of the hair, but we were known as brethren in the Lord."

Bishop Miles expresses an equal degree of pleasure, saying:

"A few hours' enjoyment of the kindness of the people made us feel at home among strangers. Everything was in perfect order and well arranged for the comfort of all. This was truly a union meeting. I am more than glad that I went. I have learned a great deal that I could not have learned otherwise, and will know how to answer many questions that I could not have answered before."

He would turn the fraternal spirit promoted by such meetings to practical account, by bringing about, if it is in any way possible, the union of all the colored Methodists in the United States. Upon this, he says:

"I am free to say that if all the colored Methodists were united, it would be far better for all, and I for one am willing to do all I can, without compromising principle, to bring about a better feeling. Is there not some way by which the C. M. E. Church in America, the A. M. E. Zion Church and the members of the A. M. E. Church can effect a union that will be satisfactory to all? If so, let the leading men of each church begin to agitate the question. I now call attention to the subject of union. Let others answer the question, and mature the plan by which it may be accomplished."

A tourist who was asked in what part of Switzerland he felt the heat most, replied: "When I was going to Berne."

Southwestern.

New Orleans, August 26, 1875.

J. C. HARTZELL, B.D., Editor.

One Thousand More!

We want 1000 more subscribers to the *SOUTH-WESTERN* for the remainder of 1875. Fifty cents will pay for the paper six months, including postage. Brothers, will you not present the claims of your Conference paper to your people, and ask them to subscribe for six months. Our terms are cash in advance, but in cases where the Minister will become personally responsible for the amount, we will send the papers and charge the amount to them, to be paid as soon as they collect it, not later than at Conference.

Who will send us the first six month's list?

Col. William Wright has just completed the census of New Orleans. The total population of the city is 203,439: whites, 145,721; colored, 57,647; Indian and Chinese, 71. Of this number, 104,409 whites who can read and write, and 17,864 colored who can read and write. The voting population of the city 44,392. Number of foreign born citizens is 43,712.

Mr. Sankey, the co-laborer of Mr. Moody, in forwarding a photograph of Queen Victoria and her grandchildren, says: "The little folks are just such shy looking youngsters as we have by millions in our Sunday schools, and their grand-mother just such a pleasant, womanly body as we see every Sabbath in the amen corner of our Methodist churches in America."

Major Cole and his wife who, for six weeks, held meeting in Victoria Hall with a regular attendance of from ten to twelve thousand, have gone to Paris, and will tarry a few weeks longer in Europe, in evangelistic labors. The wonderful power and influence of these meetings under laymen, Moody, Sanky, Cole, assisted by the wives, have had no parallel since the days of pentecost. Would to God the number of such instruments could be multiplied in every land. And may they not? "Pray ye therefore the Lord of the harvest to send more laborers into the field."

During last week and this week daily Union prayer meetings have been held at 6 o'clock in the evening at Ames Church. The chapel has been well filled and the interest manifested most excellent. Drs. Walker and Matthews of the Southern Methodist Church, Drs. Palmer and Mallard of the Presbyterian Church have each had one evening. The meetings at Ames Church have especially have been occasions of great power. These Union meetings have been seasons of great spiritual good. They have been held in all the churches in the city by turns, and are doing wonders to break down the barriers which heretofore have divided the churches.

[illegible] of the *Holy Land*, or [illegible] Syria, is the title of a new and [illegible] work on the Holy Land now being offered the public by the National Publishing Company. The author is James D. McCabe, Jr.; also author of "The Light in the East," "Cross and Crown," etc. The book contains about a thousand pages, and is embellished with 210 engravings. As far as we have had time in examining the work, we are greatly pleased with, and can recommend [illegible] in an attractive [illegible] the very latest knowledge we have of Palestine. Mr. J. F. Marshall is now canvassing the city for this work, and is prepared to [illegible] who want the book with copies.

Jefferson Davis was invited by an [illegible] association to deliver [illegible] at its approaching [illegible]. He accepted, [illegible] [illegible] by [illegible]. We [illegible] of little importance [illegible] with Mr. [illegible]. In [illegible] have shown [illegible] spirit of [illegible] kind- [illegible] the [illegible] the [illegible]

Against Fraternity.

The New Orleans *Christian Advocate* (Southern Methodist) of last week, plants itself squarely against the efforts now being made by a few leading Southern Methodists to promote a fraternal feeling in the Methodist Church South toward the Methodist Episcopal Church. The Editor, Dr. Parker, writing from his summer resort on the Gulf shore, with "fishing" as a text, says:

"A contributor this week thinks the fraternity manufacturers are fishing for something. It is a specious bait, of which wise fish will be shy. Hold on to the action of the General Conference, and leave the question where it has been put by the rightful authority. We shall be a loving nation and a happy family after a while. If one or two considerable fish are caught on this line by a real memorial Limerick, it would be exceedingly fishy in them to assume to represent the ocean and all its inhabitants. Don't swoop us all up before the time, and don't put us all on the string before we have even nibbled at the golden bait. The harpoon of military force, the drag-net of disintegration and absorption, still plied with special perseverance in the Black and German seas, and the cast-net of ocal proselyting, have been tried. Now it is angling. Both angling and wrangling will give place in time to charity and good understanding."

The "contributor" referred to, is evidently high in esteem, if not in authority, (possibly a Bishop) among Southern Methodists in this region. He writes nearly two columns, which are inserted as leaded editorial, which fact, with the above editorial endorsement, makes his words reflect the sentiment of the *Advocate*. The editorial contributor writes in this wise:

"That there has been for the past twelve months, a decided and persistent effort by certain prominent gentlemen of the Methodist Episcopal Church South to create a flood of fraternal feeling toward the Methodist Episcopal Church (North) is manifested by their various actions, letters and speeches reported in the public prints, secular and religious. But their assumed leadership in this grand moral movement has not been so closely followed by the populace as they seem to have imagined would be the case. They have failed to get up the flood, and the failure is recognized throughout the North, as well as in the South. The style and temper of their latest published praises of their Northern brethren, as well as the spitefulness of their latest censures of their Southern brethren, indicate deep disappointment and chagrin at the meagre results of their distinguished labors and generous sacrifices.

"Why is this so? How does it happen that the volunteer vanguard of the "immortal sixty" raised the banner so far in the front, and call so beseechingly to the solid ranks behind to rally in double quick, and the solid ranks move up so slowly if they move at all?"

The answer given is that the fault is not with the Southern Church, which is "willing to have peace and brotherhood, but only on terms honorable to herself and not dishonorable to others." The failure it is claimed is because Bishop Kavanaugh, Dr. McFerrin and the other Southern Methodists who of late have been so active in promoting fraternity, are acting on motives of "policy." In one case, the writer thinks a brother has let himself be ensnared in favor of fraternity because of the political effect it would have on the country; another Southern Methodist leader is accused of being scared, and hence advocates fraternity from the "policy of fear"; and still another—that good Savannah brother—is accused of going to Round Lake because he wanted money to help build a church for his people, and hence "the whole transaction has the appearance of *policy*—the despicable policy too, of a moneyed interest." The writer also charges that these fraternal Southern Methodists censure the South in about the same measure they praise the North, which the writer thinks a little too much for flesh to bear. The article concludes:

"Now these gentlemen chide us for want of confidence—complain that we follow afar off; appear at times really to think less of us whom they warned than of those against whom they warned us, and actually attempt to terrify us with the resistless "moving throne of Mr. Wesley." These gentlemen should remember that spaniels are whipped into love, and not men.

In conclusion let me say that this "Fraternity Manufacturing Company" having failed, had now better dissolve, and try to do no more business in this line. They would never have organized if they had only considered that *time alone* has the peculiar power of tranquilizing the *deep sorrow* and anger of earnest natures. This is a controversy of mingled sorrow and anger—of anger more than sorrow on the part of the North, I fear; of sorrow more than anger on the part of the South, I solemnly believe. Let it alone. Its settlement cannot be hastened by intermeddling hands. In the future there will be agreeable associations between the churches; but to *bring this about* is beyond the achievement of one man or of many."

This severe castigation received by fraternal Bishop Kavanaugh, Presiding Elder Clark, of Savannah, Dr. McFerrin, of Nashville, and others, at the hands of Editor Parker and his editorial contributor, all Southern Methodists, suggests the query—how much is fraternization with the Methodist Episcopal Church really desired by the Southern Methodist Church? We do not believe that desire can scarcely be said to exist. "The solid ranks move up slowly if they move at all." By the Methodist Episcopal Church we mean not simply the church in her organization, but in her spirit and policy of organizing her conferences and churches so as to extend the same privileges to the blacks as to the whites, and her open and avowed loyalty to the government of the United States. The right to be in the South at all, has never been accorded to us by the Church South. Even the Baltimore *Episcopal Methodist*, the most fraternal Southern Methodist paper, has not dared to intimate but that the "plan of separation" must be held inviolate, which from the Southern view means, we have no business in the South. We speak now of course of the body of the Southern Church. Here and there is an exception, but they are few, and up to this time, have attained little or no influence in the church. We will refer to this topic again.

Important Colored Convention.

Last week's *Western Christian Advocate* has the following: During last week the colored newspaper editors of the country met in council in this city. In many respects this is the most important convention yet held by the colored race. It was called for the purpose of securing unity of action among colored editors, and determining their course on some important questions affecting their people. Some of these matters were discussed and settled in private meetings, the general tendency being toward independent action hereafter on the part of the colored race. In the open convention the principal results achieved were the establishment of a Colored Press Association; the calling of a National Convention of colored men to meet in Nashville the first Wednesday in April next; and the taking of preliminary steps for the publication next year of a volume called the "Centennial Tribute to the Negro," showing the advancement made by the race during the past hundred years in the various departments of social, industrial, and civil life. The convention was attended by some of the most prominent of the colored leaders, among whom were Governor P. B. S. Pinchback, J. Sella Martin, L. H. Douglass, (son of Fred. Douglass,) and Rev. H. M. Turner, of the *Christian Recorder*, Philadelphia. Their debates showed them to be men of a high order of intelligence, and, in some instances, possessed of a degree of oratory that was surprising to those who heard them for the first time. Mr. Martin is one of the most powerful and dramatic speakers that has addressed a Cincinnatti audience for years. The convention was presided over with dignity by Peter H. Clark, of this city. The deliberations were, in the main, harmonious, and the results satisfactory to the members.

We learn from one of the most influential priests of this city that, from the best information to be gained from the record of Roman Catholic baptism, marriages, etc., his church claims one-half the population as being Catholic. As far as we can judge, the estimate is probably correct. The types of New Orleans Catholicism are various. There is a fair proportion of the adherents of that faith which are liberal-minded and move in the best circles of society. They do not go to confession, and bear no sympathy whatever with the attitude assumed by the Papacy against modern enlightenment, the freedom of discussion, the free school system, etc. On the other hand, we doubt whether, in any city of America, can be found so large a class of Roman Catholics who give a blind adhesion to their church, following the priest with an unquestioning obedience. And should there ever be a collision on any question between Romanism and the State, or Romanism and Protestantism, the Crescent City would be the center of a tremendous Catholic power.

An Open Struggle at Last.

The New York *Advocate* says: "Certain well known Roman Catholic politicians have organized a political association under the name of "Catholic Union," and are now seeking to establish co-operative associations among the "Catholics" in every part of the country. In their address, accompanying their constitution, they state their purpose to be to effect such legislative action as shall secure their "rights," which, they claim, are now denied them. No one can doubt the meaning of this. The perversion of our school funds, and destruction of our public school system, are the first objective points. The Church authorities have approved the purpose and method of the "Union," and the war for political supremacy in this country, by the Romish Church in this country, may now be regarded as formally inaugurated.

As the issue must be made at some time, it may, perhaps, as well come now. The work of preparation for it has been covertly going forward under Jesuit influence for a long time; it is well that the struggle should hereafter be open to all observers. The time—just previous to the Presidential campaign—may not be in all respects the most opportune, as other questions, like that of finance will enter into the heated discussions of the hour; but the public cannot be aroused too early to the designs of the powerful Jesuit party among us. We do not fear the result of the struggle.

Moody and Sanky were greeted in New York by a good company of Christian people. They are now resting a few weeks. Mr. Farwell, of Chicago, and a life-long friend of the revivalists, and who went to London to engage in the good work with them, writes that the London Committee, after paying bills amounting to $150,000, had a surplus of $5000, which was appropriated to the noon-day prayer meeting. At a breakfast meeting, Mr. Moody proposed that a memorial of the work should be inaugurated, and it was at once proposed to erect an evangelistic building in the West End to cost $500,000. $200,000 were raised on the spot. One man gave $50,000 and two gave $25,000.

Mr. Gladstone has published another pamphlet, in which he discusses anew the question relative to the Papacy, which formed the subject of his former pamphlet on Vaticanism. The present publication takes the same strong grounds against Papacy, and predicts trouble in the future, both in Great Britain and on the Continent, from that source. The pamphlet declares that the Papacy will seize the opportunity through bloodshed to maintain its rule, and will, if necessary, even plunge the world into war. The new document of the ex-Premier is much discussed, and is calculated to revive the religious conflict raised by his first effort on the subject. The sale of Gladstone's works against the Papacy have been prohibited in France.

We call special attention to the advertisement of Dr. W. H. Holcombe, in another column. Dr. Holcombe is a physician of many years' standing in the South, and has gained a national reputation because of his long continued success in the worst and most prevalent diseases of this climate. As a medical writer he stands among the first of his school; so that with an extensive experience, gained by many years of practice, he combines a thorough knowledge of medicine as a science. He has been our family physician since our arrival in New Orleans nearly six years ago, and during several years of dangerous illness, with different members of the family, we have found him a most reliable, faithful and most successful medical adviser.

Two noteworthy instances of the advance of the temperance reform have of late come under our notice. The first was on the steamboats of Captain Pharr now plying on the Bayou Teche to St. Martinsville. These boats have no saloons on them. On referring to the matter, Capt. Pharr said to us he had taken this step because he wanted in no way to be a party to the horrible work being done by intemperance. We say, all honor to the Captain, and would that his example might be followed by hundreds more.

The other instance we met during a late visit to the Gulf. Capt. Eads, who has the immense contract to build the Jetties at the mouth of the river, having been given by Congressional act control of several miles on each side of the river, has refused to grant anybody the right to open a saloon anywhere on his ground. We learn, through a personal friend of the Captain, that he has had hundreds of applications for room enough on which to build a saloon, but he in every case refused, and intended to continue so to do. He had been offered large amounts of money in the way of license.

The daily press has recent accounts of trouble in Georgia on the color line. Colored men are said to be banded together and rising against the whites. Various accounts are set forth and the Governor was requested to send troops, but he declined to do so. Arrests have been made in several counties of "negro insurrectionists." We would never approve of lawless measures either by our people, colored or white, no more by our opponents. In this matter of Georgia uprising, we wait for further developments before expressing opinion. But we must say that, judging the present by the past, we are compelled to believe that there is something yet to be developed which may place quite a different view to the matter. We remember that the people politically opposed to this class styled "negro insurrectionists" have in their possession the newspapers, the telegraph, the wealth and the intelligence, and therefore the power, to represent—if so disposed—the matter to their own advantage, right or wrong.

Louisiana Bourbon Democracy, led by such men as Edward Booth and extremists of his sort, who know nothing but Democracy of the rankest type, as shown, for example, in the "White Man's party," and "White Leaguers" of last year, has suffered a severe rebuke from its own household. A meeting, intended to be preliminary to a State convention, to be controlled by ultra Democrats, was held in this city last week. Two points came up: One that a straight out Democratic convention should be called at once; and the other was that the compromise, by which Gov. Kellogg and his associates were assured their positions and the control of the lower house of the Legislature given to the Democrats, should be declared of no binding force and every effort made to bring the whole question of McEnery's claim for Governorship before the House of Representative at Washington in December. The proposition for a convention was defeated by the men whose influence put through the compromise. It may then be assumed, at least for the present, that "fire-eating" Democrats of Louisiana are to be kept where they ought to be—in back seats.

The Macon Campmeeting, says Presiding Elder Adams of Meridian, Mississippi, will begin September 9, instead of September 23, as stated in our last. All persons on the line of the Mobile and Ohio Rail Road between West Point and Meridian can purchase excursion tickets.

Among our Letters.

INDIAN VILLAGE, LA. The Rev. F. Reeves, the pastor, gives a good account of his work. The Sunday school, of which F. Porter, Esq., is superintendent, gave an exhibition on the fifth of August. Over two hundred were present. The report from the Second Quarterly Conference shows the circuit to be in a good condition.

SPRINGFIELD, LA. The second Quarterly Meeting was held by the pastor, Rev. R. Ennis. The brethren were all present, and Bro. Carter was elected Secretary. Henry Gardner and Margaret Robinson were reported expelled from the church. The collections during the quarter for all purposes had been small, the pastor receiving from the church only $4 40.

SHREVEPORT, LA. Rev. A. Legardy writes that he has been holding protracted meetings in different parts of his work, and the Lord is blessing the efforts put forth. A new church has been established on Red river, a little below Shreveport. About forty have been added to the church this quarter. But times are hard, and the church feels consequent financial oppression.

HOUMA, LA. The pastor, Rev. H. P. Taylor, as his Presiding Elder reports, is doing good work. The Sunday school is large and well organized, and numbers ninety scholars. The third Quarterly Conference was held August 16, and was well attended. The Sunday services were largely attended. The funeral sermon of Mrs. Henrietta Pleasants was preached by Elder Vance, from I. Cor. 15: 43. She had died in the triumphs of faith. Rev. U. Sparks, of Franklin, was present. The young people of Houma are especially interested in the church, and the choir is large and doing good service.

MT. ZION SABBATH SCHOOL, NEW ORLEANS. Bro. J. F. Marshall writes, August 13: We are pleased to say, that we think our labor not vain in the Sabbath school department of our church—though our average attendance is not what it has been in the past, when the weather was more pleasant; yet we have cause to rejoice. We are now on "the recruit." An exhibition was given by the Sunday School on the 3d and 4th inst., which passed off with marked success. The net proceeds, which were a little over $40, have been mostly used to bring up our back installments on an organ we are purchasing. Pray for our future success, and give us your sympathy.

TUPELO, MISS. Rev. C. L. Crump writes that he has been having a two weeks' meeting, at which there were twelve converted and some twenty added to the church on probation. There was a baptizing on the 1st of August, and the 1st September the Fairfield people, with brother Crump, propose to have a grand campmeeting.

MAYSVILLE, MISS. Rev. S. R. Hasom writes that the church has bought a lot and have lumber on the ground to build. Times are hard as the people have but little money. Bro. Hasom says he is opposed by the Baptist church of his place on the one hand and by the African church on the other hand. (Our advice is, stand firm in your own church and never return railing for railing. Conquer those who oppose you by doing more good than they. —ED.)

COLUMBUS, TEXAS. Rev. B. F. Williams writes that he has just closed his camp-meeting. He was aided several days by Revs. W. L. Molley and S. Hardwell, of Houston, and Brothers Hill and Axel. Thirty-five were converted. Bro. Williams made a visit to Tennessee in June. He is now quite unwell.

Latest News.

PERSONAL.

—Bishop Janes is at Clifton Springs.

—Bishop Simpson is very enthusiastic over the developments in our Italian Mission.

—The *Central* says Philip Phillips is to reach Calcutta in September, and will sing in aid of the Methodist chapel there.

—Rev. Emperor Williams, pastor of First Street Church, New Orleans, has been the recipient of a beautiful gold-headed cane from his congregation.

—Junius Hunter, secretary of our church in Galveston, called on us last week. He reports our church matters as in a good condition in yonder city.

—Bishop Harris and wife left Martha's Vineyard on Monday, and, after a brief visit at the Book Room, on Tuesday started homeward, purposing to look in upon family friends in Western New York by the way.

—Bishop Foster, on Sabbath, August 8th, preached in the morning at Williamsburg, Ohio, the place of his birth, and in the evening at Batavia, the place of his marriage. These towns are in Clermont county, where the Bishop was raised.

Rev. J. F. Marlay, in his life of Bishop Morris, says of him that during the two years of his Kentucky Presiding Eldership he broke down two horses, traveled eight thousand miles, preached five hundred times, and received for all his services less than the cost of the two horses.

—Rev. William Taylor, formerly widely known in this country as the California preacher, and whose labors of late has been so wonderfully blest in India, arrived in this country July 25. He is Superintendent of our Missions in "Outer India." He is gathering recruits for his vast field, and expects to spend his life in that country.

—Rev. J. Q. A. Clark, Presiding Elder of Savannah District, of the M. E. Church South, who visited the Round Lake Camp Meeting to solicit aid for the Wesley Memorial Church, at Georgia, writes to the *Southern Christian Advocate*, expressing great satisfaction and surprise at the cordiality with which he was received by his Northern brethren.

—The *California Advocate* is informed that Dr. M. C. Briggs, who is so well and so favorably known on this coast, will return to the California Conference, and take his place in the ranks when the conference session is held. Dr. Briggs was one of the pioneers in planting the Church in California. Thousands of friends will give him a hearty welcome on his arrival among them.

—Dr. Daily, of Louisiana Conference, has received a "good caning" from his friends in the Upper Coast District, over which he presides. The presentation was made by Hon. P. Landry, of Donaldsonville, in behalf of himself and others. The Doctor in acknowledging the receipt of the present says: "As to the cane itself it is certainly the most finely finished, rich, and gorgeously ground gold-headed cane I have ever seen; and the engraving is elegant, artistic and entirely to my taste."

THE SOUTH.

—The Mississippi river is falling, and all danger of further overflow is past.

—The Board of Health report at their meeting last week not a single case of yellow fever in the city.

—The Democratic State Central Committee of Louisiana were in council last week. We believe perfect harmony did not prevail.

—A colored woman sues the Pullman Palace Car Company for $10,000, for refusing her the privileges of the car from Cincinnati to Washington.

—The United States flag ship Brooklyn was at Rio Janiero, July 25th, and will leave in a few days for the northern ports of Brazil. The steamship Monongahela is at the river Platta. All well in the squadron.

—The yellow fever at Scranton, (East Pascagoula, Miss.,) appears to be derived from seeds of the fever stored in bedding, etc., from last year. There were ten cases on the Bradfield place, where it originated, and a few other cases in that neighborhood.

—The Chicago *Tribune* gives what is probably the true account of the North Carolina election:

"A dispatch received here from North Carolina gives very different information from that contained in the general press dispatches. This dispatch is from a source generally trustworthy. It says: "We have a clear majority in the Convention, with two of our counties given to the Democrats by Democratic county commissioners. The Convention will restore them, which will give us at least seven majority. The Associated Press dispatches are false, and are sent to endeavor to check the effect of our great Republican victory. We have carried the State on the popular vote by fully 18,000. The defeat and demoralization of the Democratic party in this State is complete. Their leaders acknowledge it. The vote on both sides was larger than ever before. You cannot rely on the Associated Press dispatches from this State on political matters. They are made up by editors of Democratic newspapers, who are doing what they can to prevent the Northern people from learning and believing that a large majority of the people of this State are Republicans to the core, and true to the Union. North Carolina is sure for the Republican President in 1876 by 12,000 majority."

GENERAL INTELLIGENCE.

—The Bishops of the Methodist Episcopal Church South have decided that the sale of intoxicating liquors, in large or small quantities, to be used as a beverage, constitutes a violation of the laws of the Church.

—The presence of Jesuits in England is a misdemeanor. Mr. Disraeli recently declared that he was not disposed to proceed against them, only that he wanted it understood that the law was not obsolete, and would be used if necessary.

—J. B. Ford & Co., of New York, have placed themselves in the hands of their creditors. Their failure does not affect the *Christian Union*, and the report that the circulation of that paper, since the great trial, had fallen off is denied.

—The Legislature of the Cape Colony, South Africa, has passed the bill abolishing State aid to religion. The bill, however, provides for the continuance of existing grants to churches during the life-time of the present incumbents, and for five years to their successors.

—The *Tablet*, Roman Catholic, says that "all this talk which we hear about 'Americanizing,' 'imbibing the American spirit,' and 'placing ourselves in harmony with American society,' tends to make us lose our Catholic virtues for American vices; that the church does not wish its children to Americanize."

—The *Inter-Ocean* makes a good point on the Democracy, which just now is crying reform—to secure which its own leaders must be put in office—by referring to State matters in New York which, excepting the short tem of Dix, has been controlled exclusively by the Democracy for eight years. Special mention is made of the canal-ring frauds, by which millions have been stolen.

—The President of the United States Life Insurance Company says that owing to the surprising mortality among the liquor-making and liquor-selling classes, whose chance for life is not more than one-third the average duration, they do not take the

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Thoughts on the Commandments.

"Love your neighbor as yourself"—
So the parson preaches;
That's one-half the decalogue—
So the prayer-book teaches.
Half my duty I can do
With but little labor;
For with all my heart and soul
I do love my neighbor.

Mighty little credit that,
To my self-fondal;
Not to love her, though, might be
Something of a trial.
Why, the rosy light that peeps
Through the glass above her,
Lingers round her lips, you see
E'en the sun-beams love her.

So, to make my merit more,
I'll go beyond the letter;
Love my neighbor as myself!
Yes, and ten times better.
For she's sweeter than the breath
Of the spring that passes
Thro' the fragrant, budding woods
O'er the meadow grasses.

And I've preached the word, I know,
For it was my duty
To convert the stubborn heart
Of the little beauty.
Once again success has crowned
Missionary labor,
For her sweet eyes own that she
Also loves her neighbor.

—*George A. Baker.*

Notes of Progress Among the Freedmen.

BY W. D. GODMAN, D. D.

We essay in this paper to fulfill the promise of the former one, "to touch on some of the precious fruits that already reward our labor,"—a more pleasing duty than we found in hand before.

The first thought, however, is, that those who have expected "great things," i. e. visibly and externally great, have been unreasonable. They have not taken into account the exceedingly crudeness of the elements with which this work began. Some ancient philosophers held that the *first men* came up out of the sea, as mere animate *germs*, amid the slimy moss that lined the beach. Now, these "new men", the four millions that came up out of the great deep of the recent war, were *germs*—as crude as you can imagine—exceptions admitted; having to acquire the first ideas of civilized childhood. Millions who could not count, nor add, nor subtract; who had to learn the very meaning of these processes, just as would a child of three years: millions who could not spell nor read, and had not the conception of correct speech: millions who had no idea of law except the master's command, and no idea of God except that of a mighty man surrounded by attributes striking to the untutored imagination:—such millions can not start toward the heights of civilization like a bird on the wing. *They want time to grow both the instinct for elevation, and the wings for soaring.*

Now, after ten years of sorrowful struggling—ten short years in the calendar of a wise criticism, but painfully long to the weary toilers—is it all an heat complaint of the want of great results?

But let us look at some of the actual results. The writer is necessarily dependent chiefly on his own observation for facts. If he was possessed of a wider acquaintance with territory and people, doubtless the results would assume a more commanding magnitude. It may not be amiss here to say that the time is not long since the present writer was [illegible] regarding the value of [illegible] among the Freedmen, and [illegible] of the promise for the future. An examination of facts has changed his views.

We shall consider, first, the Church, including the membership [illegible] in ten years, and [illegible] doing. We consider [illegible] place, the city [illegible] the facts are [illegible] have not time to [illegible] generalizations. We assume that facts similar to those in New Orleans will hold throughout the South.

The following are some of the statistics of our M. E. Churches in New Orleans, among the colored people, for the year 1874, as taken from the Minutes of the Louisiana Annual Conference. We omit the white churches, German and English:

STATISTICS—NEW ORLEANS DISTRICT.

	Probationers.	Members.	Value of Churches.	Amounts raised for building and repairs	S'dy School scholars.	Annual Expense of Sunday Schools.	Amounts raised for Missions.	Am'ts raised for support Ministry.	Amounts raised for all other objects.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The values of property given above, as a rule, are about *one-half* the values assigned the same properties in the years immediately following the war. Of the above church edifices, only two were built previous to the war. The membership has chiefly been gathered since the arrival of Freedom. The Missionary Society and the Church Extension Society have found here choice fields for the operation of their energies, and the fruits are glorious. The above figures show in round numbers in the city of New Orleans, 2,500 members; 900 probationers; $100,000 of Church buildings,—not including parsonages; 1,100 Sunday School scholars; and an annual contribution to Church work of $12,600. This includes collections for the various purposes required by the General Conference. When we consider the deep poverty, social humiliation and affliction of this people, are we not compelled to say "well done"? Is not this a grand record? It can not be said that they are "ungrateful." It can not be said that they are "shiftless." It can not be said that the returns for our labors are discouraging. They are encouraging, both as to temporal and spiritual results.

The churches represented in our list above have, in the last seven years, raised for the various purposes of church life not less than $70,000.00; probably $100,000.00. They have in the same time received aid from the Missionary Society to the amount of $20,000.00. They have received from the Church Extension Society, in donations about $7,000.00; in loans, an amount not very large, but I can not give it. I cannot command the minutes of the Conference for 1871 and 1872. Hence I am compelled to *estimate* some of the results in part. But they will not be found very far from the facts.

As to the spiritual condition of these churches it is emphatically *good*, with such drawbacks as may be required in estimating the religious condition of any people of their opportunities. The impressions made on the writer's mind while worshipping in these churches are ineffaceable. The earnestness of the worshippers is an inspiration. The singing is a jubilee. The decorum, the decency, and the good taste were an unexpected display and raised the people not a little in our esteem. It is refreshing to witness the heartiness and gladness with which they take up their collections. In the Northern churches a collection is next thing to a crucifixion, and is carried on with all lugubriousness. The collectors are timid; the people are sour; and the preacher is silent. But here there is none of these things. A pean of salvation is sung and shouted, while the preacher intersperses exhortations; and the people, with contributions in hand and songs on their lips, come flocking through the aisles to lay their offerings on the altar table, where the happy stewards in waiting take them into godly care. One of the pleasant things about it is that many who have nothing to give come forward, lay their hands on the table to signify their willingness, shake hands with the stewards, and return singing. Thus the contribution is made, as it ought to be, a means of grace. Would that all our churches might share the simplicity and heartiness of these African christians.

Such churches, so strong in membership, so willing in good works, so hearty in worship, so sincere and faithful, are a credit to our denomination. We are glad to know that the M. E. Church delights in these her children and will cherish them with maternal care. We know, too, that these truly Methodist people feel that their only true home is "The Mother Church."

Complaining reference is sometimes made to *irregularities* that are practiced in the colored churches of the South. We are not quite certain what is intended by the word *irregularities;* but we can imagine that shouting, clapping hands, and saltatory performances may have been designed, as well as late hours of service. These things are facts and we have no disposition to conceal them. The holding night services late grows out of two things: *First*, the protracted labors of the day make it almost impossible for many to get to church before 8 o'clock P. M., or possibly 9. Secondly, *habit*, established during the long night of slavery, when, if they worshipped at all, it must be at late hours.

As to the other things named, they *may be* truly religious acts, and as acceptable to God as the most decorous genuflexions and the most elegant prayers. They may, too, be anything but religious. I have witnessed them here and have sometimes found them of one class, and sometimes of the other. Some of these exercises have refreshed my soul and brought me nearer to God. Such I cannot condemn. Those that have been unprofitable are to be condemned, not for own intrinsic their character, (which I hold to be indifferent) but because of the want of a true religious spirit in the actor. If we bring these people by right training near to God, we need have no fear of the quality and effect of their exercises.

There is another thought which I would commend to the churches of the North, viz: When I *compare* the regularities and irregularities of these colored churches, I can see clearly and demonstratively the value and even the necessity of a church organization that has in it a central government, with authority going down from the Head to the extremes and repressing gently and wisely the tendencies to lawlessness.

You may find many neighborhoods here, where an autocratic man, a little in advance of his neighbors in intelligence and in property, concludes to have a *church of his own*. He forms a society and calls it by the name of some of the great and glorious christian bodies that comprise *independent* churches. Then, without any creed except his own opinions; without ability to read the Bible, even, intelligently; without responsibility to any organic unity, whether association, conference, or what- not; without a single tradition to connect with the long line of believers since the Pentecost; without any criterion of faith or practice except such as the autocrat and his associates may devise; in this state of things, the society sets out to meet and sing, and shout, and talk, and preach, &c., &c., almost every night in the week as well as Sunday. Where they will come out—whether in "the promised land," or in Texas, no one knows—not even the leader himself. Such societies, however, cannot exist in a church that has a central government.

A writer in the *Methodist* refers, with horror, to the colored man's propensity to "miscegenation." In the most fraternal spirit I commend to that brother and all of like faith, John, Chap. VIII, 1—11.

II. We speak briefly of the SCHOOLS. There is need simply to state that our schools in New Orleans and at the Orphans' Home have partially educated a large number of young people of both sexes; and that these are now putting into practical service their acquirements, in various useful occupations. They are ministers of the Gospel, teachers of schools, clerks in mercantile houses, postmasters or deputy postmasters, parish guagers, ward constables, etc., etc. They show the value of their school training, not only in their knowing how to do things which they could not have done without the school discipline, but in their elevated character which commands public confidence. The preachers make a good record. The teachers command $40 to $50 per month for their services, and are often urgently sought after the second or third year. They go into the Sunday schools as superintendents and as teachers. We could mention, if necessary, some striking instances of success that are known to us personally. Such facts concerning the white youth of our happy Northern States would be too common-place to be mentioned. But they are new to this lately liberated people, and are as significant and as promising as they are new. Similar facts are to be recorded for every part of the South. And they afford ample ground for the philanthropical American to rejoice in the prospect of a permanent and thorough improvement of the colored race. It may not be amiss to say that the colored youth are aspiring to a knowledge of *business*. Nothing awakens more interest among them than book-keeping. I have an eager class in it *now*, although it is vacation, and they have been studying all spring and summer. They are learning and will one day know how to render themselves useful to the multitude who cannot safely do business for themselves.

III. I mention, *finally*, some facts miscellaneous that go to show progress.

There is now a *Sabbath* in this land. There is room for improvement, we grant. But the people—I speak now of the colored people—go to church on the Lord's Day. In the old times, it was different. Not only do the parents go to church, but the youth and children. The Sunday school is a great power. Parents are learning to use parental discipline and children are more at home on the Lord's Day. These results are partly due to circumstances, but *largely* to the influence of the Christian schools established and maintained by means from the North.

CHASTITY is a virtue of civilization. The conception of it and the recognition of its obligations depend upon the developement and culture of this virtue—this eminently Christian virtue—there are evident signs of progress. Men and women who have lived in concubinage for many years, and have reared numerous children, are now being married under the sanctions of the Christian Church. The youth are learning and practicing self-restraint, and are growing up toward such public sentiment as prevails in the best regulated communities. There are painful exceptions—many of them—but this growth is apparent and can not be denied, and it is accompanied with blessing.

Again; we sometimes heard people say that the colored people were wanting in the finer and better feelings. To this we say, if true, it were not strange. We might expect it in view of their 200 years of degradation. But there are facts that show at least, that under genial influences the finest bloom of human feeling will appear. I relate one instance of what I have witnessed.

A school was drawing to the close of a term, and the teacher made the announcement of the end "at noon to-day." When the hour arrived, and they were excused, the students requested permission to sing. They were permitted. Then in their own earnest manner, they rendered the sweet strains of "The Valley of Blessing" and several other pieces, closing with one of the finest spiritual songs in any hymnology, ancient or modern "Let us Cheer the Weary Traveler." The teacher was deeply moved, and the students' faces were radiant with purest emotion. They concluded by going forward and offering their hands to the teacher and saying "good-bye." This impromptu demonstration, from those who had neither the gold nor silver to give, was more precious in the teacher's eyes than would have been an offering of rubies.

Are such a people coarse-grained? Are such a race incapable of elevation? Have not this people made real progress—encouraging progress?

Northwestern Texas.

Is less known than any other sections of the State, and more sparsely settled. Until a few years ago, Austin and San Antonio were on the very outskirts of the population, and even to this day it is not uncommon to hear of Indian raids to within a few miles of either city.

Fort Concho, is a military post located 240 miles northwest of Austin, via mail route. To reach the fort it is necessary to pass through five county sites. The first hundred miles is mountainous and rocky, while, with here and there an exceptive elevation, the rest of the route is either undulating or level, with some mesquite prairie.

The traveler, upon leaving Fredericksburg, the second county site above Austin, distance eighty-five miles, is made to realize, by all that he sees or hears, that he is now entering the haunts of the red man; and here all, irrespective of class or vocation, make ready their fire-arms and, with never-ceasing vigilance, look ahead for the common foe. We attended church on several occasions and were impressed with the novelty of seeing men and boys loaded down with six-shooters, carbines, etc., for their protection while going to and from church. Well would it be for these communities if this were the only use made of these weapons; but alas! too often do men bearing these deadly weapons, under the damning influence of the intoxicating cup, for some light cause, fall out with each other and bring them into requisition to settle their disputes! These neighborhoods are often divided into factions arrayed against each other, and not infrequently one or more are killed mysteriously. These sudden deaths are usually attributed to Indians, and there the matter ends.

Fredericksburg is the only county site of size on the whole line, and is a pleasant little village of some two hundred houses, built and occupied almost exclusively by Germans. There are five churches here, one belonging to our Southern Conference. This is a neat, plain church, valued at about $3000, built of stone, and answers the double purpose of church and parsonage, a portion of the rear having been partitioned off into rooms for the pastor's residence.

West of this place fifteen miles we have three local preachers of our church, who have formed several classes, and who preach in English. A camp meeting is to be held here in September.

Above and beyond this point, protestant clergy are seldom found. Indeed we could hear of only two resident preachers within this district who were in the regular work. At Fort Clancho they have a post chaplain, whose ministrations are almost exclusively to the soldiery. Fort McKavitt, fifty miles away, is not thus blest.

Very few colored persons are seen in this country, and they are mostly confined to the military surroundings. Germans and Mexicans are largely engaged in teaming from the railroad terminus over this road, transporting goods by long trains even to Mexico.

Mason county is just now attracting considerable attention on account of the rich silver mines said to have been recently discovered, and which develope themselves in a score of places near the county site; and if half of the rumors be true, it is one of the richest mineral counties of America.

At Fort Concho begins the famous *Llano Escalado*, or Staked Plains, which are said to be 2500 above the sea's level. This is a very healthy county; and here, in the autumn season, can be seen, in large herds, the wild buffalo, antelope, deer and wild hogs, with smaller game, in abundance.

The seasons here are irregular. The dry season usually commences about the middle of May and continues until August. Still much of the country is subject to irrigation, and wherever this system of cultivation is resorted to fabulous crops are the result. No better country can be found any where for stock of all kinds than here. Horned cattle and sheep are raised profitably, but the Indian raids preclude the keeping of many herds of horses. There are thousands of acres of tillable land in in this upper country now on the market, as choice as any found in the State or elsewhere, which can be purchased as low as one dollar per acre or less, and which must soon find purchasers and be settled up as the Indian is being rapidly pushed to the "regions beyond." If colonies could be organized in the North and West, and settle as such upon these lands, no more fruitful nor healthy region could be selected by them, and they could become a "law unto themselves" against all foes.

G. W. H.

Immigration to Mississippi.

The Jackson (Miss.) *Daily Times* has favored us with its "Immigration Edition," in which we find a large array of facts concerning Mississippi, showing it to be a good State to go to. Of the public debt, the *Times* says: "It does not exceed a million and a half of dollars, the accumulation of the past two years, and whichever political party controls the State hereafter is not liable to grow larger. Both political parties are pledged to its gradual payment, and the tax will not be oppressive on the people. Taxes in Mississippi are less than in Kansas, Nebraska and some other States. The average tax for the current year throughout the State will not exceed eighteen mills, but this levy is on an exceedingly low assessment of property. Were it assessed at its real value the tax would not be one per cent."

The *Public Schools*, the *Times* claims, "is the best and most advanced in the South, and has the hearty support of all classes of citizens. Our schools are open on an average six months in the year, and in many towns they remain open nine months. For this purpose a general tax is levied by the State and the balance is made up by a local taxation, of which the people are the judges. Each county has a superintendent, and each school a board of three trustees elected by the patrons of the school, who choose the teachers and attend to all matters relating to the school not strictly within the line of the teachers' or superintendent's duties. The schools for the two races are kept separate, and give the greatest satisfaction to both classes in this way."

Mr. Alexander, of Bolton county, gives some valuable facts showing what farmers of small means can do:

"To show what a farm hand can do, we exhibit the actual result of one year's labor, under the present imperfect mode of cultivating the soil, of a hand having nothing to start with, but health and capacity to labor in the field. Everything was bought on credit, as follows:

One mule	$[illegible]
Due plow	[illegible]
Due hoe	[illegible]
Gearing, etc., for mule	6
200 lbs. meat for the year at 20 cents	50
13 bushels corn for the year for sell	13
50 bushels corn for the year for mule	50
Total	$265

The result, after paying 600 pounds lint cotton for rent of 20 acres land, is,

5 bale cotton in [illegible]	$2[illegible]
150 bushels corn at $1	150
100 bushels sweet potatoes [illegible] cents	[illegible]
1000 pounds fodder [illegible]	11
20 bushels peas, at $1	20
Total	$[illegible]

The laborer has been started with a debt of $265, on which he has had to pay interest; for purchase of a mule, utensils and food for the year. He comes out with his mule and utensils paid for, and after selling a few bushels of corn to pay the small balance due, he has 121 bushels corn, his fodder, potatoes and peas, to live on till the end of another crop season. In other words, the money value of his profit is:

Mule paid for	$[illegible]
Plows, etc	13
Potatoes, fodder and peas	[illegible]
121 bushels of corn	121
Total value of profit	$[illegible]

An immigrant owning two mules, plows, gearing and one year's supply ahead, will arrive on the ground, say in October. He will rent, say 40 acres of land, at a rental of 300 pounds cotton for every ten acres. He has a house furnished him, also a supply of fire wood, which he has to cut and haul. In this climate that is a small matter, as the winters are usually mild and of short duration; the ground is never frozen, and stock can find food all winter in pastures or in "cane breaks." The latter is simply a growth found hereabouts, lining the banks of the creeks and the streams, and bears a tender succulent leaf, eagerly eaten by stock. As soon as possible, he breaks up the soil with a two-horse plow, as deeply as he would at home, plowing under the growth of the summer, which is generally a dense mass of vegetable matter, grass, etc. He will then turn attention to improving his house, fixing up for an early spring garden, and doing the necessary chores around his home. In January, if propitious, he will, with his one-horse plow, begin to plow and prepare the ground for a crop of cotton and corn; by the 10th of March, he will begin to plant, 20 acres in corn, using manures and tilling the ground thoroughly. On the 10th of April, he will put in his cotton crop (18 acres), using fertilizers or stable and barn-yard manures, or well rotted cotton seed. Two acres will be put in potatoes and peas.

The result, with his improved mode of culture, should be as follows:

20 acres in corn well manured, 600 bushels, $1	$600
18 acres in cotton, well manured, 12 bales, $50	600
Half acre sweet potatoes, 300 bushels, 50 cents	150
Half acre peas, 75 bushels, $1	75
2000 pounds fodder, at $1 per 100	200
Total result	$1625

Land can be bought in abundance for from four to fifteen dollars per acre. Formerly the policy with land owners was to get and hold all the land they could, so that most of the plantations vary in size from 500 to 5000 acres. Now that these cannot be worked successfully under free labor, many are anxious to sell in small portions.

The *Times* gives many facts showing the productiveness of Mississippi soil. Mr. J. P. Benson, of Aberdeen, raised from a single grain of wheat a bunch of seventy-two stalks, yielding over two thousand grains. Mr. A. Martin, of Lonoke, Arkansas, raised from one seed 132 stalks, bearing 132 well developed heads. The specimen was taken from a 12 acre field, and the yield will be at an average of 10 bushels.

The Brandon (Miss.) *Argus* reports the following: "Mr. S. F. Hartsell, who works a farm six miles from Brandon, has just harvested a field of oats containing eight acres, which yielded 43 bushels to the acre. He informs us that the entire expense of the crop, including the purchase of the seed, was only $14. He will realize $1 25 a bushel for the oats, which will amount to $511 or $300."

Any persons wanting information relating to Mississippi as a place to live, can address "Commissioner of Immigration, Jackson, Mississippi."

The Chautauqua Lake Assembly.

Our space will not permit even a synopsis of the late Sunday School Assembly which met at Chautauqua Lake, New York. It was even a greater success than last year. Many of the leading ministers and laymen of the several churches were present. The presiding genius was, of course, Dr. J. H. Vincent, the foremost Sunday-school man of the age. The Assembly lasted several days. Dr. Fry, of the *Central*, gives an outline of a day's work, which will give our readers an idea of the happy and instructive way in which the thousands who attended spent their time. Dr. Fry says:

"At six o'clock in the morning a peal of bells, full of melody, awakens the whole camp. Five tents are set apart for morning prayers at which all the people assemble. After breakfast three quarters of an hour are devoted to general religious service, varying each day, consisting of a 'Bible Service,' a 'Praise Service,' an 'Experience Meeting,' or a 'Conversational Meeting.' From about nine to eleven in the morning are the *working* hours, devoted to Normal-school exercises. The hour before noon is assigned for a lecture or sermon. At two o'clock, the afternoon exercises begin with a public lecture or sermon, followed by exercises in the different departments of the Normal school. These comprise teaching in our sections and a general drill on the lesson taught. Supper is followed by a vesper service of responsive Scripture reading and singing. This is a delightful service, and will prepare the way for its adoption in many of our city churches. Then a grand meeting with platform speeches, exhibitions of stereopticon views, costume exhibition of Oriental life, or something else of a decidedly popular character. This is a very attractive series, and draws out the whole company. At ten o'clock the bells ring out the time for retiring, and silence, the silence of the lake and the woods, falls upon the camp, and the day's work and enjoyment is over."

On Sabbath, August 15, President Grant attended, and an account of the services we get from the press dispatches, as follows:

"A Sabbath school session was held this morning at 9 o'clock, of which Mr. Lewis Miller, of Akron, Ohio, and president of the assembly, was superintendent. Three thousand five hundred persons participated in the exercises. Among them were President Grant and General Babcock. At 11 o'clock a powerful sermon was preached by the Rev. C. M. Deems, to about six thousand people. Immediately after the close of the sermon the Rev. Dr. Vincent stepped forward and addressed the President, saying that his visit had caused immense satisfaction. The Doctor then presented to the President, on behalf of the Chautauqua Assembly, as a slight memorial and symbol of the Sabbath School work, two copies of the Bagster edition of the Holy Bible—one printed in England and the other in America. The Doctor closed saying: 'May God bless you and yours to the latest generation.'

"The President arose and received the Bibles, bowed, smiled and sat down. This evening a platform meeting was held and addressed by the Rev. Dr. Persling, of Pittsburg, and others. The President is much pleased with his trip. He and his party were the guests of Mr. Lewis Miller, and Dr. Vincent. The President left Fairpoint at 10 o'clock for Mayville, where he took a special train at 10:20 to Buffalo, at which place he takes the 5 A. M. train for Bristol by way of Albany and Boston, arriving at the latter place at 11 o'clock, Monday night, and at Bristol early next morning."

Colored Bishops at Round Lake.

Bishop Halsey and Bishop Miles, of the Colored Methodist Church of America, were at Round Lake Camp Meeting, and it seems were surprised and delighted with the treatment they received. Bishop Halsey says, with some enthusiasm:

"I must confess that I was perfectly astonished at the warm feeling and Christian love with which we met. The impression had been made on my mind that these Northern white brethren would scorn us, and would not receive us into their houses, and, accordingly, I expected to meet with such treatment—but far from it. We were kindly, cordially and warmly received and entertained during the meeting. We were not treated as an inferior race of beings, neither were we known by the color of the skin, or the peculiarities of the hair, but we were known as brethren in the Lord."

Bishop Miles expresses an equal degree of pleasure, saying:

"A few hours' enjoyment of the kindness of the people made us feel at home among strangers. Everything was in perfect order and well arranged for the comfort of all. This was truly a union meeting. I am more than glad that I went. I have learned a great deal that I could not have learned otherwise, and will know how to answer many questions that I could not have answered before."

He would turn the fraternal spirit promoted by such meetings to practical account, by bringing about, if it is in any way possible, the union of all the colored Methodists in the United States. Upon this, he says:

"I am free to say that if all the colored Methodists were united, it would be far better for all, and I for one am willing to do all I can, without compromising principle, to bring about a better feeling. Is there not some way by which the C. M. E. Church in America, the A. M. E. Zion Church and the members of the A. M. E. Church can effect a union that will be satisfactory to all? If so, let the leading men of each church begin to agitate the question. I now call attention to the subject of union. Let others answer the question, and mature the plan by which it may be accomplished."

A tourist who was asked in what part of Switzerland he felt the heat most, replied: "When I was going to Berne."

DISCOLORATIONS & SPOTS ON ORIGINAL

Southwestern.

New Orleans, August 26, 1875.

J. C. HARTZELL, B.D., Editor.

One Thousand More!

We want 1000 more subscribers to the *SOUTH-WESTERN* for the remainder of 1875. Fifty cents will pay for the paper six months, including postage. Brothers, will you not present the claims of your Conference paper to your people, and ask them to subscribe for six months. Our terms are cash in advance, but in cases where the Minister will become personally responsible for the amount, we will send the papers and charge the amount to them, to be paid as soon as they collect it, not later than at Conference.

Who will send us the first six month's list?

Col. William Wright has just completed the census of New Orleans. The total population of the city is 203,439: whites, 145,721; colored, 57,647; Indian and Chinese, 71. Of this number, 104,409 whites who can read and write, and 17,864 colored who can read and write. The voting population of the city 44,392. Number of foreign born citizens is 43,712.

Mr. Sankey, the co-laborer of Mr. Moody, in forwarding a photograph of Queen Victoria and her grandchildren, says: "The little folks are just such shy looking youngsters as we have by millions in our Sunday schools, and their grand-mother just such a pleasant, womanly body as we see every Sabbath in the amen corner of our Methodist churches in America."

Major Cole and his wife who, for six weeks, held meeting in Victoria Hall with a regular attendance of from ten to twelve thousand, have gone to Paris, and will tarry a few weeks longer in Europe, in evangelistic labors. The wonderful power and influence of these meetings under laymen, Moody, Sanky, Cole, assisted by the wives, have had no parallel since the days of pentecost. Would to God the number of such instruments could be multiplied in every land. And may they not? "Pray ye therefore the Lord of the harvest to send more laborers into the field."

During last week and this week daily Union prayer meetings have been held at 6 o'clock in the evening at Ames Church. The chapel has been well filled and the interest manifested most excellent. Drs. Walker and Matthews of the Southern Methodist Church, Drs. Palmer and Mallard of the Presbyterian Church have each lead one evening. The meetings at Ames Church have especially have been occasions of great power. These Union meetings have been seasons of great spiritual good. They have been held in all the churches in the city by turns, and are doing wonders to break down the barriers which heretofore have divided the churches.

Palestine of the Holy Land, or Palestine and Syria, is the title of a new and valuable work on the Holy Land now being offered the public by the National Publishing Company. The author is James D. McCabe, jr.; also author of "The Light in the East," "Cross and Crown," etc. The book contains about a thousand pages, and is embellished with 240 engravings. As far as we have had time to examine the work, we are greatly pleased with, and can recommend it as presenting in an attractive form the very latest knowledge we have of Palestine. Mr. J. F. Marshall is now canvassing the city for this work, and is prepared to furnish all who want the book with copies.

Jefferson Davis was invited by an Illinois agricultural association to deliver the annual address at its approaching county fair. He accepted, but [illegible] reconsidered the matter after receiving a printed protest, numerously signed by Illinoisans, against his proposed speech. We think the matter of little importance either way. We rather wish Mr. Davis had [illegible] for two reasons. In the [illegible] it would have shown [illegible] the spirit of [illegible] brotherly kindness [illegible] characterized the [illegible] North toward the [illegible]; and in the second [illegible] have had an ex-[illegible] sophistry in [illegible] he had always [illegible] and never did [illegible] strictly con-[illegible] citizen.

Against Fraternity.

The New Orleans *Christian Advocate* (Southern Methodist) of last week, plants itself squarely against the efforts now being made by a few leading Southern Methodists to promote a fraternal feeling in the Methodist Church South toward the Methodist Episcopal Church. The Editor, Dr. Parker, writing from his summer resort on the Gulf shore, with "fishing" as a text, says:

"A contributor this week thinks the fraternity manufacturers are fishing for something. It is a specious bait, of which wise fish will be shy. Hold on to the action of the General Conference, and leave the question where it has been put by the rightful authority. We shall be a loving nation and a happy family after a while. If one or two considerable fish are caught on this line by a real memorial Limerick, it would be exceedingly fishy in them to assume to represent the ocean and all its inhabitants. Don't swoop us all up before the time, and don't put us all on the string before we have even nibbled at the golden bait. The harpoon of military force, the drag-net of disintegration and absorption, still plied with special perseverance in the Black and German seas, and the cast-net of ocal proselyting, have been tried. Now it is angling. Both angling and wrangling will give place in time to charity and good understanding."

The "contributor" referred to, is evidently high in esteem, if not in authority, (possibly a Bishop) among Southern Methodists in this region. He writes nearly two columns, which are inserted as leaded editorial, which fact, with the above editorial endorsement, makes his words reflect the sentiment of the *Advocate*. The editorial contributor writes in this wise:

"That there has been for the past twelve months, a decided and persistent effort by certain prominent gentlemen of the Methodist Episcopal Church South to create a flood of fraternal feeling toward the Methodist Episcopal Church (North) is manifested by their various actions, letters and speeches reported in the public prints, secular and religious. But their assumed leadership in this grand moral movement has not been so closely followed by the populace as they seem to have imagined would be the case. They have failed to get up the flood, and the failure is recognized throughout the North, as well as in the South. The style and temper of their latest published praises of their Northern brethren, as well as the spitefulness of their latest censures of their Southern brethren, indicate deep disappointment and chagrin at the meagre results of their distinguished labors and generous sacrifices.

"Why is this so? How does it happen that the volunteer vanguard of the "immortal sixty" raised the banner so far in the front, and call so beseechingly to the solid ranks behind to rally in double quick, and the solid ranks move up so slowly if they move at all?"

The answer given is that the fault is not with the Southern Church, which is "willing to have peace and brotherhood, but only on terms honorable to herself and not dishonorable to others." The failure it is claimed is because Bishop Kavanaugh, Dr. McFerrin and the other Southern Methodists who of late have been so active in promoting fraternity, are acting on motives of "policy." In one case, the writer thinks a brother has let himself be ensnared in favor of fraternity because of the political effect it would have on the country; another Southern Methodist leader is accused of being scared, and hence advocates fraternity from the "policy of fear"; and still another—that good Savannah brother—is accused of going to Round Lake because he wanted money to help build a church for his people, and hence "the whole transaction has the appearance of *policy*—the despicable policy too, of a moneyed interest." The writer also charges that these fraternal Southern Methodists censure the South in about the same measure they praise the North, which the writer thinks a little too much for flesh to bear. The article concludes:

"Now these gentlemen chide us for want of confidence—complain that we follow afar off; appear at times really to think less of us whom they warned than of those against whom they warned us, and actually attempt to terrify us with the resistless "moving throne of Mr. Wesley." These gentlemen should remember that spaniels are whipped into love, and not men.

In conclusion let me say that this "Fraternity Manufacturing Company" having failed, had now better dissolve, and try to do no more business in this line. They would never have organized if they had only considered *that time alone* has the peculiar power of tranquilizing the *deep sorrow* and anger of earnest natures. This is a controversy of mingled sorrow and anger—of anger more than sorrow on the part of the North, I fear; of sorrow more than anger on the part of the South, I solemnly believe. Let it alone. Its settlement cannot be hastened by intermeddling hands. In the future there will be agreeable associations between the churches; but *to bring this about* is beyond the achievement of one man or of many."

This severe castigation received by fraternal Bishop Kavanaugh, Presiding Elder Clark, of Savannah, Dr. McFerrin, of Nashville, and others, at the hands of Editor Parker and his editorial contributor, all Southern Methodists, suggests the query—how much is fraternization with the Methodist Episcopal Church really desired by the Southern Methodist Church? We do not believe that desire can scarcely be said to exist. "The solid ranks move up slowly if they move at all." By the Methodist Episcopal Church we mean not simply the church in her organization, but in her spirit and policy of organizing her conferences and churches so as to extend the same privileges to the blacks as to the whites, and her open and avowed loyalty to the government of the United States. The right to be in the South at all, has never been accorded to us by the Church South. Even the Baltimore *Episcopal Methodist*, the most fraternal Southern Methodist paper, has not dared to intimate but that the "plan of separation" must be held inviolate, which from the Southern view means, we have no business in the South. We speak now of course of the body of the Southern Church. Here and there is an exception, but they are few, and up to this time, have attained little or no influence in the church. We will refer to this topic again.

Important Colored Convention.

Last week's *Western Christian Advocate* has the following: During last week the colored newspaper editors of the country met in council in this city. In many respects this is the most important convention yet held by the colored race. It was called for the purpose of securing unity of action among colored editors, and determining their course on some important questions affecting their people. Some of these matters were discussed and settled in private meetings, the general tendency being toward independent action hereafter on the part of the colored race. In the open convention the principal results achieved were the establishment of a Colored Press Association; the calling of a National Convention of colored men to meet in Nashville the first Wednesday in April next; and the taking of preliminary steps for the publication next year of a volume called the "Centennial Tribute to the Negro," showing the advancement made by the race during the past hundred years in the various departments of social, industrial, and civil life. The convention was attended by some of the most prominent of the colored leaders, among whom were Governor P. B. S. Pinchback, J. Sella Martin, L. H. Douglass. (son of Fred. Douglass,) and Rev. H. M. Turner, of the *Christian Recorder*, Philadelphia. Their debates showed them to be men of a high order of intelligence, and, in some instances, possessed of a degree of oratory that was surprising to those who heard them for the first time. Mr. Martin is one of the most powerful and dramatic speakers that has addressed a Cincinnati audience for years. The convention was presided over with dignity by Peter H. Clark, of this city. The deliberations were, in the main, harmonious, and the results satisfactory to the members.

We learn from one of the most influential priests of this city that, from the best information to be gained from the record of Roman Catholic baptism, marriages, etc., his church claims one-half the population as being Catholic. As far as we can judge, the estimate is probably correct. The types of New Orleans Catholicism are various. There is a fair proportion of the adherents of that faith which are liberal-minded and move in the best circles of society. They do not go to confession, and bear no sympathy whatever with the attitude assumed by the Papacy against modern enlightenment, the freedom of discussion, the free school system, etc. On the other hand, we doubt whether, in any city of America, can be found so large a class of Roman Catholics who give a blind adhesion to their church, following the priest with an unquestioning obedience. And should there ever be a collision on any question between Romanism and the State, or Romanism and Protestantism, the Crescent City would be the center of a tremendous Catholic power.

An Open Struggle at Last.

The New York *Advocate* says: "Certain well known Roman Catholic politicians have organized a political association under the name of a "Catholic Union," and are now seeking to establish co-operative associations among the "Catholics" in every part of the country. In their address, accompanying their constitution, they state their purpose to be to effect such legislative action as shall secure their "rights," which, they claim, are now denied them. No one can doubt the meaning of this. The perversion of our school funds, and destruction of our public school system, are the first objective points. The Church authorities have approved the purpose and method of the "Union," and the war for political supremacy in this country, by the Romish Church in this country, may now be regarded as formally inaugurated.

As the issue must be made at some time, it may, perhaps, as well come now. The work of preparation for it has been covertly going forward under Jesuit influence for a long time; it is well that the struggle should hereafter be open to all observers. The time—just previous to the Presidential campaign—may not be in all respects the most opportune, as other questions, like that of finance will enter into the heated discussions of the hour; but the public cannot be aroused too early to the designs of the powerful Jesuit party among us. We do not fear the result of the struggle.

Moody and Sanky were greeted in New York by a good company of Christian people. They are now resting a few weeks. Mr. Farwell, of Chicago, and a life-long friend of the revivalists, and who went to London to engage in the good work with them, writes that the London Committee, after paying bills amounting to $150,000, had a surplus of $5000, which was appropriated to the noon-day prayer meeting. At a breakfast meeting, Mr. Moody proposed that a memorial of the work should be inaugurated, and it was at once proposed to erect an evangelistic building in the West End to cost $500,000. $200,000 were raised on the spot. One man gave $50,000 and two gave $25,000.

Mr. Gladstone has published another pamphlet, in which he discusses anew the question relative to the Papacy, which formed the subject of his former pamphlet on Vaticanism. The present publication takes the same strong grounds against Papacy, and predicts trouble in the future, both in Great Britain and on the Continent, from that source. The pamphlet declares that the Papacy will seize the opportunity through bloodshed to maintain its rule, and will, if necessary, even plunge the world into war. The new document of the ex-Premier is much discussed, and is calculated to revive the religious conflict raised by his first effort on the subject. The sale of Gladstone's works against the Papacy have been prohibited in France.

We call special attention to the advertisement of Dr. W. H. Holcombe, in another column. Dr. Holcombe is a physician of many years' standing in the South, and has gained a national reputation because of his long continued success in the worst and most prevalent diseases of this climate. As a medical writer he stands among the first of his school; so that with an extensive experience, gained by many years of practice, he combines a thorough knowledge of medicine as a science. He has been our family physician since our arrival in New Orleans nearly six years ago, and during several years of dangerous illness, with different members of the family, we have found him a most reliable, faithful and most successful medical adviser.

Two noteworthy instances of the advance of the temperance reform have of late come under our notice. The first was on the steamboats of Captain Pharr now plying on the Bayou Teche to St. Martinsville. These boats have no saloons on them. On referring to the matter, Capt. Pharr said to us he had taken this step because he wanted in no way to be a party to the horrible work being done by intemperance. We say all honor to the Captain, and would that his example might be followed by hundreds more.

The other instance we met during a late visit to the Gulf. Capt. Eads, who has the immense contract to build the Jetties at the mouth of the river, having been given by Congressional act control of several miles on each side of the river, has refused to grant anybody the right to open a saloon anywhere on his ground. We learn, through a personal friend of the Captain, that he has had hundreds of applications for room enough on which to build a saloon, but he in every case refused, and intended to continue so to do. He had been offered large amounts of money in the way of license.

The daily press has recent accounts of trouble in Georgia on the color line. Colored men are said to be banded together and rising against the whites. Various accounts are set forth and the Governor was requested to send troops, but he declined to do so. Arrests have been made in several counties of "negro insurrectionists." We would never approve of lawless measures either by our people, colored or white, no more by our opponents. In this matter of Georgia uprising, we wait for further developments before expressing opinion. But we must say that, judging the present by the past, we are compelled to believe that there is something yet to be developed which may place quite a different view to the matter. We remember that the people politically opposed to this class styled "negro insurrectionists" have in their possession the newspapers, the telegraph, the wealth and the intelligence, and therefore the power, to represent—if so disposed—the matter to their own advantage, right or wrong.

Louisiana Bourbon Democracy, led by such men as Edward Booth and extremists of his sort, who know nothing but Democracy of the rankest type, as shown, for example, in the "White Man's party," and "White Leaguers" of last year, has suffered a severe rebuke from its own household. A meeting, intended to be preliminary to a State convention, to be controlled by ultra Democrats, was held in this city last week. Two points came up: One that a straight out Democratic convention should be called at once; and the other was that the compromise, by which Gov. Kellogg and his associates were assured their positions and the control of the lower house of the Legislature given to the Democrats, should be declared of no binding force and every effort made to bring the whole question of McEnery's claim for Governorship before the House of Representative at Washington in December. The proposition for a convention was defeated by the men whose influence put through the compromise. It may then be assumed, at least for the present, that "fire-eating" Democrats of Louisiana are to be kept where they ought to be—in back seats.

The Macon Campmeeting, says Presiding Elder Adams of Meridian, Mississippi, will begin September 9, instead of September 23, as stated in our last. All persons on the line of the Mobile and Ohio Rail Road between West Point and Meridian can purchase excursion tickets.

Among our Letters.

INDIAN VILLAGE, LA. The Rev. F. Reeves, the pastor, gives a good account of his work. The Sunday school, of which F. Porter, Esq., is superintendent, gave an exhibition on the fifth of August. Over two hundred were present. The report from the Second Quarterly Conference shows the circuit to be in a good condition.

SPRINGFIELD, LA. The second Quarterly Meeting was held by the pastor, Rev. R. Ennis. The brethren were all present, and Bro. Carter was elected Secretary. Henry Gardner and Margaret Robinson were reported expelled from the church. The collections during the quarter for all purposes had been small; the pastor receiving from the church only $4 40.

SHREVEPORT, LA. Rev. A. Legardy writes that he has been holding protracted meetings in different parts of his work, and the Lord is blessing the efforts put forth. A new church has been established on Red river, a little below Shreveport. About forty have been added to the church this quarter. But times are hard, and the church feels consequent financial oppression.

HOUMA, LA. The pastor, Rev. H. P. Taylor, so his Presiding Elder reports, is doing good work. The Sunday school is large and well organized, and numbers ninety scholars. The third Quarterly Conference was held August 16, and was well attended. The Sunday services were largely attended. The funeral sermon of Mrs. Henrietta Pleasants was preached by Elder Vance, from I. Cor. 15: 43. She had died in the triumphs of faith. Rev. U. Sparks, of Franklin, was present. The young people of Houma are especially interested in the church, and the choir is large and doing good service.

MT. ZION SABBATH SCHOOL, NEW ORLEANS, Bro. J. F. Marshall writes, August 13: We are pleased to say, that we think our labor not vain in the Sabbath school department of our church—though our average attendance is not what it has been in the past, when the weather was more pleasant; yet we have cause to rejoice. We are now on "the recruit." An exhibition was given by the Sunday School on the 3d and 4th inst., which passed off with marked success. The net proceeds, which were a little over $40, have been mostly used to bring up our back installments on an organ we are purchasing. Pray for our future success, and give us your sympathy.

TUPELO, MISS. Rev. C. L. Crump writes that he has been having a two weeks' meeting, at which there were twelve converted and some twenty added to the church on probation. There was a baptizing on the 1st of August, and the 1st September the Fairfield people, with brother Crump, propose to have a grand campmeeting.

MAYSVILLE, MISS. Rev. S. R. Hasom writes that the church has bought a lot and have lumber on the ground to build. Times are hard as the people have but little money. Bro. Hasom says he is opposed by the Baptist church of his place on the one hand and by the African church on the other hand. (Our advice is, stand firm in your own church and never return railing for railing. Conquer those who oppose you by doing more good than they. —ED.)

COLUMBUS, TEXAS. Rev. B. F. Williams writes that he has just closed his camp-meeting. He was aided several days by Revs. W. L. Molley and S. Hardwell, of Houston, and Brothers Hill and Axel. Thirty-five were converted. Bro. Williams made a visit to Tennessee in June. He is now quite unwell.

Latest News.

PERSONAL.

—Bishop Janes is at Clifton Springs.

—Bishop Simpson is very enthusiastic over the developments in our Italian Mission.

—The *Central* says Philip Phillips is to reach Calcutta in September, and will sing in aid of the Methodist chapel there.

—Rev. Emperor Williams, pastor of First Street Church, New Orleans, has been the recipient of a beautiful gold-headed cane from his congregation.

—Junius Hunter, secretary of our church in Galveston, called on us last week. He reports our church matters as in a good condition in yonder city.

—Bishop Harris and wife left Martha's Vineyard on Monday, and, after a brief visit at the Book Room, on Tuesday started homeward, purposing to look in upon family friends in Western New York by the way.

—Bishop Foster, on Sabbath, August 8th, preached in the morning at Williamsburg, Ohio, the place of his birth, and in the evening at Batavia, the place of his marriage. These towns are in Clermont county, where the Bishop was raised.

Rev. J. F. Marlay, in his life of Bishop Morris, says of him that during the two years of his Kentucky Presiding Eldership he broke down two horses, traveled eight thousand miles, preached five hundred times, and received for all his services less than the cost of the two horses.

—Rev. William Taylor, formerly widely known in this country as the California preacher, and whose labors of late has been so wonderfully blest in India, arrived in this country July 25. He is Superintendent of our Missions in "Outer India." He is gathering recruits for his vast field, and expects to spend his life in that country.

—Rev. J. Q. A. Clark, Presiding Elder of Savannah District, of the M. E. Church South, who visited the Round Lake Camp Meeting to solicit aid for the Wesley Memorial Church, at Georgia, writes to the *Southern Christian Advocate*, expressing great satisfaction and surprise at the cordiality with which he was received by his Northern brethren.

—The *California Advocate* is informed that Dr. M. C. Briggs, who is so well and so favorably known on this coast, will return to the California Conference, and take his place in the ranks when the conference session is held. Dr. Briggs was one of the pioneers in planting the Church in California. Thousands of friends will give him a hearty welcome on his arrival among them.

—Dr. Daily, of Louisiana Conference, has received a "good caning" from his friends in the Upper Coast District, over which he presides. The presentation was made by Hon. P. Landry, of Donaldsonville, in behalf of himself and others. The Doctor in acknowledging the receipt of the present says: "As to the cane itself it is certainly the most finely finished, rich, and gorgeously ground gold-headed cane I have ever seen; and the engraving is elegant, artistic and entirely to my taste."

THE SOUTH.

—The Mississippi river is falling, and all danger of further overflow is past.

—The Board of Health report at their meeting last week not a single case of yellow fever in the city.

—The Democratic State Central Committee of Louisiana were in council last week. We believe perfect harmony did not prevail.

—A colored woman sues the Pullman Palace Car Company for $10,000, for refusing her the privileges of the car from Cincinnati to Washington.

—The United States flag ship Brooklyn was at Rio Janiero, July 25th, and will leave in a few days for the northern ports of Brazil. The steamship Monongahela is at the river Platta. All well in the squadron.

—The yellow fever at Scranton, (East Pascagoula, Miss.,) appears to be derived from seeds of the fever stored in bedding, etc., from last year. There were ten cases on the Bradfield place, where it originated, and a few other cases in that neighborhood.

—The Chicago *Tribune* gives what is probably the true account of the North Carolina election:

"A dispatch received here from North Carolina gives very different information from that contained in the general press dispatches. This dispatch is from a source generally trustworthy. It says: "We have a clear majority in the Convention, with two of our counties given to the Democrats by Democratic county commissioners. The Convention will restore them, which will give us at least seven majority. The Associated Press dispatches are false, and are sent to endeavor to check the effect of our great Republican victory. We have carried the State on the popular vote by fully 18,000. The defeat and demoralization of the Democratic party in this State is complete. Their leaders acknowledge it. The vote on both sides was larger than ever before. You cannot rely on the Associated Press dispatches from this State on political matters. They are made up by editors of Democratic newspapers, who are doing what they can to prevent the Northern people from learning and believing that a large majority of the people of this State are Republicans to the the core, and true to the Union. North Carolina is sure for the Republican President in 1876 by 12,000 majority."

GENERAL INTELLIGENCE.

—The Bishops of the Methodist Episcopal Church South have decided that the sale of intoxicating liquors, in large or small quantities, to be used as a beverage, constitutes a violation of the laws of the Church.

—The presence of Jesuits in England is a misdemeanor. Mr. Disraeli recently declared that he was not disposed to proceed against them, only that he wanted it understood that the law was not obsolete, and would be used if necessary.

—J. B. Ford & Co., of New York, have placed themselves in the hands of their creditors. Their failure does not affect the *Christian Union*, and the report that the circulation of that paper, since the great trial, had fallen off is denied.

—The Legislature of the Cape Colony, South Africa, has passed the bill abolishing State aid to religion. The bill, however, provides for the continuance of existing grants to churches during the life-time of the present incumbents, and for five years to their successors.

—The *Tablet*, Roman Catholic, says that "all this talk which we hear about 'Americanizing,' 'imbibing the American spirit,' and 'placing ourselves in harmony with American society,' tends to make us lose our Catholic virtues for American vices; that the church does not wish its children to Americanize."

—The *Inter-Ocean* makes a good point on the Democracy, which just now is crying reform—to secure which its own leaders must be put in office—by referring to State matters in New York which, excepting the short term of Dix, has been controlled exclusively by the Democracy for eight years. Special mention is made of the canal-ring frauds, by which millions have been stolen.

—The President of the United States Life Insurance Company says that owing to the surprising mortality among the liquor-making and liquor-selling classes, whose chance for life is not more than one-third the average duration, they do not take the

... of insuring customers in that line of business.

—Some time since over $47,000 were missing from the United States Treasury in Washington. The thieves have been found out, and Halleck, the clerk who took the money, has confessed. His partners were Brown, a saloon keeper in Washington, and ..., who was used as a go-between. All are in prison. Most of the money will be recovered.

—The Colorado Conference, Bishop ... presiding, has just been held. Full members 1823; probationers 213; missionary collections $1,310 35; church extension $468; value of church property $131,300; value of parsonages $9500. Dr. B. F. Crary was elected delegate to General Conference, and G. H. Adams alternate. Gov. Evans was elected lay delegate.

—The *Northern Christian Advocate* says that fraternity between the Methodists is most desirable; but this does not exclude a frank expression of difference of sentiments, neither does it prevent all Methodism from occupying the same field and each doing its work as Providence may direct. That paper also thinks that true fraternity will encourage every tendency toward organic union.

—The Rev. A. G. Byers said, at the Richmond Y. M. C. A. Convention, that, of 2120 convicts whom he had visited in six years, 29 per cent. were under 21 years of age, 22 per cent. were orphans, 67 per cent. were uneducated, 74 per cent. had never learned any useful employment, 60 per cent. were intemperate, 34 per cent. had never attended Sabbath school, and only 3 per cent. had attended the Sabbath school regularly. Comment is superfluous.

—Concerning the insanity of Mrs. Abraham Lincoln an exchange sadly remarks: "She sits down silent and alone in her solitary room to keep imaginary company with senators and embassadors in the light of that gracious, kindly smile long since hidden beneath the coffin-lid. It is one of the mercies vouchsafed her to live her life over again with her loved ones—dear little Willie, and rollicking, boyish Tad—to sit at the head of the table and hold familiar conversation with them all."

—At the recent session of the Irish Conference, the Rev. Gervase Smith, of England, made the following statement: "There are fourteen millions of Methodists in the world. With respect to the work of Methodism in London, twelve years ago there were only thirty-seven thousand sittings in that great city of four millions of inhabitants, and now there are ninety-one thousand, and in that time forty-four large chapels had been erected, capable of seating more than one thousand each."

—While the meeting of the Woman's Foreign Missionary Society was held at Round Lake Campmeeting, Dr. Newman received a telegram from President Grant announcing the birth of a son to Mrs. Sartoris, the President's daughter. He proposed to make the newly arrived grandson of the President a life member, and it was quickly done. The Secretary desiring to record the name, Dr. Newman relieved the new quandary by suggesting that the record should be "Ulysses Albion Columbia Sartoris."

—The Bible Society does not intend to be left out of the Centennial. It is preparing an edition of the Scriptures in agate type, 16mo, with references, to be called the Centennial Bible, and for which it is expected there will be a large demand. The Society has manufactured during the year, at the Bible House, New York, 742,366 copies of the Scriptures, and its issues during the fifty-nine years of its existence amount to the portly number of 31,-683,332. Among the grants made during the last year was that of over three thousand Bibles for use in railway cars.

—An Illinois paper says: J. M. Walters, formerly of Moline and for many years past a resident of the Petaluma, Cal., has sent the Misses Hartzell three dressing cases made of the different kinds of wood found in California, the principal specimens being magnolia, pepperwood, oak, mahogany and maple. They are cut and inlaid in stars, diamonds, and many other curious figures. Several sets of sleeve buttons and other ornaments were sent inside of the dressing cases. Mr. Hartzell has ... to exhibit the presents ... Rock Island ... and we hope he ... One of the ... to the ... of Philadel...

the Pope. Years ago this same question occupied the mind of F. W. Robertson, and his conclusion was: "It [the clerical profession in the Church of England] certainly is the most quarrelsome of all professions in the matter of a blue or green window, prevenient moonshine, or a Bishop's night cap, and the most cowardly when once it comes to a matter of right and wrong—of what they saw and what they did not see. Unless clergy, of the type I am alluding to, are enforced to serve in the army for five years previous to ordination, to make them men, 'let alone' gentlemen, I think the Church, as an establishment, had better be snuffed out."

—John W. Gerdemann, a priest of Philadelphia, has left the Catholic Church, and is now giving lectures exposing the corruption and wickedness of many of the Roman Catholic priesthood. He says he clears himself from the charge of embezzlement, and says he was made a Protestant on his knees while praying for light and direction. He says if the moral character of the priests was known they would be driven from the land. Their great sins are covetousness and intemperance. Many of them are rich, and he has seen them at midnight playing cards for money. He knew several priests, now ministering in the diocese, who had suffered from *mania a potu*; and a majority of the priests who had died since his residence in Philadelphia had died of intemperance. In speaking of the celibacy of the priesthood, he said they were called "father," a name in too many cases sadly appropriate.

—Our "*Tennesseeans*," of which Maggie Coleman, a member of Wesley Chapel Sunday-school, of this city, is one, are winning golden opinions in the North wherever they sing. Dr. Rust is now with the band in the East. A writer who heard the Tennesseeans sing at Chautauqua Lake pays them this high compliment:

"I should judge that they were graduates from a school of the mocking birds of the South. Month after month have I, in Florida and in South Carolina, been wakened from my morning slumbers, by the feathered songsters, whose home, all the year round, was in the shubbery about the house and in the gardens. Among these, and a favorite of mine, was a little bit of a blue bird, which never wearied of twittering a little bit of a refrain, as sweet and as modest as the notes of a fairy. And when, as in the morning, the birds were all at home, the mocking bird led off with his matchless music, and others fell in, till the choir was full, the groves and the gardens resounded with the sweetest melody; and such, as it seems to me, is the school in which these Tennesseeans were educated."

Garrett Biblical Institute.

The faculty of this institution (Drs. Bannister, Raymond, Hemenway and Ninde) sends forth the following circular letter:

"In order to retain in our graduates a connectional bond with our institution, and especially to enlist them in scholarly labors applied to theological and general culture, it is proposed annually to issue to such of them as are in regular ministerial, educational, or other church work, a programme of subjects for their investigation, the results of which it is hoped shall be thoroughly-prepared theses thereon, sent on or before the fifteenth day of April of each year to the Faculty of the Institute.

The object of this plan is twofold, viz:

1. Intellectual and scholarly advancement for its own sake; and

2. A medium for the Faculty through which they may be able to adjudge *fitness* (after due time) in graduates to the diploma to be advanced to Bachelor of Divinity and in graduates of B. D. to be advanced to the honor of Doctor of Divinity; and to be so recommended to the Trustees, with whom is lodged the power to confer said degrees.

To accept this plan, or not, is of course left to the option of each graduate to whom this programme may be sent."

The programme for 187... 1. Exegesis of the Hebrew Text of Psalm 72; 2. An Exegesis of the Greek Text of the Epistle to the Romans, chap. 8:7—25; 3. Saint Paul, his Doctrinal System and its ... Basis.

Pittsburg Female College.

This institution, with Dr. I. C. Pershing at its head as President, is one of the very best in America. Bishop Simpson is President of the Board of Trustees. There are twenty-eight instructors. The buildings are large, beautiful, and fitted up in elegant style—superior, it is claimed, to those of any institution for the education of ladies under the care of the M. E. Church. There are eight departments. The conservatory of music affords rare opportunities for the study of music. In drawing and painting, French and German, the advantages are above the average. ... The charges are extremely low, so far as we can judge lower than any institution of the grade in the country affording equal facilities. A fully furnished and carpeted room, boarding, light, fuel, church sitting, washing, and full tuition in English and Latin, for the full collegiate year, cost but two hundred and eighty dollars. Send for a catalogue to Rev. Dr. Pershing, Pittsburg, Pennsylvania. The next term opens September 8.

DIED.

HARTZELL.—On last Tuesday morning, at fifteen minutes past ten o'clock, JENNIE CULVER, infant and only daughter of Rev. Joseph C. and Jennie Culver Hartzell, aged eleven months, and one day.

Business Column.

Address all letters to REV. J. C. HARTZELL, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Wherever you can, it is best to send money by Postoffice order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly, and give the name of your Postoffice, county and State.

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Our terms for the SOUTHWESTERN are *one dollar a year, cash in advance*. We pay all postage. As far as possible, we want the year to begin with January 1st, but will gladly receive subscriptions, commencing at any time.

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Let every preacher read carefully our *Premium List*. No preacher now need be without books. Take hold of the SOUTHWESTERN with a good will, and get up a good list of subscribers, and you do good in two ways: you circulate good reading among the people, and secure just the books you need in your library.

How to Canvass.

Take a copy of the SOUTHWESTERN in the pulpit, and show it to the people. Tell them it is your conference paper. Read something out of it to the congregation. Tell how important it is for all our people to have good reading in their homes for their children, and to know how God's work prospers in other places. Put your own name down at the head of the list, and then take the names of as many as want the paper. Let all pay who can. Tell the rest to bring the money next Sabbath, and send names and money together. Try it, brother, and see how well you can do.

BUSINESS NOTICES.

CANE MILLS AND EVAPORATORS.—Parties in want of Cane Mills and Evaporators will do well to send for Price-list and Circular of the Celebrated Cook Evaporator and Victor Cane Mill, manufactured by the Blymer Manufacturing Company, Cincinnati, O. See advertisement.

EVERY SEVEN YEARS, physiologists say, the human body is entirely changed and renewed. Every moment of our lives every part of our bodies is wearing out, and is being built up anew of fresh matter. This work is accomplished by the blood which goes through every part. But if the blood becomes weak or vitiated, and does not perform its work properly, the system is actually poisoned by the worn-out matter clogging the vital organs. For dyspepsia, biliousness, kidney, skin and liver troubles, fevers, and all diseases arising from vitiated blood, DR. WALKER'S CALIFORNIA VINEGAR BITTERS are a sovereign remedy.

From the Monroe (Forsyth, Ga.,) *Advertiser*.

THE SAVANNAH NEWS.—We again feel called upon to invite the attention of readers to the this meritorious journal, the Daily and Weekly issues of which have so rapidly reached every section of the State, within the last few years, that the *News* has become a household word in Georgia. The enterprise of the publisher, and industry and ability of the editorial corps, has made the *News* what it is —a first-class journal; and there is every assurance that it will continue in the same proud career. We cordially commend it to the favorable consideration of all who desire to secure a live metropolitan newspaper.

MARKET REPORTS.

Correspondents should bear in mind that our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.

OFFICE SOUTHWESTERN ADVOCATE, New Orleans La., August 26, 1875.

—MARKET THIS DAY.—

COTTON,	Ordinary,	13¼c	13½c
"	Good Ordinary,	13¾c	13⅞c
"	Low Middling,	13⅞c	14⅛c
"	Middling,	15⅛c	15¼c
"	Good Middling,	15½c	15¾c
SUGAR,	Common,	8c	8¼c
"	Low Fair,	8½c	8¾c
"	Fully Fair,	9¼c	—
"	Prime,	9⅜c	—
MOLASSES,	Prime,	58c	60c
"	Strictly,	60c	62c
"	Choice,	65c	70c

FLOUR, Superfine,	$5.50	$6.00
" Treble Extra,	6.25	
" Choice "	6.75	6.80
CORN,	85c	86c
OATS,	72c	73c
BRAN,	$1.00	—
HAY,	25.00	—
COFFEE,	18	18¼
PORK,	$22.00	27.50
SHOULDERS,	8¼	—
SIDES,	12	12¼
LARD,	15¼	15¼
HAMS,	13¼	—
CORN MEAL,	4.40	4.50
COWPEAS, Mixed	1.70	1.75
" Clay,	1.85	1.90
BUTTER, Goshen,	30	32
" Choice Western,	28	30
" Inferior,	16	18
POULTRY, Grown Chickens	5.00	5.50
" Young,	3.50	4.00
" Ducks,	3.00	4.00
" Geese,	6.50	7.00
" Turkeys,	12.50	18.00
EGGS, Western,	20	22
" Louisiana,	23	25
POTATOES, Western and Northern,	2.75	—
" Louisiana,	2.50	2.75
ONIONS, "	2.50	2.70
CABBAGE, "	6.00	10.00
BEANS,	5.00	6.50
MOSS, Black,	4¼	5
" Gray,	2¼	3¼
WOOL, Clear,	33	36
" Burry,	15	17
SALT, Coarse, per sack,	1.30	—
" " "	1.60	—
COTTON SEED,	10.00	12.00
CRACKERS, Soda,	4¼	—
" Butter,	5	—
HIDES, Of over 85lbs.	9¼	—
" 70 to 84lbs	9	—
" 70lbs	9¼	—
CALF SKINS, a piece,	75	—
OX HORNS,	5	—
IRON COTTON TIES, 11 ft.	5	melt.
" " " 8 ft. 6"	3¼	"
" " " Beard & Bros	5	"
BAGGING,	10	11
COOPERAGE, molasses bbls	1.25	—
" " ½ "	85	90
" Hogsheads	2.75	—
OAK STAVES, extra pipe	150.00	155.00
" " light " "	100.00	—
" " Hogshead	130.00	—
COAL, per bbl.	75	—
" " Hhd.	7.00	—

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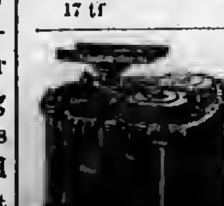

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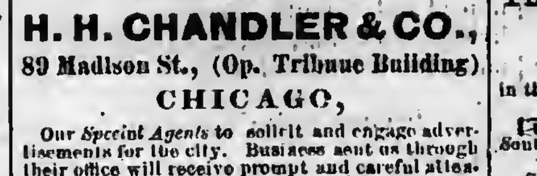

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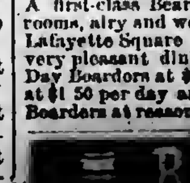

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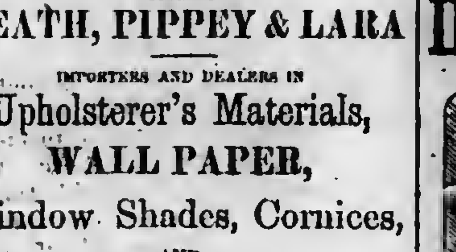

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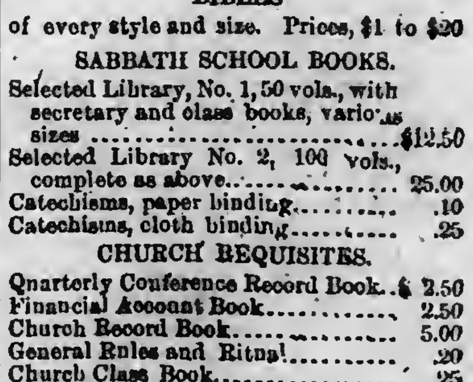

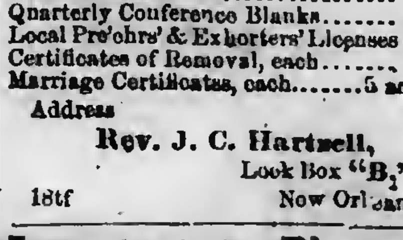

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A farmer dropped a seed —
Into the earth one day,
Then went his busy way,
And quite forgot the deed.

A drop of moisture came
The little seed beside;
It swelled with honest pride,
And told the earth its name.

The earth was glad to hold
And nurse its tiny root,
And help the modest shoot
Its value to unfold.

So, pushing to the light,
The little germ became
A leaf which bore a name—
The seed had told it right.

When many years were past,
The farmer, bent with care,
Came faint and weary, where
The little seed was cast;

And, lo! a welcome shade
Where he could rest his head;
And luscious fruit o'erspread,
A ready banquet made!

—R. W. BRAINERD.

The Sweet Potato.

Were we to write a treatise on this great staple vegetable of the South, it would be regarded almost like "carrying coal to Newcastle," as every farmer and gardener thinks he knows all about raising, keeping and using them; but, if we mistake not, most of our readers will find some new, and perhaps profitable, ideas in the following article from the *Journal of Agriculture*:

As your readers seem inclined to inquire into the sweet potato crop, I beg permission to offer a brief article on the vegetable. I shall condense as much as possible.

1. Less is known about this esculent than is easily accounted for. It is really one of the most important and remunerative crops that grows in our soil. But some pains, and money must be expended on them to realize my estimate of their value.

2. The way to treat them is, first, to cut the vines close to the ground before frost, for if frost touches the vines the potatoes will rot in spite of all expedients. But, mark this: Your potatoes will grow, in the four or six weeks after the vines are cut off as much or more than up to the day of cutting. Take two or five rows next fall and try it. Then your tops are first rate food for cows, mules and stock generally. Try it. But cure them well.

3. Turn your potatoes into

YAMOKA.

What is that? That is the substance produced by kiln-drying the potatoes. It is sliced up by a rapidly cutting cheap machine, and so sliced that it will dry quick and be readily handled.

4. When so prepared and properly dried they will keep as long as wheat, corn, or any other vegetable substance. I have some in glass jars that are six years old and fresh and sweet as ever.

YAMOKA FLOUR.

5. What is that? Take the yamoka and run it through a rough little five dollar mill, and it will crack and break into pieces the size of corn. Then put it into a common grist mill and grind it to flour, and that is called Yamoka flour. And this is one of the articles everybody ought to have.

ITS USE.

6. Use it instead of yeast powders. It is a thousand times better and healthier. It keeps biscuit and bread soft for weeks. It makes pies, cakes, custards, and for confectioners proves superior to flour for some things. Yes, most things in their line.

Boil it thoroughly and cook it for an infant—It is a sovereign remedy for bowel complaints. It is most nourishing.

7. Before it is ground to flour it is a superb cow food. Will fatten horses and mules, and nothing is better for chickens and pigs. They could be sold in every city and town for man and beast, or sold unpressed, when transportation is cheap. It has lasted a year at sea.

8. The potato will produce from fifty to five hundred bushels to the acre. One bushel weighs eighty-four pounds. Two-thirds of the weight is lost in drying them. When fed they must be soaked. Like dried apples, they swell to the original size and weight when fed to stock.

9. Rightly managed the crop can be made as profitable as any other and don't come in the way of other crops. They can be dug by horse power, and what are left in the ground fatten the hogs readily. And the work can be done when the hurry of the season is over; there is not much demand while new sweet potatoes are in market. But just think of supplying the Northern countries all winter with the best vegetable that grows, and sending them to sea in every ship that sails! There are millions of money in it. [illegible] is on it, but in a few years that expense [illegible] every farmer will [illegible] and better [illegible].

There are other and strange things about the potato. [illegible]

What Ails the Children?

The American farmer, [illegible] and all his buildings, has [illegible] provision for [illegible] has [illegible] considered the [illegible] everything outside [illegible] relating to society [illegible] steadily ignored. [illegible] the advan- [illegible] the [illegible] call [illegible] wants. [illegible]

opportunities for their satisfaction, they will be ready, on reaching their majority, to fly the farm and seek the city.

If the American farmer wishes to keep his children near him, he must learn the difference between living and getting a living; and we mistake him and his grade of culture altogether if he does not stop over this statement and wonder what we mean by it. To get a living, to make money, to become "forehanded"—this is the whole of life to agricultural multitudes, discouraging in their numbers to contemplate. To them there is no difference between living and getting a living. Their whole life consists in getting a living; and when their families come back to them from their schooling, and find that, really, this is the only pursuit that has any recognition under the paternal roof, they must go away. The boys push to the centers of the cities, and the girls follow them if they can. A young man or a young woman, raised to a point where they apprehend the difference between living and getting a living, can never be satisfied with the latter alone. Either the farmer's children must be kept ignorant, or provision must be made for their social wants. Brains and hearts need food and clothing as well as bodies; and those who have learned to recognize brains and hearts as the best and most important part of their personal possessions, will go where they can find the ministry they need.

What is the remedy? How shall farmers manage to keep their children near them? How can we discourage the influx of unnecessary—nay burdensome—population into the cities? We answer: by making agricultural society attractive. Fill the farm-houses with periodicals and books. Establish central reading-rooms, or neighboring clubs. Encourage the social meetings of the young. Have concerts, lectures, amateur dramatic associations. Establish a bright, active social life, that shall give some significance to labor. Above all, build as far as possible in villages. It is better to go a mile to one's daily labor, than to place one's self a mile away from a neighbor. The isolation of American farm life is the great curse of that life, and it falls upon the women with a hardship that the men cannot appreciate, and drives the educated young away.

About Milk.

Five per cent., and perhaps ten, can be added to the amount of milk obtained from the cows of this country, if the following rules are inexorably followed:

1. Never hurry cows in driving to and from the pasture.

2. Milk as nearly at equal intervals as possible. Half-past five in the morning and six at night are very good hours.

3. Be especially tender to the cow at milking times.

4. When seated, draw the milk as rapidly as possible, being certain always to get all.

5. Never talk or think of anything beside what you are doing when milking.

6. Offer some caress and always a soothing word when you approach a cow and when you leave her. The better she loves you, the more free and complete will be her abandon as you sit at her side.

We append the not uncommon practice.

1. Let some boy turn the cows away, and get him who is fond of throwing stones and switching the hind ones every chance he gets.

2. Milk early in the morning and late at night, dividing the day into two portions, one of fifteen hours and the other of nine.

3. Whack the cow on the back with the stool, or speak sharply to her if she does not "so," or "hoist."

4. Milk slowly or carelessly, and stop at the first slacking of the fluid.

5. Talk and laugh, and perhaps squirt milk at companion milkers, when seated at the cow.

6. Keep the animal in a tremble all the time you are milking, and when done give a vigorous kick.—*Exchange.*

FARMERS' CHILDREN.—Every girl and every boy should have the care of something belonging to him or her, to raise, or cultivate, or improve. When there is plenty of room, as on a farm, boys should own a horse or a cow, or have a portion of the garden to cultivate. Girls should be allowed to possess a bee-hive, or a certain number of hens, or fruit-bearing vines; something of value, that by care and proper attention increases and returns a value, for itself. Children will acquire an interest in and derive a happiness from this form of industry that will repay the effort [illegible].

It is now an admitted fact, that small farms well cultivated, fenced and fertilized, are vastly more profitable proportionally than those of large extent. It requires double the male and manual labor to cultivate one hundred acres, that would suffice for fifty, and yet by concentrating the manure used for the former upon the smaller area, nearly twice the yield can be realized, and the land at the same time will steadily improve.

Still They Come.

Forty-five Jesuits landed at New York the other day, from those banished from Germany, who are going to be placed where they can do the most good for the Church of Rome in this country. The New York *Witness* says:

"They are likely to go among the colored people of the South, whose ignorance, impressible natures and deep sense of injurious treatment from their white neighbors will make them an easy prey to the Jesuit wiles. Instead of carpet-baggers marshaling the colored voters at the polls, we may soon see priests sending them there *en masse*, with instructions how they are to vote, just as was done with the French Canadians in the Province of Quebec, at a general election a month ago.

"This is no visionary danger—it is imminent, yea, almost certain; and whenever the Church of Rome has votes enough, of Irish, Germans, negroes and liquor-dealers, together with Americans who, like Senator Thurman, will rather sanction any wrong than break up 'the party,' we may expect a lively time."

Very Plain Talk.

The following under the head of "Plain Talk," taken from the Texas Christian *Advocate* is certainly calculated to excite feelings, if not of alarm, of deepest concern in the minds of Christians:

We say regretfully, but it is true, that nearly every paper is a catalogue of crimes, defalcations, murders, seductions and other sins that are equally horrible. Nor are we who inhabit the Queen city of the Gulf free from these crimes and sins. Drinking, gambling and prostitution sit in high places and live in frescoed mansions, carpeted with velvet and hung with curtains of damask and fine laces.

Bankers, merchant-princes, astute lawyers and scientific physicians, as well as their sons and employees, all pander to the base passions of men. Many of these have stood at the altar and joined right hands in the holy estate of matrimony, thereby plighting vows to a confiding wife to live only "unto her so long as they both shall live." But, alas! these vows were as brittle as ropes of sand, and the bridal salutation as void of love as the kiss of Judas Iscariot; for now they are living in prostitution with others, in apartments elegantly furnished by means belonging to a legitimate wife and her offspring. These damning tricks are being played by those who claim to be and are recognized by many as those who give tone and dignity to society; men who would feign scorn to do anything in professional or mercantile pursuits only tinged with suspicion. Yet they lead lives that should cause the society in which they move to blush, and would throw a pall of blackened despair and woe over the brightest home this side of the eternal city. Nor is the church free from this class of men; but even in the pales of this sacred edifice, founded upon a rock and erected as a light-house of hope in a sin-darkened world, are men holding position; men of honest report, and men who should be of solid piety, and men who professedly were "called" to wear the livery of heaven, and prostituting it to vile purposes better suited to the orgies of hell. We say it boldly, there are men, members of the Methodist Church in Galveston, and other places in the State, and not only in the Methodist but in all the churches, who are leading lives that equal the licentiousness of the most wanton libertine. They frequent bar-rooms almost habitually, hold high places in jockey-clubs, sit in judgment at the turf, have season tickets to the theatre, are popular ball managers, and the most sociable of the social in the club-room—which is but a hidden abscess that is absorbing the principles of virtue and goodliness, and will eventually break and diffuse its mass of corruption upon many already sorrow-stricken hearts. We say that these things are being enacted in Galveston, and the persons acting such prominent parts are known. And in the name of common decency, for the good of society, and above all things else, in the name of God, we enter our solemn protest against these offenses, which are an insult to mankind and a sin before heaven. We need a reformation. Society should unmask and throw off such hideous deformities, and the church of God should be cleansed of men living such godless lives and in defiance to its established rules. And we call upon all having authority in the church to assert and exercise its power until it shall become indeed and in truth a temple of the living God and that which he made it—a house of prayer.

Decline of the Creoles.

In Louisiana the French race is an exotic which has never thrived as in parent land. Indeed, this holds good of this people everywhere out of the mother country—in Algeria, Martinique, Cochin China and Canada. In this respect they are in striking contrast to the Englishman, who imposes his civilization and his roast beef wherever he goes, becomes rooted to the place of his adoption, and gets the upper hand in the direction of affairs. The Frenchman politically and intellectually degenerates on foreign soil. The Creoles, once masters of Louisiana, gradually lost their political ascendancy as they came in contact with the aggressive, active, public-spirited American, and for many years they have not held the reins of power, although there have been instances of individual prominence. Their history shows the same decadence in their respective callings, whether in art, science, trade, or agriculture. Wherever the American enters the lists with the Creole, in no matter what profession, the latter generally retires from the contest beaten. Every year the leading places in commerce, banking, sugar-growing and the principal professions, are being taken up by the Americanized Anglo-Saxons, to the exclusion of the descendants of the original settlers, who are now dropping into subordinate places, such as overseers, bank clerks, levee clerks, and municipal scribes. It is the fashion among the younger to attribute their retrogression to the war, but it began long before hostilities broke out between the North and the South. It is rarely that one of them admits that the decadence is owing to race and education. To the thinking American it is evident. This race of Creoles has lost the vitality of its prime, and is sinking into old age. This tendency may for a time be retarded, but may not be arrested, for time is inexorable with a race as with an individual.—*Selected.*

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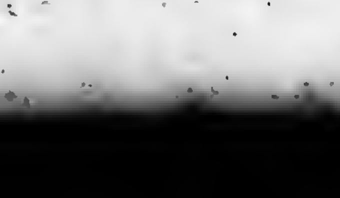

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OR FALLING FITS, BY HANCE'S EPILEPTIC PILLS.
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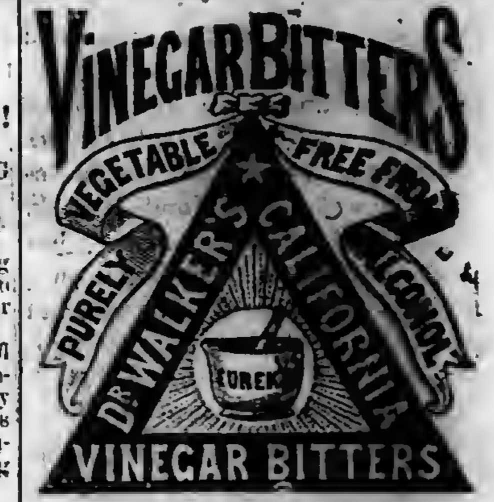

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6 o'clock	A. M.	7½ o'clock	A. M.
8	..	9	..
10	..	11½	..
12	M.	1½	P. M.
2	P. M.	3½	..
4	..	5½	..
6	..	7	..

On Sunday the trains will be run every hour from 2 o'clock, P. M.
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☞ *Address all communications to Rev. J. C. HARTZELL, Lock Box "B," New Orleans, La.*

Poetry.

[For the S. W. Advocate.

BEREAVED.

IN MEMORY OF BABY JENNIE.

No little cry is heard, telling of grief,
No little sorrowing need of relief,
No baby hands stretching out for my care,
No pleading eyes which are looking a prayer.
Fold up the robes which were daintily made,
Set back the crib where the dear head was laid,
Draw back the curtains and put out the light,
Baby will need no more watching to-night.

How can the sunlight so cheerily fall?
How can the birds to their little ones call?
Do they not know that my baby is dead?
Do they not care for the tears which I shed?
Shut the door softly and leave me alone,
No need of saying God taketh his own;
After the darkness I know there is light,
Angels will care for my darling to-night.

MRS. R. W. BRAINERD.

The Rising Race.

BY EMERSON BENTLEY.

Practical statements of the character contained in the "Notes of Progress Among the Freedmen," by W. D. Godman, which appeared in the last number of the ADVOCATE, are among the needs of the hour. The great cause of a rising race struggling for a complete emancipation—stretching forth their hands for that light which proud white brothers in this vainglorious land are prone to deny them—should not be obstructed by the lukewarmness of its friends. For it is indeed true that a great number of professed advocates fail to note the progress of the freedman clearly, and strangely persist in measuring his present status by rules fairly applicable to other grades of society, but too exacting upon those who, yesterday, received the title-deed to seek the light, to-day are seeking it zealously, and will surely on the morrow bear the proper fruit. There are men, high in public counsels, who would have the country believe that the proclamation of noble President Lincoln left a race unshackled, free as the freest, ready to step apace with their peers—the work of emancipation is finished, or is of a secondary importance. I believe them to be grievously in error. There is another class, who rejoiced in the successive measures conferring political rights, gifted with the wisdom to perceive that it was only the beginning of a true emancipation; that fetters of law and of iron were petty shackles compared with those of ignorance; that greater efforts are necessary to make the race strong, self-reliant and self-protecting; that other difficulties would multiply, and others wear the martyr's crown.

Constantly subjected to political persecution and annoyance, standing outside the pale of civilized society, the victim of mob law, attacked by numerous methods originated and supported by every force of wealth and education, ignorant, patient, hopeful, unarmed—save with a deep trust in the wisdom and justice of the Almighty—aided only by a handful of friendly advisers, the marvel of the friends of the freedman should be that they have progressed at all, and not that progress has been slow, sure, irresistible and gratifying in the extreme.

The slave of the South never doubted the great civil war would result to his benefit. Who prompted him [illegible] to become an ally of [illegible] stranger against the as-[illegible]? [illegible] lash, whipping post [illegible] disappear with the increasing success of the Federal arms, what marvelous agency stayed all thought of riot, excess of revenge, and caused him to faithfully guard the home of the absent Confederate soldier, his avowed political enemy, until lawfully delivered from that custody?

A volunteer in the military service of his country, what enervating spirit supported him in deeds of martial valor, in defiance of all his training in slave life?

The war ended, his freedom insured, what intelligence appeared and persuaded him that education was a shield, and caused every available school from that day to the present to be filled to overflowing with eager, craving pupils?

From whence came that strong religious trait of the late slave, now freeman, causing him to have implicit faith in a future, brighter destiny, a moral law, and a protecting, merciful and just God?

Can there be a doubt as to the proper answer to these leading questions, that force themselves with startling clearness upon every eye-witness of the freedman's progress? Is there not abundant evidence of a Protecting Agency? What more wonderful and entertaining page of history can be written than the incipient and onward breaking of intellectual fetters?

I feel it a cause of congratulation that I have lived to bear a share in the great work going on, and to witness from the beginning of the war until to-day, the efforts of a rising race; and I will sooner believe the earth a stationary body, than the unworthiness of the freedman of the confidence of his emancipators, or that he should be denied that generous sympathy and co-operation which all struggling and hopeful races of the world deserve.

The acquisition of knowledge and wealth, the building of churches and schoolhouses, the faithful discharge of the duties of citizenship, are unmistakable evidences of progress daily witnessed. It has also come to pass that the determination of great political issues involve the black race, and his fate is intertwined with that of the nation itself. Every discussion or denial of the political rights of the black is a leaven for the entire country, and it cannot with safety abridge one of them. People in glass houses cannot afford to throw stones. It is not improbable that the bugle will sound a call to arms in defense of unsettled war issues, and with new evidences of manhood his cause will be further advanced by closer alliance to the friends of the Union.

As a wielder of ballots or an industrial element he cannot be ignored. This is the land of his birth, his race is numbered by millions. There is no plague to obliterate him, no natural law of decrease. He is here, and will stay, make history in wonderful chapters, and confound the schemes of his enemies. With every instinct of liberty denied from our forefathers, and every necessary human law that America can give him for defense, the black is reinforced, well armed, with every precept and principle of Christianity, and she cannot deny him without denying herself. The church that closes the door, or draws a color line within doors, stabs the cause it assumes to represent, and does not work in harmony with the Master. The barriers are falling one by one, and he who runs may read. Let words of good cheer be given the rising race, and Heaven pity its oppressors and defamers.

The Herzegovinian insurrection spreads like a conflagration. Already the fact is revealed that a deeper dissatisfaction exists than that growing out of excessive taxation. Resistance to an oppressive tax is the first overt act, as it was in the case of the American Colonies. But Turkish despotism, intolerance and general misrule have long been fostering a spirit of discontent and rebellion. And once having broken out into open war the religious and race differences serve to intensify this spirit, while they unite the Sclavonic provinces as against the Turks. Herzegovinia has a population of only 200,000, but Croatia and Bosnia have already joined in the fray, and they aggregate some 3,000,000, and Montenegro, with 200,000, are unquestionably in active sympathy. Indeed, the provinces north of the Balkan range of mountains, with a population of some 11,000,000, are quite homogeneous in race and religion, and have good cause enough to detest Turkish domination. The sympathy of Christendom will naturally enough be with them if they resolve to make a determined and persistent effort for civil and religious freedom. And it ought to be too late in the nineteenth century for either Austria or Russia to interfere for selfish ends. The mountain air and such of the pure teachings of Christianity as the Greek Church has spared to them, may have fitted a people in Northern Turkey for an independence and self-rule like that of Switzerland. If so, it will be the beginning of the end for Moslem rule in Europe.—*Advance.*

Riches and Honor.

BY I. J. MARSHALL.

What is it to be rich? and what is it to have honor? Can it merely be to have in store all the essentials for the gratifications of present desires? and to be so loaded with encomiums by our fellow-men, as to make our fame world-wide? Upon reflection, we most readily conceive the absurdity of answering these questions in the affirmative. True riches and honor consist not in things so vague and transitory. But would you be rich, or would have honor, find it amidst those things that will not vanish from the vicissitudes of time as an icicle from a peep of the sun who had hid his face behind a curtain of cloud. The field for *these* is both broad and fertile. It is also accessible to all who would explore it, and realize the true material in which endurable riches and honor is found. We may enter it in the spring-time of life, and there spend all summer in cultivating what will yield to us an abundant harvest of imperishable produce in the autumn of age. Then we should be careful as to the seed we plant, and with what we till. We can become rich in this world's goods, by planting the seed of cupidity and tilling with tools of avarice. We can also gain fleeting honor by our many achievements. But all this is soon forgotten, and, with lapse of time, passes into nothingness. Septimius Severus, one of the emperors of Rome, after a glorious reign of eighteen years, in his last illness deeply felt and acknowledged the littleness of human greatness. "He had been all things," he said, "and all was of little value." Calling for the urn in which his ashes were to be deposited, he thus moralized on his decaying greatness. "Little urn, thou shalt soon hold all that will remain of him whom the world could not contain."

Thus as he, we are brought to know the littleness of human greatness. But let us see if there is not an inheritance of riches and honor which neither time nor eternity can affect, and which passeth not away. We can obtain *this* by sowing the seed of love and tilling with the implements of self-denial. Then let all, who would have such a fortune, commence early in life to seek it; for many have failed to gain it by being a day too late. It may be found in the acquisition of knowledge—for it is obvious that superior intelligence is bound to be respected, and with it comes honor that outlasts the fleeting periods of time.

With these considerations, we are compelled to give *these* a place among those things that confront and baffle all that may be arrayed against them. So let us, before whom is an opportunity of becoming heirs to this Riches and Honor, take advantage of the minutes fraught with so much for our *eternal welfare.* Now, it is well to remember that these qualities do not always depend on *quantity,* but rather on what suffices. For the man whose riches and honor are only of what this world affords—though he may increase and wax mightier, yet he lacketh. But he whose inheritance is of eternal things besides, though he may decrease, yet he hath abundance. And the former, though from his deeds his name may be perpetuated by name, he may be hurled into oblivion by the Supreme Judge of the Universe. The latter, though all that he has been instrumental in doing, may soon be forgotten by man, and with his exit may go his name, to be heard no more by man. Yet his Creator holds him in divine remembrance, and exalts him as high as the heavens. Thus we are brought to witness that whom man abases God exalts, and whom man exalts God abases.

Conclusively: We can only become possessors of this by becoming heirs with Christ and of God. For surely Christ is heir to all, and God possessor of all.

The World's Creed.

Returning to the city a few nights since, I found two young men seated behind me, whose conversation I was compelled to overhear, by snatches, as they did not attempt to soften their tones. Presently the elder of the two remarked, "I believe in the great Hereafter of some sort; but I see no other way for us but to do the best we can, and to leave the rest to the great Ruler above."

Shortly put, thought I to myself; but does it not sum up the creed of about half the world around us? I could not help analyzing it, in order to see how safe a platform it would turn out to be.

1. First of all, it struck me that the parties, who set it forth, did not have entire confidence in it; for they, in a single breath, shifted the ground of their hope from the justice of God to His mercy. I could see how they might stand upon one or the other; but not how they could begin with the one, and taper off on the other. It is a perilous voyage, thought I to myself, and I would not like to undertake it in a boat so clearly condemned by the underwriters.

2. It seemed to me that the province of mercy was so distinct from that of justice, that one would like to know whether the two jurisdictions were accurately adjusted. It did not occur to me, that any of God's perfections was absolutely blind; and that as in his character, so in His works they must all be exactly coordinated. I could not trust in this mercy, which was only proposed to me as covering up the defect and the defeat of justice. The planks of the platform did not appear to be grooved and fitted in to each other. What, if the seams should open after a while, and leave awkward fissures through which the sinner should fall into the boiling abyss below.

3. Then, the plea is absolutely cut off. Who that lives can venture to say that he does the best he can? Whence, then, all these fierce accusations of conscience, and these fearful forebodings of the wrath to come? For myself, I felt the plea to be a confession of judgment, and that I have not the nerve to go before God's bar with any such plea of justification upon my lips.

4. I could not help asking, further, whether God had given any warrant for this plan of salvation. It had been the business of my life to study His word—not superficially, but carefully collating its testimonies—and I could not remember a single line in which God had ever proposed to us this method of reconciliation. It would be very awkward, I thought to myself, to find it disallowed at the last by Him who alone has the authority and the right to decide; and to learn that I had risked my eternal interests upon a scheme which was purely one-sided and human.

5. Last of all, it was a serious objection that this platform made no provision for change of character and a meetness for heaven. The young stranger's religion did not have in it even the element of repentance. But I made allowance for the brevity of his words, and put in gratis, and that is to say, I put in what the world calls repentance. Yet, is it not bad enough to be sinning and repenting, and casting ourselves upon a blind mercy, here upon earth, that it has to be done also in eternity? It is a poor salvation after all, that does not put a stop to this mournfulness. One wants to be made better; not by change of place, to keep the pain; and it is scarcely a salvation, if we are not re-cast into the image of God, so as to lie down in His bosom and find rest from sin.

So I concluded that I would not risk that platform, but would continue to stand upon the plan of the Gospel which is safe; and that for several reasons:

1. It gives infinite scope to God's infinite compassion and grace. It had its birth in the Divine love: "God so loved the world"—"We love Him because he FIRST loved us."

2. Mercy is not seen wrangling with justice and covering it up from sight. Rather justice unites with mercy in laying down a complete satisfaction for sin; whereby "the law is magnified and made honorable"—and God can be "just whilst He justifies the ungodly." It was very sweet in this connection to whisper the words to myself, "if we confess our sins, He is FAITHFUL and JUST, to forgive us our sins, and to cleanse us from all unrighteousness." It is a safe platform where justice lays the planks, and nails them down with its own spikes.

3. Then we have God's testimony, that this is His plan. He proposes it, not we; and with Him the final decision must rest. "Come unto me all ye ends of the earth, and be saved"—"him that cometh unto Me I will in no wise cast out."

4. It provides for personal holiness—beginning with the new birth, continued in progressive satisfaction, and culminating in glory everlasting.

Ah! reader, upon what platform do you stand? Look carefully at its underpinnings, and be sure that is safe; for the interests which you risk upon it are immense! P.

In Southwestern Presbyterian.

Letter from Daniel Webster.

In 1852, Daniel Webster wrote the following letter to Prof. Pease, of New York:

DEAR SIR—I have received your very able and interesting annual report of the condition of the New York Sabbath School Association, and read it with great pleasure and instruction. It is gratifying, very gratifying, to learn that in a city, where vice and immorality run riot with impunity, a few humble Christians have devoted their time and energies to the cause of religion; and I fervently pray that your labors may be crowned with success.

The Sabbath school is one of the greatest institutions of the day. It leads our youth in the path of truth and morality, and makes them good men and useful citizens. As a school of religious instruction it is of inestimable value. As a civil institution it is priceless. It has done more to preserve our liberties than grave statesmen and armed soldiers. Let it then be fostered and preserved until the end of time.

I once defended a man charged with the awful crime of murder. At the conclusion of the trial I asked him what could have induced him to stain his hands with the blood of a fellow being. Turning his bloodshot eyes full upon me, he replied:

"Mr. Webster, in my youth I spent the holy Sabbath in evil amusements instead of frequenting the house of prayer and praise."

Could we go back to the early history of all hardened criminals I believe, yes, firmly believe, that their subsequent crimes might thus be traced back to the neglect of youthful religious instruction.

Many years ago I spent a Sabbath with Thomas Jefferson at his residence in Virginia. It was in the month of June, and the weather was delightful. While engaged in discussing the beauties of the Bible, the sound of a bell broke upon our ears. Turning to the Sage of Monticello, I remarked:

"How sweetly, how very sweetly sounds that Sabbath bell."

The distinguished statesman for a moment seemed lost in thought, and then replied, "Yes! my dear Webster, yes, it melts the heart; it calms our passions, and makes us boys again."

Here I observed that man was an animal formed for religious worship; and that notwithstanding all the sophistry of Epicurus, Lucretius and Voltaire, the Scriptures stood upon a rock as firm, as unmovable as truth itself; that man, in his purer, loftier breathings, turned the mental eyes towards immortality; and that the poet only echoed the general sentiment of our nature in saying,

"The soul, secure in her existence, smiles
At the drawn dagger, and defies its point."

Mr. Jefferson fully concurred in this opinion, and observed that the tendency of the American mind was in a different direction; and that the Sunday school (he did not use our more correct word Sabbath) presented the only legitimate means under the constitution of avoiding the rock on which the French Republic was wrecked.

"Burke," said he, "never uttered a more important truth than when he exclaimed, that a religious education was the cheap defense of nations. Raikes has done more for our country than the present generation will acknowledge. Perhaps when I am cold he will receive his reward. I hope so. I earnestly hope so. I am considered, Mr. Webster, to have little religion; but now is not the time to correct errors of this sort. I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands. Of the distinguished Raikes he was *clarum et venerabile nomen.*"

I took the liberty of saying that I found more pleasure in Hebrew poetry than in the best productions of Greece and Rome; that the "harp upon the willows by Babylon" had charms for me beyond anything in the numbers of the blind man of Smyrna. I then turned to Jeremiah (there was a fine folio of the Scriptures before me of 1458) and read aloud some of those sublime passages that used to delight me on my father's knee.

But I fear, my dear friend, I shall tire you with my prolix account of what was a pleasant Sabbath, spent in the company of one who has filled a very large space in our political and literary annals.

Thanking you for your report, and heartily concurring with you in the truth of your quotation that "Righteousness exalteth a nation, but sin is a reproach to any people."

I remain, with high regard, your friend, DANIEL WEBSTER.

AN APPEAL.

Don't skip this article because of its ominous title. It is in behalf of neither "Home nor Foreign Missions," "Ministerial Education," "Church Extension," "Sustentation," nor "Religious Publication," that your sympathy and aid is to be invoked. These and many kindred interests among the organized christian charities of the day, rest upon the Bible as their foundation, and hence in advocating the circulation of that blessed book we call your attention to the very heart of all christian organizations, whence pulsates the blood by which they are vitalized and kept vigorous.

Are all the readers of this journal aware that there is domiciled in New Orleans a society whose constituency embraces the entire State of Louisiana, and the southern half of Mississippi, and whose special and sole object is to circulate the scriptures through every parish and county within the limits indicated? Whether denied or acknowledged every christian in this section of the Southwest, has an interest and responsibility in the existence and work of this Society.

In the directory of the Southwestern Bible Society are representatives of the Presbyterian, the Methodist, the Episcopalian and Baptist churches and in each of these denominations within the limits of our field, we suppose that there are thousands of professed friends of the Bible cause.

If, however, we may test this supposition by the true mark of genuine christianity—"by their fruits ye shall know them," our estimate of the number of friends we may certainly count upon, proves to be but a very small proportion of the aggregate communions of these four churches.

Annually we send to every clergyman in our territory whose address we can obtain a copy of our report, and in February last we supplemented the report with a special circular letter in which he emphasized this fact.

We have Bibles in abundance, but to maintain the Colporteurs by whom they are to be carried to the needy thousands we must rely entirely upon the contributions of our Christian Brethren.

Another year of our history is soon to close, yet up to this date, and notwithstanding our frequent and specially urgent appeals we have not received $100 from our entire field, nor have we any reason to believe that a dozen churches in all Louisiana and Southern Mississippi, including our home churches in New Orleans, take even an annual collection for the support of this their own Bible Society.

Now and then some brother wakes up to the importance of the work which it is our special province to prosecute, sufficiently to ask "Why don't the Southwestern Bible Society do more work? All around us the the American Bible Society is actively engaged, while we (he don't mean *we* but *they*) who have one of the most destitute fields to supply are really doing less than almost any other section of our country, for the circulation of God's word." The answer to such criticism is found in Exodus 5th-16th. "There is no straw (money) given unto thy servants, and they say unto us make bricks (distribute bibles) and behold the servants are beaten (in fashion as above) but the fault is in thine own people" (the christian men and women of Louisiana and Southern Mississippi.)

We ask for no fund for salaries of agents or officers for that account is now reduced to a very small monthly expenditure, that is covered by the rental of our Bible House, but what we do urge you to do is to provide for the constant support of five or six earnest men who as colporteurs will work for a salary of $50 per month. Send into us $3600 per year less than 5 cents annually from each of our nominal constituents, and in a few years every family in all our territory that will receive it will have a copy of the Bible.

Let the "straw" be forthcoming and we will furnish the full tale of bricks."

A. H. NELSON, Cor. Secretary,
Southwestern Bible Society.

RARE HONESTY.

The late Samuel Brown, Esq., a merchant of this city, president of the Union bank, and owner of "Brown's" wharf and a large amount of real estate now the property of the Boston Gas Light company, is still remembered by our older citizens. When the elder Quincy was mayor, with his wonderful sagacity he saw the necessity of moving the alms-house and the house of correction (then on Leverett street) to South Boston. Mr. Brown owned a very large vacant estate where the buildings now stand, and Mr. Quincy called upon him and stated his purpose to induce the city government to remove the institutions to South Boston, and asked the price of the estate referred to. The reply was $30,000. Mr. Quincy said that would do, and asked 30 days' refusal and a bond of it, in order to endeavor to persuade the city council to agree to the measure. Mr. Brown replied that he should give no bond, as he said his word was his bond always. The Mayor took his word, and in 28 days had obtained the proper authority and again waited on Mr. Brown, saying that he had come to complete the sale of the land.

"What land?" said Mr. Brown.

"Why, the South Boston land we spoke of," said the mayor.

"At what price?" asked the former.

"Thirty thousand dollars," replied the latter, "the price agreed upon."

"Did I say that amount, sir?"

"You did."

"Have you any writing to that effect?"

"No sir, none."

"Well," said Mr. Brown, "since you were here I have been offered $60,000 cash for it, and can you expect me to sell it for $30,000 to the city?"

"I do," replied Mr. Quincy, "because you agreed to."

"Have you any proof of that?"

"Yes, I am the witness."

"But, you being an interested party can't be a witness. Have you any other witness or proof, and do you ask me to refuse $60,000 for the land and sell it to the city for $30,000?"

"I do."

"You have no bond for it, have you, Mr. Quincy?"

"None, sir, whatever," replied the mayor, stretching himself up with great dignity—"none whatever but your word, and that you said was your bond."

"And," replied Mr. Brown, stretching himself up with equal dignity, "so it is. My word is my bond, and for $30,000 the land is yours."

And it was. The buildings were erected upon that estate, and there they stand, a monument to Mr. Samuel Brown's mercantile integrity.

To-day that land is worth millions of dollars to this city. Can any person but feel proud of this instance of sterling integrity? In those times $30,000 was a fortune, but the world could not bid high enough to bribe Samuel Brown to a mean action.—*Ex.*

New Plan for Evangelizing Africa.

A new instrumentality for the evangelization of central Africa, and in especial, as the preliminary step to that end, for the breaking up of the interior slave-trade, is proposed in England. At a meeting held at the Mansion House, London, on the 2d of August, at which the lord mayor of London presided, he stated that an influential deputation had suggested to him that in view of the partial stoppage of the slave trade by the Zanzibar treaty, its headquarters were now more towards the center of Africa, in the neighborhood of Timbuctoo, which point it was most important to reach with greater facility than is possible at present. With that object in view, it is proposed to let the waves of the Atlantic into the great Desert of Sahara by removing a comparatively small barrier of sand which now alone separates the low-lying lands of the desert from the sea near Cape Juby and opposite—geographically speaking—the Canary Islands. The distance from the coast of Timbuctoo across the desert is eight hundred miles, and in the event of the sand-barrier—five or six miles in extent—being removed, there would be uninterrupted access to the heart of Africa, and the commerce of Europe and America would be largely developed, besides effecting, what was more important, the abolition of the slave trade, and opening a way to the introduction of Christianity among the African tribes.

—The *Savannah Morning News* devotes one of its large pages to a full report of the varied exercises attending the laying of the corner stone of the Wesley Monumental Church at Savannah, Ga., Aug. 10. The services were interesting. The historical items gathered by the editor of the paper are particularly valuable, and the addresses of Rev. Mr. Wynn, the pastor of the church, Rev. Dr. Myers, and Rev. Dr. Axson, of the Presbyterian church, were appropriate. But how delightful it would have been, and what a pleasant first fruit of the fraternal harvest which is hoped to be secured by this Monumental Church, through the common agency, in its erection, of the Methodist Episcopal Church and Methodist Episcopal Church South, if at least one of our brethren in the Southern work had been called to participate on this occasion. It would have been a fine echo to the words at Round Lake if Bro. Abbot, of Charleston, had been invited to assist at the commencement of this enterprise. The spirit may be willing, but the flesh is still weak.

Some time before the war two boys were sold from their mother, and now the mother wishes to find out whether her long lost sons are alive, where they are and to open communication with them. Mrs. Fanny Tippet lives now at Victoria, Texas, but years ago she was owned by B. Tippet who sold the boys Washington Tippet and Charles Tippet to Mr. John M. Clark. It has been about thirty years since the sale which was made at Paris, Tennessee, since which time Fanny Tippet has never heard from her boys. If they are alive or either of them, they will, of course, immediately write to the mother at Victoria, if they see this notice. If any person who reads this, knows of either of the sons they will confer a great favor by bringing this communication to their attention.—ED. S. W.

A CAR LOAD.—The following is estimated as a car load: 20,000 pounds, or 70 barrels of salt, 70 barrels of lime, 90 of flour, 60 of whiskey, 200 sacks of flour, 6 cords of soft wood, 18 to 20 head of cattle, 50 to 60 head of hogs, 89 to 100 head of sheep, 9,000 feet of solid boards, 17,000 feet of siding, 13,000 feet of flooring, 40,000 of shingles, one-half less of hard lumber, one-fourth less of green lumber, one-tenth of joists, scantling, and all other large timber, 340 bushels of wheat, 500 of corn, 680 of oats, 400 of barley, 300 of flax seed, 360 of apples, 430 of Irish potatoes, 360 of sweet potatoes, 1,000 bushels of bran.

POTATO SHORT CAKE.—Take cold mashed potatoes left from dinner; beat in more milk, butter and salt; put them out on your dough board; add just flour enough to roll it out; bake on the griddle same as you bake short cake; cut it into squares and serve.

—A memorial statue of the famous author of "The Saint's Rest," Richard Baxter, was unveiled August 28, in Kidderminster, which, for twenty years, was the scene of his pastoral labors. Dean Stanley delivered the address.

Southwestern.

New Orleans, September 9, 1875

J. C. HARTZELL, B. D.,.....Editor

This issue of the SOUTHWESTERN is delayed several days because some roughs, probably instigated and paid by others to do their work, entered the *Louisiana State Register* office, where the SOUTHWESTERN is printed, a few nights since, and "pied" the type, and scattered cases, rules, type, etc., in promiscuous confusion upon the floor, in the yard, and out upon the sidewalks and streets. A. S. Collins, Esq., the editor and proprietor of the *Register*, is at present in the North. He has for years been an outspoken Republican, and once before in this State his printing office has been destroyed. The *N. O. Republican*, in referring to the outrage, makes the significant point, that in the many instances of destroying newspaper offices in this and other Southern States, every one of them has been a Republican paper.

Rev. Dr. Brush, writing from Austin, Texas, under date of September 4, says, with reference to the camp-meeting at Spring Creek, near Fredericksburg, just closed: "When we arrived at Spring Creek, the people were delighted to see us. The Lord blessed us abundantly. Many came forward as seekers—some found the "pearl of great price." On Sunday night, a great crowd were forward for prayers—a large number rose indicating thereby a desire for salvation. I then asked all that wished to be remembered in our prayers to kneel. All in the audience knelt. It did seem that the Lord would save all in the encampment.

Bless the Father for the gracious revealings of his favor, and the large demonstrations of his power!"

THE SPANISH CATHOLIC CONSTITUTION.—A recent telegraphic dispatch from Madrid, Spain, contains the following: "The projected constitution declares the State religion to be Roman Catholic. The government has obligated itself to maintain its worship and its ministers, but nobody shall be molested on Spanish territory for religious opinions or in the exercise of their respective worships so long as the respect due to Christian morality is paid. Nevertheless, other public ceremonies or demonstrations than those of the State religion are prohibited. Caro-vas Del Castillo, President of the Constitutional Committee, declares the meaning of this to be that Protestants may have churches with open doors and celebrate worship inside, but there must be no manifestations in the street." It will thus be seen that the utmost limit of Catholic liberality and tolerance in Spain by Catholics towards Protestants in the formation of their new government is to worship God within doors. All public demonstrations, street preaching, processions, ceremonies, etc., are reserved to the "State religion," i. e. Catholic. And yet the Catholic press of this country would have us believe that religious bigotry and oppression are only to be found in Protestant communities. Away with such bald faced hypocrisy and Jesuitism!

The following paragraph, from Zion's Herald, contains an accurate description of the spiritual condition of a very large number of professing Christians, and supplies weighty reasons and suitable directions for the attainment of a better state of heart.

"You do not feel satisfied with your spiritual condition. You have not that power over your temper and over temptation that you are confident a Christian should have. Your religious duties are performed with considerable faithfulness, indeed, but often with marked reluctance and little enthusiasm. You have not the distinct and filial persuasion of your adoption into the heavenly family. You find your mind, in hours of leisure, running upon business, and rarely turning involuntarily towards God, and dwelling with conscious delight upon his character, and providence, and promises. You are not ready, or happy in personal endeavors for the salvation of others. You find yourself shrinking from introducing religious topics, even when a convenient opportunity occurs to say a word to a young friend in reference to his highest interests. A refreshing from on high is needed. It is a low, legal, [illegible] in which you are living. [illegible]; its slower [illegible]. Now is [illegible] for a renewal of [illegible] recovery of the [illegible] of peace. There is [illegible] to be lost. The Father's [illegible] are open. Arise at [illegible] to him. Give yourself [illegible] unmistakable voice [illegible] be all forgiven.

Fraternity a Duty.

In our last issue we quoted at length from the New Orleans *Christian Advocate*, (Southern Methodist) on the subject of fraternity between our own and the Southern Methodist Churches. That paper criticised severely the efforts of a few leading Southern Methodists who are laboring to cultivate fraternal relations between the two methodisms.

The probability is that a much larger proportion of Northern than of Southern Methodists desire and pray for *fraternity*. We have yet to read or hear the first Northern utterance against it, while the earnest and prayerful aspirations of many toward it, find expression at the camp meetings and in the papers. Earnest and enthusiastic expressions come also from a few choice spirits of the South. But it is evident these are in a significant minority.

Like the parties to other controversies—for this question of *fraternity*, alas, is at present a controversy—the one side lays down its condition requisite, and the other propounds its *sine qua non*. Here "*the cart is before the horse.*" Look at it: CHRISTIAN BRETHREN DISCUSSING THE CONDITIONS OF BROTHERHOOD! Those who are born of God, sons of God, heirs of eternal life, *declining fraternity*, until they have settled the terms! As if they were not *unconditionally* to love and fraternize with each other. "Hereby shall all men know that ye are my disciples if ye have *love* one to another." John xiii, 35. Is this unauthoritative in the 19th century? Is the old Gospel abrogated? Is Jesus ruled out of his own House? If so, who is the "strong man" that has possession? Now if we have the *love* that our master enjoins in his "new commandment," in the name of that master let us have the *fraternity* also. What is the difference between them? except that the one is the active expression of the other. Let us *fraternize first*, brethren; then settle the conditions. We cannot, as our master would have us, decide the points at issue *until we first love and fraternize*. Let us come together as christian brethren, truly loving and receiving each other; then, in the spirit of Jesus Christ, let us decide whether to ratify and retain "the plan of separation," and whether to continue the work among the freedmen, whether we shall have a *high* or a *low* episcopacy; whether we shall recognize a *color line*. We act not like christians in our controversies. We preach that we "are nothing" without CHARITY. But that blessed angel is trodden under foot the moment we differ in opinion and practice. She is cast out, kicked from the door, until we can settle questions of organization and policy, with the hypocritical insinuation that she will be wanted when the quarrel is over. Such has been too much of the history of the Christian Church. Oh that in these "last days" in this dispensation of the Holy Ghost, a new precedent might be established. It is not impossible to love. And to love is the best preparative for deliberation and legislation.

It seems to us one of the most humiliating developments of this discussion, when a brother impugns the motives of another who either advocates or opposes fraternity. Strange as it may seem that a Christian should oppose fraternity, is it not stranger still that one cannot favor it without incurring the suspicion that he is taking himself to market? When Jesus was walking humbly toward his own crucifixion for the sins of the world, he was charged with *treason* to Rome. But the enemies in his case were not of his own flock. How comes it, in these days, that he who would show his love to his brethren, must be charged with "an axe to grind" by others of the brethren? Pharisees, meant by the charge of treason to Rome, that Jesus of Nazareth had "an axe to grind" among the Jewish people. When a Southern Methodist desires fraternity with Northern Methodists—forsooth he has "an axe to grind"—shall we conclude this charge means that he is guilty of *treason to the M. E. Church South?* Can love be treason? Now we preach this Gospel of love with a whole heart. But we will not be understood to designate fawning or toadyism, or self-seeking in any shape, on either side, as love and fraternity. We will not asperse the motives of any. But, brethren, let us take heed to give no place to selfishness in any form while inviting each other to fraternity. Let us avoid even "the appearance of evil." There is such a thing as a manly Christian assertion of our fraternal feeling and desire for closer communion. There is, also, a miserable, unchristian cringing, degrading the Christian manhood on one side, and exalting into a spiritual tyranny the pretensions of the other. Let us have no begging, no bidding, no palaver, no blarney. This is a Christian business.

So-Called Negro Insurrections.

In our last issue we touched lightly upon the rumors—for early newspaper reports, especially in the Southern country on "the negro," amount only to rumors—of an uprising of the colored people, to slaughter the whites and enjoy their lands and homes.

These reports scattered through the country on the wings of the telegraph, and many of our enemies tried very hard to believe that the colored people were about to make savage war against the white people of Georgia. But, as we at first suspected, it proves that the entire matter in Georgia was of too small an origin to deserve the slightest notice either from the local, much less from the general intelligence column.

The scare from Georgia had not died away before Brashear City, Louisiana, speaks in tones unmistakable through her Mayor, in a telegram to the Chief of Police, on the evening of August 23d, asking for twenty-five Winchester rifles. Soon thereafter, other telegrams came to hand which set forth another uprising, looking as though the poor unfortunate whites dwelling in the vicinity of Brashear might possibly be in some danger if the Mayor of that city did not procure some rifles. But, as in the Georgia affair, this too was really a most insignificant matter so far as danger foreshadowed to the whites.

The truth, and the whole truth, probably grew out of a few laborers employed to shovel coal for Mr. Morgan. These men were paid by orders for merchandise to be got at a certain store. They preferred money for their services and expressed this desire much as a gang of white men would have done, by sending a deputation to the representative of Mr. Morgan at that point, setting forth their complaint in words of reason. From the desire of this merchant to derive profit from handling the wages of the employees, all the trouble seems to have arisen.

Then within a very few days comes another sound from northern Mississippi, Yazoo City: "*Another uprising.*" The result is that *all the Republican officials* of the county driven out of the country. Again, scarcely a week passes before there is the cry of another negro riot. This time at Clinton, Mississippi. At a Republican barbecue, where some eight hundred or a thousand colored Republicans met to celebrate some public event, orderly and desiring a quiet and manly gathering. To this end, the leaders resolved that no whiskey should be used at the barbecue.

The marshalls kept faithful watch that this rule be not violated. But a white man—a man not interested in the success of the occasion, but rather determined that no success shall attend it, brings out his whiskey bottle and will not yield to the kind and manly request of the marshal, that whiskey be not drunk upon the grounds. *He* will drink where he pleases!

The marshal attempts to prevent the violation of the rules when the white man strikes him on the head with the bottle. So the trouble begins. It is a negro riot! One or two white men are killed, and some forty or more colored. It was a negro riot, forsooth, because there were many negroes and few whites! It was a negro riot because the negroes were routed, and driven, and slain. It was a negro riot because it is the habit of those whose hope depends upon some excuse for violence against the unfortunate colored man to speak of all these troubles objectively. But we have yet remaining an abiding faith in the God of the whole human race, who will not see a sparrow fall to the ground without his notice, much less one of these, his unfortunate children. What a terrible record some white men are making for themselves in this country. Savages on the plains are not more fiendish. But we wait the time of reckoning which must surely come.

We are in receipt of a report of the very interesting examinations and literary exercises attending the closing of the Union School near Lamar, Mississippi, taught by M. M. Avant. This school numbers sixty-eight, and is in a very flourishing condition. Mr. Avant was a former student of Shaw University.

The Third Quarterly Conference of Wesley Chapel was held August 20. The whole amount raised during the quarter from all sources was $345 75; making the total amount raised since Conference $1278 38. Bro. Gould is laboring faithfully and successfully as pastor.

Shaw University, Holly Springs, Mississippi, opened September 29, 1875. Read the special notice in another column, and do all you can to send students.

"DING DONG."

Bishop Haven gives a strong article in the *Independent* which he entitles Ding Dong, in which he shows that the great questions respecting the colored people of America are not settled and must yet be kept prominently before the nation. His concluding paragraphs are as follows:

"What avails fraternal huggings at Bunker Hill and elsewhere, when this cruel prejudice reigns unquestioned? When men of talent and piety are *forced* into ecclesiastical organizations by themselves because of this prejudice, and the Church wishes to have it so?

It was a great mistake of Mr. Garrison's to dissolve the Anti-slavery Society, and a greater one of Mr. Phillips to permit its dissolution. We want some one whose business it is to *ring that bell*. We want an organization whose business it is exclusively to secure equal rights to all. That is, we want the old Anti-slavery Society revived. Clarkson and Wilberforce did not abolish the British and Foreign Anti-slavery Society when England abolished slavery. It lived and still lives. So should ours, especially as American slavery is not yet abolished. It reigns in the hearts of the people. A slavery of caste is akin to slavery of the body. It will lead thither if unrebuked. Men of color have still no rights—legal, social, political, or religious—in all the South except South Carolina and Mississippi; and there the foe is unceasing in his determination to reduce them to practical bondage. Even their hotels and churches and society close their doors against them. Surely, the whole American heart is still sick and its head faint. What shall deliver it? God in Christ; Christ in God. Through what instrumentality? Ding-dong. This horrid, unnatural, ungodly, inhuman prejudice must disappear. These separate schools, churches, Masonic and Good-templar organizations (for even the last has a "nigger" department, where it puts all its temperance youth of color) —all these numerous and hideous forms of this sin—must disappear, or all we have won by the war will disappear. The rebel South—as rebellious as ever, and as proud to be rebellious, and as justly proud—will conquer the North through its prejudices, which she was not able to conquer through her arms. She is subtly, steadily, and ceaselessly engaged in this new warfare. Only by equal and superior steadfastness in the right direction shall we overcome this danger. Alabama's call for a new constitution, wherein only two Republicans were elected, shows what are the purposes of that active power. It would restore slavery, but for fear of losing the next presidential election. It will practically restore it.

What is the cure for this danger? Ding-dong. Benton's key-note should be that of every lover of liberty, country, man, and God: Ding-dong! ding-dong! Tennyson's softer phrase is a proclamation of the same law—

"Ring out the old, Ring in the new;"

and Lowell's description of himself once—alas! that it is not true of him still—should describe every lover of Christ and his fellow-man:

"He will rub-a-dub-dub till he's old as Methusalem,
At the head of the march to the last New Jerusalem."

Let the march go forward. Let Sherman's old slave, with as "fine a head" as he ever saw, teach us our brotherly relations and duties to millions of such over all the land today. Let the old Abolitionist ring his bell in pulpit or platform, through the press, by revived organization, and through political parties, until we completely save the nation and advance it on the plan of its origination to the plane of its divine consummation."

NEW BOOKS.—We have received from Messrs. Rogers and Jarvis, 92 Camp street, New Orleans, the following books: Language Primer, Language Lessons, School Composition, Progressive Grammar, all written by Prof. William Swinton, of the University of California; also, French's Series of Arithmetics, comprising the following text books: First Lessons in Numbers, Elementary Mental Arithmetic, Common School Arithmetic; also, Wentworth's Arithmetical Problems, Willson's New Speller and And Analyzer, and French Principia, part I, "a first French Course."

These books come to us strongly endorsed by many of the most distinguished educators in the country, and, indeed, after a cursory examination they seem admirably adapted to impart a thorough practical knowledge of the subjects discussed. The mechanical execution of these books is very fine, as is always the case with publications bearing the imprint of "Harper & Brothers."

On His Mettle.

We are indebted to the Rev. J. T. Hutcherson, of Seguin, Texas, for the following communication. He is a stranger to us, and how his name came to be on our books, with his paper paid for for one year, we are unable to explain. He is no doubt a gentleman of rare taste and culture, and has probably traveled abroad—that is, into a neighboring county or two. We have no doubt he, although a minister, votes the Democratic ticket upon every occasion, and has never heard of any injustice to the colored people of his State, and considers treason to the United States a cardinal virtue. We pity the "Illinois Protestants" that they should be such bigots. To warn them of their danger is one of the objects in calling special attention to this letter. Dr. Edwards had better call the attention of his Illinois readers to this grave charge, because, should it go undenied, the highly important source from which the accusation comes may give it a most damaging effect upon the people of a great State. Here is the letter:

DEAR SIR—Some one has been sending me, without any request on my part, the "SOUTHWESTERN ADVOCATE." Whether it is intended as a kindness or not, it is not in my power to say. If it is intended as a kindness, I candidly confess that I do not appreciate it. I am not a Methodist and if I were, I should select a paper of a different animus, one breathing the spirit of kindness towards all men, and striving, especially, to promote the feelings of good will between the people of the different sections of our one common country, and not one whose only aim and purpose seems to be to create strife and discord by slandering and insulting the people of that particular section in which it seeks to make itself a power.

I acknowledge that there is a great deal of magnanimity at the North, for some of its people are magnanimous enough to see the truth—that Jefferson Davis is a gentleman and a Christian, and that the Illinois Protestants, with the Reverends at their head, are the worst kind of political bigots. But candidly, sir, do you not think that there is also a little magnanimity at the South—for could you live in any other section of the country and misrepresent and vilify its people as you have been striving to misrepresent and vilify our Southern people without having a few Ku-Klux after you?

Why can you not let politics alone and mind your own business? Did the Master whom you profess to serve send you to preach politics?

Of course, I address you as the agent of the paper, but perhaps you are but the tool of others.

Good Words to President Grant.

In his recent address of welcome to President Grant at the Chautauqua Convention, Dr. Fowler says:

"There are reasons peculiar to ourselves why we welcome you. This is a Christian nation. The declaration recognizes Providence. The constitutional convention was quieted and harmonized by prayer that was called for by doubting old Ben Franklin. All our officers go into office taking the oath on the Bible. All our legislative bodies and regiments of soldiers have chaplains. We were born from the conviction of a people demanding religious liberty. We are a Christian nation, and so, as Christian citizens, we welcome our executive head. We are not forgetful that your public and private life recognizes the sanctity of our Sabbath. We know that we cannot maintain the Christian religion without a Sabbath. We cannot long preserve free institutions without Christianity. It is therefore with gratitude that we receive you at this religious assembly as a quiet worshiper for the Sabbath now approaching. We also remember that the home in the White House is a model of purity and sanctity for American homes. Even the arch fiend himself has not dared to assail that palladium of national strength. Honored sir, allow me, not with words only, but from an honest heart, that recognizes only God as the judge and master of us all, in the name of our holy religion here represented and being disseminated; in the name of our homes, those sanctity is more precious than all other treasures; in the name of our common country, honoring you and being honored by you, and in the name of every interest dear to the human heart, to bid you welcome to these grounds with this shade and sunshine, to this rest and security, to this quiet home of worship. Come with us in the experience of your heart, and "we will do you good, for God hath spoken good concerning Israel.'"

The Lesser Hymnal.

From Hitchcock and Walden, Cincinnati, we have received a copy of "The Lesser Hymnal," price, flexible cover, 45 cents single copy, or $31 50 per hundred; board cover, 50 cents single copy, or $35 00 per hundred.

The Lesser Hymnal is a collection of hymns for the Sunday School and Social Worship, selected chiefly from the standard hymn book and the Methodist Episcopal Church. The publication of the book was authorized by the Book Committee, February 11, 1875, and the agents, Messrs. Nelson & Phillips, appointed Dr. H. W. Warren to select the hymns, and Eben Tourgee to edit the musical department. Bishop Janes gives an appreciative introduction.

We were of the opinion when the publication of this book was discussed that while such a book might be a necessity, that in our judgment the data collected by Dr. Warren were not sufficient on which to select hymns. And again the General Conference being so near the whole matter should be postponed, and action taken after a more thorough discussion, by the highest authority of the church. Our opinion has not changed and the General Conference will probably order the work done over again.

A correspondent in *Zion's Herald* is very enthusiastic over the new hymnal. He says: "Dr. H. W. Warren has done it. It was easy enough to make an egg stand on end when once you knew how; but it took a Columbus first to show how it was to be done. So, though some may think it a very easy thing to make a hymn-book—that is, *the* Hymn-book which is the desire of the whole Methodist Church—certain it is that the Church had hitherto waited long and patiently, and in vain, for the coveted boon. *The Lesser Hymnal* contains very nearly, if not quite, all the hymns that will ever be employed by us, in either sanctuary or social worship. I cannot think of more than a half dozen hymns or tunes which I would have retained that are omitted, or omitted that are retained. And after a few editions, or revisions, these things will naturally adjust themselves. For my part I can't see what earthly use—that is, for purposes of praise—the Church will ever have of any other hymnal than this for any kind of religious service whatsoever."

NEW ORLEANS UNIVERSITY.

This institution, as will be seen in the advertisement in our columns, will be opened, under new auspices, *on the 30th inst.* The President, W. D. GOSMAN, D.D., is a gentleman of much experience in collegiate work, and has the entire confidence of the Church in the North. He brings to his work, not only the treasures of his learning and experience, but what is even better, a *strong faith in God*, and a zealous devotion to the educational and religious welfare of our people. His charity and zeal will bring him into close contact with our brethren, and we are sure they will be ready to yield to him their heartiest co-operation and support. We are free to say to our people now, here is the best opportunity you could desire to avail yourselves of educational opportunities for your children. Don't fail to send them promptly at the opening, 10 o'clock Thursday, September 30th.

We want to say to our people that we know it is the intention of the authorities of the Church to make of New Orleans University a *first class institution*, and of this they have given a good and satisfactory pledge in sending us the able Faculty who will soon commence their labors among us. Dr. GODMAN will be assisted by Mrs. A. D. GODMAN, M.D., Prof. A. B. COLLINS, M. A., and Miss —— SALT, all of them highly accomplished and of good repute in their departments. Let our people *in all the Southwest*, take note of this superior opportunity for education and send us their sons and daughters. Those wishing catalogues or information may apply to the Editor of this paper, or to Dr. Godman.

The New York Preachers' Meeting has endorsed the Savannah Monumental Church movement inaugurated by the Southern Methodists of that city. The Round Lake Camp-meeting, it will be remembered, gave $7000 toward the enterprise. One layman gave $2000 besides this. Rev. Dr. Clark, of Savannah, the agent of the enterprise, gives a most earnest letter to the press, expressing his high appreciation of our church and people in the North. In all this we rejoice.

On the other hand, we cannot forbear suggesting with the *Methodist Advocate*, "that as Dr. Clark has taken so bold a stand, may we not expect him to make the acquaintance of Prof. McMahon and family, in Waynesboro, who live scarcely five minutes' walk from his door? He will find them intelligent and refined people, doing a heroic work in his presence. As this noble Christian lady has not enjoyed the privilege of speaking with a white woman in that community for two years or over, a friendly call will be appreciated. A little of Round Lake in Waynesboro would be refreshing."

Another point, which strikes us as not quite consistent, is that at the laying of the corner stone of the church in Savannah, not a single representative of our church in Georgia was asked to take part in the ceremonies.

Dr. Clark at Round Lake, shedding tears of joy over a hat full of greenbacks, seems to have been more fraternal by far than Dr. Clark has been in Waynesboro, during these years, or even Dr. Clark in Savannah after being so substantially blest by our brethren of the North.

The Papacy in Politics.

Just before a recent general election in Canada, the Archbishop preached a sermon on politics, in which he gave Catholics to understand that they must vote as the priests should direct. We commend the following extract to any who doubt that the Catholic vote of this country can and would be thrown solidly as the priests might direct, should an occasion arise:

"The priest should be your advisor in political affairs. He is Canadian like yourselves, he loves his country, he has proved it, he loves it still, he will always love it. His interest is your own, he has but one end, to lead you in the path or order, and to warn you against errors essentially demoralizing and destructive. Will you believe him, this friend of justice, this defender of your most sacred interests? In the present circumstances, by the vote you are at present called upon to give, you will choose in conscience those who are the partisans of order for your representatives. Your pastors have told you enough to show the choice you have to make. We must have at the head of the country men of order, faith and religious principles. Not Catholic Liberals, for I have told you that Liberalism is the enemy of order and of the Church, and as it is the Church which has made Canada, and which should make it greater still, the foes of the Church are the decided foes of French-Canadian neutrality. We have upon this continent a providential mission to enlighten the neighboring people and to bring them to the Catholic faith. Be faithful to our destinies, and we will be grand and prosperous, because we will be in the established order of God.

OUR SABBATH SCHOOLS.

We are greatly encouraged by the report that constantly comes in from our workmen in the field, touching our Sunday schools. They are springing up all through the country wherever our ministers go. There can be no doubt about the success of this work, only keep it up. In order that a Sunday school should be gloriously successful does not require that the profound theological questions of the age should be dwelt upon and hammered at, by teachers and pupils. The chief object of the Sunday school is to teach the children the simple truths of the gospel. The simplicity of gospel truth is especially calculated to interest the young mind. It accords with the understanding of the pure in heart of all ages, names and nationalities. Wherever a human soul comes in question, it is a panacea. It offers relief to the troubled mind, soothes and heals our wounded spirits, quickens our spiritual life and enlarges our understanding. It is a safe remedy in the hands of the innocent and only danger to the hardened, stubborn heart of the unbeliever. In the Sabbath school, the children gather with teachable hearts and God and Christ are there with the Holy Spirit to seal the testimony. Let all of our good brothers and sisters take hold of this work. Push it forward and you will be gladdened by a quickening life within your own bosoms, and a growth in grace and power!

God bless our Sunday school workers!!

Speaking of Ralston, the money king of California, whose sudden fall and death have startled the nation, an exchange says:

"Poor Ralston! One day a bank president, a million king, a princely host; the next a bankrupt and a suicide. On Thursday he drove his six-in-hand from his Belmont palace to the Bank of California, the envied of the populace; on Friday, shorn of his wealth and his honors, he crept a fugitive from sight to the shores of the bay and sought oblivion of his woes in the tide which, scarce a mile beyond, through the Golden Gate,

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joins the waves of the Pacific. Men may say what compassion or what enmity dictates, but when William C. Ralston voluntarily took his own life, he throttled criticism; when he accepted the draft of death he cashed his obligations to the world. Proud, reckless, generous, he met adversity and succumbed. He could reign a prince among his wealthy fellows, but he could not serve as a pauper. He could dare speculative schemes which would appall an ordinary man, but he could not face an existence which had robbed him of affluence. He played for heavy stakes and won; he continued the game and lost; and then, face to face with ruin, he sought the coward's solace—the grave of a suicide. This is a fitting end to such a career as his has been. The failure of the Bank of California is a calamity; the death of Ralston, its President, is an affliction, and those who have lost by the suspension of the one will have no more poignant regrets than those who have known and associated with the other."

We are gratified to note the expression of the following sentiments clipped from correspondence of the St. Louis *Christian Advocate*, M. E. Church, South. It breathes a spirit of charity and christian fellowship, all too rare in these days. May God speed the time when such sentiments shall prevail all over this great South land:

"A cordial fraternity between the two great Methodisms, North and South, is a prime necessity of the times, and would do more than all other agencies in accomplishing the true unification and peace of the country. All good and wise men among us, I think, must desire it. The wisest and best men on both sides, I believe, will do what they can to promote unity and establish denominational fraternity.

May their commissioners and ours, that are to adjust differences and lay broad and deep the foundation of fraternal intercourse, be filled with the spirit of moderation, and wisdom and justice. And may the words that our fraternal messengers shall speak be "seasoned with grace," and have the setting of "apples of gold in pictures of silver." Let constant prayer be offered throughout the land that the great objects of the Commissioners and Delegation may be fully accomplished.

The genius of Methodism, no less, we hope, than that of Christianity itself, is benevolent and fraternizing; is charitable to all and unfriendly to none."

Among our Letters.

CLINTON, LA., September 1, 1875. Rev. Isaac Hayward writes of the cruel death of York Nelson, shot, on the 27th ult., while on his way to his dwelling, near Jackson. He was a promising young man — an active worker in the church and Sabbath school; and his death is a sad affair for all. It is not known by whom he was shot, but it is a proof of the danger attending the going out after night. Times are very hard, and I am struggling hard for a living.

SHREVEPORT DISTRICT.—Rev. H. T. Abbott, the Presiding Elder, arrived at his home in Shreveport a few days since, and reports his work as favorable. Peace and harmony prevails.

Rev. T[illegible] preacher in charge of [illegible] circuit, died July 25th. His death was a triumphant one. When dying he asked to be held up that he might preach his farewell [illegible] After this he called his [illegible] and said to her "bring all the [illegible] that I may see them and bid them good bye." After doing this he laid down and [illegible] to cross over. In a [illegible] in Jesus." He left [illegible] six children.

[illegible] Rev. S. H. Morrison [illegible] evil person or [illegible] the corner stone of [illegible] The interesting [illegible] with laying it we published a short time since. It seemed to have been the work of pure vindictiveness. We hope the guilty parties may be brought to justice.

Rev. [illegible] Hall, writes August 10, 1875: My protracted meeting is now in progress and I am happy to state that God is with us in our work of [illegible] souls to Christ. The times [illegible] of the Pentecost is here. [illegible] two weeks, during [illegible] were happily converted to God, and added to the church. Our meeting still goes [illegible]

[illegible] Durham.—Brother [illegible] of Cypremort, La., sends us [illegible] which we publish. [illegible] of his many [illegible] Rev. Forrest [illegible] to write you these few lines to inform you of my health. I was taken sick the 14th of July, and was sick until the 15th of August, and then I commenced getting better, and am still getting better. I have commenced my labor again. My wife was taken sick on the 13th of July, and has been very sick. I thought sure I would lose her, but she is something better now; but she has to be led from one room to another. The people are very poor out here, and can only give us sixty cents per week to live on. I have written to my Presiding Elder, but have not heard from him yet. If you could help us now, we would be more than thankful, as we stand in need very much now. Please answer as soon as you can, and direct my letter to me in care of Rev. H. Green, Baldwin.

KENNERVILLE, LA. The following interesting note from Mr. V. A. Chapman, we publish as a matter of compliment to him and encouragement to the many colored young men who may read this. This young man is determined to make the most of himself, and begins in the right way by cultivating his mind, supporting himself, and working for Jesus. He says:

"I arrived home safe a few days ago. The books you gave me were very useful indeed. My Sabbath school met last Sunday, with 34 males and females in attendance. We had a real good time. The children were very proud of our new books. Some offered to buy them, but I refused to sell any. In the next letter I write you, I will try and send you a little money.

My dear friend, I desire your prayers to the Lord in the behalf of my Sabbath school, also my daily school, as this is the first year I ever taught school, and am young. I hope this will be a useful term for me, as I do my best to be true to the cause I have devoted myself to. Rev. J. L. J. Barth was my teacher, a few years ago, in the Model Grammar School in Carrollton."

MOUNT ZION CHURCH, N. O. Rev. C. Hunt thus writes of this enterprising church:

I had often heard of "Mount Zion" but had no idea that I would find so beautiful a building, and so well behaved a congregation. The singing was simply excellent, and the people manifested a liberality in the collections which was certainly pleasing. But what pleased me most was the *marked attention* which the worshippers gave to the words of reconciling grace. Every eye gazed on the preacher, every ear seemed eager to catch the sounds as they fell from his lips, and when we saw the tears streaming, and faces reddening, and heard the sighs and sobs which seemed to well up from their hearts we felt truly "it is good to be here." "Beautiful for situation is the Mount Zion." None need be ashamed of giving her a place among the churches. Her congregation is liberal. Her behavior excellent. Her songs good, and her Pastor deserves credit for the labor he has evidently put forth; *God bless Brother Hayward!* May the pleasure of the Lord continue to prosper in his hands! and when the day of reckoning comes and our God counts up his jewels, of Zion may it be said, that "This and that man were born there." Amen!

MAYERSVILLE, MISS.—Wm. Harrison, L. P., writes that he came to Mayersville about the 20th of May, since which time he has, with the help of God's people, nearly completed a church worth about one thousand dollars. Bro. Harrison comes from Natchitoches, La.

MANDEVILLE.—Rev. Levi Johnson writes that the ladies are taking special interest in his Sunday school, and it is prospering finely. The children who can read are greatly pleased with papers and tracts and Sunday school books, and those who cannot read themselves, are being taught, and so an hour or two every Sunday is spent most profitably.

PINEY GROVE CHURCH, MISS. Bros. W. Humburd, J. Johnson, T. Humburd, M. Bennett, B. Liddle and W. H. Humburd unite in a letter expressing, in behalf of the church and people, great grief at the death of Rev. S. Bar, who died Friday, July 16. He preached the Sabbath before, and was loved by all the people as an earnest, successful pastor.

ENTERPRISE, CLARK CO., MISS.—Rev. B. J. Wilson writes that he has just closed a protracted meeting at Zion Chapel, at which several came forward and joined the church. There is to be a camp meeting at the old camp ground, at Stonewall Manufactory, beginning on the 14th of October.

Bro. Wilson's work seems in a prosperous condition, and the Sunday school is especially flourishing, but as in many other places, the children are suffering for books.

OXFORD, MISS.—Rev. J. M. Shumpert writes, August 20th: At my second Quarterly Meeting, my presiding Elder, Dr. McDonald, was much pleased with our progress. When I came to this charge from our last Annual Conference, I found the church in a very good condition; but the Sabbath school was on the decline, and had been, with about fifteen scholars. We have increased in numbers so that now we have one hundred and fifty scholars. We have purchased a neat new library, and secured one hundred and thirty-five Sunday school books—seventy-five of these books were given to us by the American Sunday School Union. Just imagine how much we were delighted with the present. We have painted and papered our church inside with a cost of $80, while a good friend of our church, Mr. J. K. Layton, made us a present of about $60 worth of work to the church.

We have had a glorious revival, some twenty-five conversions and thirty-one accessions to the church. I baptized sixteen last Sunday, and my meeting is still going on. A very large number of mourners are every night at the altar desiring the prayers of the church. The congregation is quite large.

We, in Oxford, in general terms, are in peaceful harmony among ourselves, and deeply in love with, and devoted to the grand and glorious old Mother Methodist Episcopal Church, and though times are hard, money scarce, and many of our members hard pressed for support, yet all are cheerfully at work for Jesus. Pray for us.

At the church, on the 19th inst., I joined in matrimony, Mr. Solomon E. Manuel and Miss Emma Sheop.

Bro. Shumpert also writes under date of August 27th, 1875: Having just returned from Ripley, my former appointment, finding the present Pastor Rev. L. L. Shumpart, hard at work with, and for his people. I also met Rev. Dr. A. C. McDonald, who, by request of the Presiding Elder, held his Quarterly Meeting Saturday, August, 21st, 1875. The Doctor preached three powerful sermons during his little sojourn, and raised a good subscription for the Shaw University, and Monday morning he returned home. On Monday night we had a fine love feast; there were many witnessed that they loved the Lord. Tuesday, at eleven o'clock, I preached the funeral of sister Emily Luster who was converted last year. She was born February 6th, 1849, and died July 31st, 1875. She died in the belief that she was going to the good world. She asked her husband to meet her in Heaven.

A protracted meeting is progressing. Up to the above date eighteen had been converted, and at least forty mourners were at the altar last night. The house at each service, is crowded to its utmost capacity. The Pastor is doing a good work on the Ripley circuit.

GOLIAD, TEXAS. Rev. J. Wright says his church is much opposed, but God is with him and prosperity attends his labors. His people propose to hold a campmeeting.

COLUMBUS DISTRICT, TEXAS. Rev. D. Gregory, the Presiding Elder, writes, July 26, that he had finished his second round of quarterly meetings, and that his field is in a good condition. Bro. Gregory evidently appreciates the SOUTHWESTERN, because he says he would not do without it for $10 a year.

COLUMBUS, TEXAS.—Rev. B. F. Williams reports the death of a young member of his church, named Sarah A. Johnson, who died August 10th. Her death was caused by a burn received by her while attempting to light a fire by pouring kerosene oil on it. She died trusting in Jesus in the midst of her agony, and rejoiced while passing away.

We are sorry to have the following from Bro. Williams. We doubt that it is right for him to leave regular work. He says: "I expect to superanuate or locate after this year, and settle in another conference, in Fort Bend County, in a large colony called Oak Hill, on the San Bernard river."

COLUMBUS, TEXAS. Bro. Ben. Williams writes: The Columbus Campmeeting resulted in the convertion of thirty-five, and the work is still reviving. Sister Sarah Johnson died a triumphant death July 10.

We are now interested over a great colonization scheme which, it is hoped, will prove a blessing to the colored people. The new town is called Oakhill, situated in Fort-Bend county. We have a church and school lots given us, and ground for an institution of learning. It is a beautiful site, and many have moved already, and more are going this winter. I have bought 150 acres of land, and shall make that my future home. We are expecting great things.

Latest News.

PERSONAL.

—Vice-President Wilson is at Saratoga, completing his "Rise and Fall of the Slave Power."

—Moody and Sankey are to hold the first of their revival meetings in this country at Springfield, Mass.

—President Grant is to attend the meeting of the Army of the Cumberland at Utica, September 15 and 16, and will be the guest of Senator Conklin.

—Bishop Janes returned from Clifton Springs on Sunday last. His treatment, under the care of Dr. Foster, was of good service, and he returns home with recuperated strength.

—Rev. M. C. Cole, who has for sometime been serving the Congregational Church in this city as pastor, has, with his wife, lately been the recipient of a silver tea-set from the congregation.

—Bishop Paine, of the M. E. Church South, writes to the *Western Methodist*, saying, "Our beautiful little grandchild, Mary Eliza, died at Aberdeen, July 19, 1875, aged one year and twenty days."

—Brother and Sister Seeyle of Ohio, are to take charge of our Orphans Home at La Teche. Dr. Godman, in a note says, "Thank God, he will I am confident prove to be the right man in the right place."

—Bishop Wiley preached at the recent Hamilton camp-meeting a sermon of rare interest and power. One of our correspondents pronounces it one of the ablest sermons ever preached in New England.

—Mr. Oliver Hoyt, of New York, a prominent layman of the Methodist Episcopal Church and a member of the last General Conference, has given $2000 for a memorial window in Wesley Monumental Church, at Savannah, Ga.

—Major J. G. Badenheimer, formerly of this city, is now in McComb City, Miss., holding a responsible position in the employ of the Jackson Railroad. We are pleased to learn, by a private note, that he and his family are well.

—Dr. Newton, of Philadelphia, in his address at the Chautauqua Sunday School Assembly, gave a remarkable and suggestive incident. He said a lady teacher of this city had taught the infant class for forty years, and in all that time had only been absent from the class on two Sundays.

—The mother of Bishop Campbell of the African Methodist Episcopal Church, recently died at the Bishop's house in Philadelphia, in the eightieth year of her age. She was one of the first who gave her adhesion to the movement of Richard Allen for the formation of the African church, having joined it in 1825.

—Mrs. Dr. Godman returned safely to this city September 5th, where she was met by her husband and daughter with whom she proceeded to La Teche on the 7th inst, where they will remain two weeks before their permanent removal to the N. O. University. We are glad to note Mrs. Goodman's very pleasant visit in the North, and her increased enthusiasm in our work on her return.

GENERAL INTELLIGENCE.

—The constitutional convention of Texas will discuss the propriety of making the whipping-post and stocks permanent institutions of that flourishing and progressive State.

—Late advices from the government polar expedition have been received from West Greenland. The Alert and Discovery had arrived at Disco after a pleasant passage from England. Both sailed from Rittenbeak, July 17th, for Upernavik, all well. Preparations have been made for pushing as far north as possible in the Alert, and for sledge expeditions beyond to the pole.

—Each cardinal of the Catholic Church has a stated income of $6,000. Cardinal Patrizi has in addition $8,000 as Cardinal Vicar of Rome, and an equal sum from his benefices. Amat gets $22,000 from his benefices. De Pietro receives $12,000 as Bishop of Albano, and about as much is allowed him by Portugal. Bigari receives $8,000; Franchis $12,000 with a stipend from Spain; De Lucca, $30,000; Bernadi, $100,000.

—The celebrated swimming feats of Leander, Mr. Eckenhead and the British Lord at the Hellespont, have been eclipsed by one Capt. Webb, of England, who crossed the Straits of Dover, August 25, in a little less than twenty-two hours, swimming naked, and with no artificial helps such as Paul Boynton used in crossing the same strait a few months since. Webb started at Dover, and landed at Calais the next morning at eleven o'clock.

—In the colored educational convention held in Richmond, Va., August 25th, a constitution was adopted for a State educational society to aid in the instruction of meritorious youths in higher branches of study. J. W. Cromwell, one of the speakers, asserted that it was the duty of the State government to enforce collection of capitalization tax by making the right of suffrage depend upon its payment. Mr. Cromwell was subsequently elected president of the society, and resolutions were adopted requesting the State Board of Education to establish a colored normal school.

—Some parties are mean enough to try and rob Farragut of his glory won during the war, in the capture of New Orleans and other places. Hon. Gideon Welles has written a letter setting forth facts. It concludes as follows:

"I have felt it a duty to the navy, to the truth of history and to a most distinguished hero of the war, to correct the persistent misstatements which have been and still are made in regard to the capture of New Orleans and to some of the attending circumstances and events of that period. The document which is sent out by the War Department as a chronological table of battles, skirmishes, etc., which took place during the rebellion, is not truthful and reliable, inasmuch as it suppresses or fails to make mention of some of the most important and conspicuous battles which took place, and wholly omits the name of a most distinguished hero of the war."

—At Clinton, Mississippi, on Saturday, the 4th inst., occurred another disgraceful conflict between the whites and blacks. It seems the Republicans of the vicinity held a barbecue, and it was resolved that whisky should not be allowed upon the grounds. A white man chose to disregard this rule. Not being of the same shade of politics, therefore not interested in maintaining the reputation of those there assembled, he took out of his pocket a bottle of whisky and drank some of it, when one of the marshals of the day requested him not to bring whisky out on the grounds, for it was contrary to a resolution of the organization. He refused to obey the order, and struck at him with the bottle; thereupon a great tumult arose, and there was a general excitement all over the grounds, many people only eager to get out of the way. Pistols were fired, and many were killed and wounded—all because the negro is trying to equal, if not excel, his white brother in virtue and good conduct. Such a thing as the banishment of whisky from a white political meeting was probably never known in that State.

Rambles Underland.

The careless wanderer of a century ago would never have imagined, as he skirted the picturesque hills whose woody tops have echoed again to the crack of Boone's rifle; that far beneath their solid bases was concealed a fairy world of awful grandeur and exquisite beauty, with a firmament of crystal that sparkles with gems of rarest luster; lakes in whose pellucid depths the Nereids sport in wanton frolic; flowers more gorgeous and brilliant than ever adorned the garden of an Indian princess; mountains and rivers, and labyrinths whose intricacies would puzzle a denizen of the catacombs; and palaces of such wonderful beauty that they have been excluded from mortal sight and footstep—like a gallery of rare art whose walls may echo only to the tread of royalty. Yet such is the Mammoth Cave—the eighth wonder of the world.

Our curiosity recently led us to pay it a visit, and September 1st found us safely housed at the Cave Hotel, kept by the obliging Mr. Miller, who possesses the happy faculty of making every one feel perfectly at home while enjoying the excellent accommodations which his house affords. So many descriptions of this celebrated object have been written, that we waive the temptation to give a complete sketch of our visit, and will note only those points that impressed us the most forcibly.

One's first impression is the diminutiveness of his previous conceptions when compared with the huge dimensions of the Cavern into which he is ushered. The whole is so stupendous that it is not until it has been seen that one can form anything like a correct estimate of it. The chilliness of the outrushing atmosphere makes one for a time almost uncomfortable, upon first entering, but the system is no sooner accustomed to the change than its exhilirating effect becomes apparent.

The main cave consists of a gallery four miles long, spanned by an arch fifty to one hundred and seventy-five feet long, and rising from forty to sixty above the floor of the cave. This contains the remains of the old vats and material pertaining to the saltpeter mining of 1812; the stone rooms formerly occupied by consumptives; the rotunda—a mammoth dome; the Giant's Coffin—a huge sarcophagus perfect in outline and about forty feet in length. This striking resemblance to a coffin startles one when he gets his first view of it as it repose in such melancholly grandeur. This also contains the "Star Chamber" and Glorin'e Dome, the two most interesting features of the short route. The former is reached by crossing a small bridge leading away from the main cave and scaling a ladder ten feet in height in the Labyrinth. There we observe a circular window where the guide instructs us to station ourselves while, from another point, he hurls fire-brands into the pit that yawns at our feet, discovering at the same time the magnificent dome which springs to a height of one hundred feet above our heads. The stalactic formation on the further side presents a very striking likeness to immense curtains, which reach from the ceiling to within forty feet of the floor. The view is one inspiring in the highest degree. Of this Chamber, I quote from Bayard Taylor's true and beautiful description:

"I now noticed that the ceiling became darker and that the gray cornice of the walls stood out from it in strong relief. All at once a few stars glimmered through the void; then more and more, and a firmament, as far off and vast apparently as that which arches over the outer world, hung above our heads. It is impossible to describe the effect of this mock sky. Your reason vainly tells you that it is but a current of black gypsum sprinkled with points of white limestone, seventy-five feet above your head. You *see* that it is a fathomless heaven with its constellations twinkling in illimitable space."

To heighten the effect of this beautiful scene, the guide seats us, and, taking our lamps, holds them behind a jutting rock in such a way that the direct rays are screened from our eyes and fall upon the ceiling. The illusion is complete and the effect delightful. After producing the storm illusion by throwing shadows over the sky, the guide disappears and we are left in a darkness that is palpable—Plutonian; but in a short time we catch the first glimmer of approaching Aurora, represented by our guide, whose coming gives us a most beautiful artificial sunrise and scatters the gloom that would soon become intolerable.

These points, with very many others, including Shelby's Dome and Gothic Avenue, the latter noted for its stalactite formations, are the important features of the short route. For the long route, we take another day, and leaving the main cave at Giant's Coffin, proceed immediately to Echo River, passing on the way Lake Lethe, the Dead Sea, Fat Man's Misery, and other points of interest. Thus far we were accompanied by a band of music, which made the grand old walls and domes seem all the more enchanting, as they responded in deep, tremulous echoes to the tones of the instruments accompanied by the rich voices of the players.

At the river's brink we take boats; and enjoy one of the most wonderfully enchanting rides it is in ones power to conceive. The water is perfectly clear and fills a winding avenue three quarters of a mile long spanned by an arch of twenty-five to forty feet, which rises from three to fifteen feet above the water. After proceeding a short distance the guide, who stood in the bow of the boat, propelling it with paddles and sticks, struck at intervals a wild note of song, which was strengthened in the third, fifth and octave by voices from the other boat. The effect was magical. Forwood thus describes it: "From the far distance as from another world—we had almost said from the spirit world—came answering melodies as though a thousand tongues, attuned to different chorus had taken up the refrain reposting it again and again, fainter and fainter, whilst we unconsciously strained our ears and stayed our breathing to catch the last dying tone."

But who can describe it, 'tis like catching a strain from the choirs of Heaven that comes wolling out through "The gates ajar." 'Tis not difficult to fancy one's self approaching the regions of the better world as we glide so calmly and sweetly over the placid waters of this crystal river. After disembarking one has a long rough walk of three or four miles through a winding canal called Silliman's Avenue, the most fatigueing part of the whole trip—but the end of the journey more than repays all the effort and trial expended. The first object of interest is Martha's Vineyard, noted for the clusters of grape-like formations which cover its walls and ceiling. A little way beyond we enter Washington's Hall and the Snow-ball Room, and farther Cleaveland's Cabinet, perhaps the most magnificent part of the Cave.

The last mentioned is two miles in length, having a uniform width of about fifty feet. The crustations which are apparently artistic decorations, of this hall are indescribably magnificent. The description of Aladdin's Palace seems tame and insipid in comparison with the glories of this Cabinet. The base of the whole is sulphate of lime, in places of purest white, and again crystalized into a sheen of dazzling brilliancy that sparkles like a mosaic of diamonds. Some of the crystals are as perfect in form as a hexagon, others are grotesque and unorganized; some massive, others as delicate as a lily. Taylor calls it a Subterranean Conservatory filled with flowers of all zones; for there are few blossoms expanding on the upper earth but are mimicked in these gardens of sparry inflorescence. After all, who can describe it? One brings away but the simple recollection of its gorgeous magnificence. Particulars are lost—generals are indescribable.

The advance terminates two miles beyond, and nine miles from the entrance in a huge dome called the Maelstrom, near which is the awful chasm where young Prentiss had his renowned adventure. The return occupies about four hours, and it was nearly 9 P. M. when we emerge into the seemingly even air of the evening and weary and feet sore, drag ourselves up the hill to our hotel, where we regale our appetites, and feast on the recollections of this, one of *the* events of our lives. J. B. W.

DIED:

Sister Lotty Stearns was born in 1840 and died August 29th, 1875. She was an humble and earnest seeker after true christian development. A member of the Methodist Episcopal Church for about twelve years, faithful in all her walks in life, for her "to live was Christ to die was gain." For the last year she has been gradually declining. A few days before her death she said she had but one more gate to pass through and then she would be at home. "O, how glad I will be when I get home." On the evening of August 29th, the weary wheels of life stood still. The corpse was brought to the church on Monday at 3 o'clock, P. M. The house was crowded to its utmost capacity. Your humble servant preached the funeral sermon. Bros. William Steward, Simon Huston, Jack Profet and J. Saddler were pall bearer. After the relatives the brothers and sisters of "Faith, Hope and Charity" society and the whole congregation followed to the grave yard where we committed her body to the ground, "earth to earth, ashes to ashes, dust to dust," looking to the general resurrection of the last day. Many friends unite with the husband and children of this good woman in mourning her loss.

J. MORRIS SHUMPERT,
Oxford, Miss. Pastor.

Business Column.

Address all letters to REV. J. C. HARTZELL, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Whenever you can, it is best to send money by Post office order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly and give the name of your Postoffice, county and State.

THE FEVER AND AGUE HORN.—In fever and ague districts, the "shakes" of the community, at the time when Quinine was in vogue, were sometimes summoned to their doses by the sound of a horn, but since Dr. Walker's *Vegetable Vinegar Bitters* have superseded that dangerous drug as a specific for intermittent and remittent fevers, no such remedy is needed. The sick come of their own accord for that matchless remedy, Vinegar Bitters, and in a few days are cured. This mighty antidote is literally extinguishing periodical fevers, dyspepsia, and bilious complaints, throughout the length and breadth of the land.

THE "HOUSEKEEPER" OF OUR HEALTH. The liver is the great depurating or blood cleansing organ of the system. Set the great housekeeper of our health at work, and the foul corruptions which gender in the blood and rot out, as it were, the machinery of life, are gradually expelled from the system. For this purpose Dr. Pierce's *Golden Medical Discovery*, with small daily doses of Dr. Pierce's *Pleasant Purgative Pellets* are pre-eminently the articles needed. They cure every kind of humor from the worst scrofula to the common pimple, blotch or eruption. Great eating ulcers kindly heal under their mighty curative influence. Virulent blood poisons that lurk in the system are by them robbed of their terrors, and by their persevering and somewhat protracted use the most tainted system may be completely renovated and built up anew. Enlarged glands, tumors and swellings dwindle away and disappear under the influence of their great resolvents. Sold by all dealers in medicines.

NEW ADVERTISEMENTS.

Lands For Sale
Near WALHALLA, South Carolina. Small Tracts and easy terms. Address—W. J. DUFFIE, Owner, Columbia, S. C. 18 4t

FEEBLE-MINDED YOUTH
Private institution at Barre, Mass. G. Brown, M. D., Supt

The Fruit Recorder and Cottage Gardener
3 Months Free.
will be sent FREE 3 months to all who will send us a 3 cent stamp to prepay postage (as few now require prepayment of postage). We do not ask any one to subscribe for our paper until they know what they are to get. It speaks for itself. Price only $1 per year. Purdy's Small Fruit Instructor is a work of 64 pp. that tells in simple language just how to grow fruits in abundance for home use or market. Price, 25 cents postpaid. A. M. PURDY, Rochester, N. Y. 18 3t

SPECIAL NOTICE.

Shaw University.

The next term of Shaw University, Holly Springs, Miss., begins Wednesday, September 29, 1875. For intormarion concerning tuition, board etc., address,
W. W. HOOPER,
18 4t Principal
Holly Springs, Miss., September 4, 1875.

NEW ORLEANS UNIVERSITY.

CORNER OF CAMP AND RACE STREETS, NEW ORLEANS, LOUISIANA.

W. D. GODMAN, D. D., ... PRESIDENT
—ASSISTED BY—
A Corps of Able Professors.

The Autumnal Term will begin Thursday, September, 30, at 10 o'clock A. M., and will close Thursday, December 23.

For particulars inquire of the President at LA TECHE, LA., until September 15, after that, his address will be New Orleans. 18 4t

DISCOLORATIONS & SPOTS ON ORIGINAL

The Farm.

White Leghorns.

Having given this breed a fair trial during the last eighteen months, perhaps I can interest some of your readers with a few remarks in regard to their good qualities.

They are of medium size, but good layers of good sized, pure white eggs. They seldom offer to set, and if they have a good range, they will find most of their living in good weather and lay both winter and summer. They are becoming very popular, both for beauty and as layers. They cannot be excelled by any variety in the number of eggs they will produce in a year. The chickens feather out and mature very early, are easily reared, very hardy, and exempt from disease. Pullets often lay at five months old. Pullets of this breed hatched out the first of August, will come to maturity and before Brahmas and Cochins that were hatched in June. From the experience I have had with this breed, I consider them the best breed of fowls in existence, and if they have a good range, they will produce more pounds of eggs and dressed poultry than any breed, to the quantity of food consumed. During very hot or very cold weather, when the large breeds are sitting around in some corner to protect themselves from the heat or cold, the Leghorns are stirring about and appear to be comfortable. They are very gentle and stand confinement well, seldom flying over a four-foot picket fence. Their flesh is white, juicy, and of good quality. For the farm or city they are very showy and ornamental.

G. W. P.
In Rural World.

How to Make Hard Times.

The real genuine article is not produced in a day; it requires considerable effort, and months, sometimes years, to bring it about. Its manufacturers practice some, if not all, of the following directions:

As a general thing, spending a dollar every time you earn fifty cents will bring hard times. When you have money, be sure to spend it all; if you do not know what you want, go and hunt until you find out; when your money is gone, you can beg, borrow or starve. As tobacco costs more than bread, when you have money buy tobacco; when your money is gone, get your bread as you can. Leave your work or business, when your presence is important, to attend to all the places of amusement you can hear of; wear clothes of the latest fashion. Don't save your money; some one might call you penurious. Get in debt when money is plenty, and try to pay up when every dollar is worth two. Never keep an account of what you spend; it is too much trouble. Never tell a creditor why you cannot pay him, but dodge him. Try to get all the pay you can, and do as little as possible for it. Grumble at your lot. Owe every one a grudge for being better off than yourself.—*Farmer's Vindicator.*

Keeping Poultry in Orchards.—Some farmers make it a practice to keep their poultry in their orchards from early spring until cold weather sets in; and they find that it pays for so doing. A picket fence should be built around the orchard, high enough to prevent their flying over, with suitable buildings placed in one corner of the yard to shelter them at night. Thus situated, the poultry will thrive and prosper, keeping themselves in good condition, and the increase of eggs will be greatly augmented, and their usefulness enhanced to their owners at least, on account of the myriads of insects and worms they destroy, and which will more than repay the cost and labor of building the fence. By keeping them enclosed in this manner, a large number of fowls may be retained in the orchard, and the continual scratching which is done by them, will prove advantageous both to the soil and trees themselves.—*Colonial Farmer.*

Save the Suds.—However deplorable washing-day may be to the household (and the careful house mistress or the tidy maid has it in her power to greatly modify its discomforts), to the garden it is a very bountiful day. Our hungry and thirsty grapevines and flowers are glad of every drop of wash-water, and will repay every bit of fatigue it may cost us to give them this fertilizer. If the sun is shining hot when we go out to dispense our favor, it is best for us to dig a trench not far from the root of the plant and pour the water into it, and cover again with the top soil. This makes the water go farther, and at the same time does not tempt the [illegible] to the surface of the ground.—*Dutchess Farmer.*

No poor man can afford to buy goods on credit, for if he does, he [illegible] more for the same articles than he would if he paid cash; he [illegible] to buy goods he does [illegible] and is liable to incur debts [illegible] may not be able to pay, and [illegible] involve him in financial [illegible]. A man who habitually buys goods on credit is like a [illegible] in an open boat, risks the [illegible] the current [illegible], and it carries [illegible]

[illegible] of everything is the [illegible] A new- [illegible] dollar in land, [illegible] his house and [illegible] after [illegible] find [illegible] years, [illegible] who [illegible]

At Home.

TOTTY'S ARITHMETIC.

One little head, worth its whole weight in gold,
Over and over, a million times told.

Two shining eyes, full of innocent glee,
Brighter than diamonds ever could be.

Three pretty dimples, for fun to slip in,
Two in the cheeks and one in the chin.

Four lily fingers on each baby-hand,
Fit for a princess of sweet Fairy-land.

Five on each hand, if we reckon Tom Thumb,
Standing beside them, so stiff and so glum!

Six pearly teeth just within her red lips,
Over which merriment ripples and trips.

Seven bright ringlets, yellow as gold,
Seeming the sunshine to gather and hold.

Eight tiny waves running over her hair,
Sunshine and shadow they love to be there.

Nine precious words that Totty can say;
But she will learn new ones every day.

Ten little chubby, conical toes;
And that is as far as this lesson goes.

—*St. Nicholas.*

Delicate Gruel.—Let Indian corn be browned as we roast coffee, ground fine in a mill, and made into mush, gruel or thin cakes, baked a light brown. This will be retained by the most enfeebled stomach. Parched corn and meal boiled in skim milk is a sure cure for summer diarrhea in children.

—Charcoal has been discovered to be a cure for burns. By laying a piece of cold charcoal upon a burn, the pain subsides immediately. By leaving the charcoal on one hour, the wound is healed, as has been demonstrated on several occasions. The remedy is cheap and simple, and deserves a trial.

To Prevent Lamp Chimneys from Cracking.—Put the chimneys in a kettle of cold water and heat gradually until the water boils, and let it cool as gradually. As the heat from the lamp flame becomes more or less intense, the chimneys will expand and contract without causing them to break or crack.

String-Bean Succotash. — When the beans are nearly done, add an equal quantity of tender, sliced green corn, stew gently for fifteen or twenty minutes, mix thoroughly, and serve warm. It can also be made by grating and scraping off the corn, and adding half a pint with the milk to one quart of string beans. Cook gently seven minutes, and serve warm.

Chicken Cheese.—This is so nice that every one who eats it once, likes it again. Boil two chickens till tender; take out all the bones and chop the meat fine; season to taste with salt, pepper and butter; pour in enough liquor they are boiled in to make moist. Mould it in any shape you choose, and, when cold, turn out and cut into slices. It is an excellent traveling or pic-nic lunch.

Corn Bread.—Our Annie, who is a model housekeeper, says: Take one pound of corn meal, stir into it a half teacup of boiling water, add half pint sour milk, four eggs and two tablespoonsful of butter. Stir all these ingredients well together, adding a teaspoonful of soda, dissolved in two tablespoonsful of water, adding salt to taste. Pour into a shallow bake pan, and bake in a quick oven. It is delicious. Try it.

Ham Cake.—A capital way of disposing of the remains of a ham and making an excellent dish for breakfast is: Take a pound and a half of ham, fat and lean together; put it into a mortar and pound it, or pass it through a sausage machine; boil a large slice of bread in half a pint of milk, and beat it and the ham well together; add an egg well beaten up. Put the whole into a mould, and bake a rich brown.

Your Own Mason.—Small holes in white walls can be easily repaired without sending for the mason. Equal parts of plaster of Paris and white sand—such as is used in most families for scouring purposes—mixed with water to a paste, applied immediately and smoothed with a knife or flat piece of wood will make the broken place as good as new. As the mixture hardens very quickly, it is best to prepare but a small quantity at a time.

Remedy for Croup.—This remedy is simply alum. Take a knife or grater, and shave or grate off, in small particles, about a teaspoonful of alum; mix it with about twice the quantity of sugar or honey to make it palatable, and administer as quickly as possible. The doses should be separated at intervals of fifteen minutes, until the phlegm is cut and cast off. This will give almost immediate relief. The patient should also bathe his feet in hot water and apply cloths wet in cold water to the throat and chest, changing as often as they get warm.

How to Keep Sick Rooms Cool.—The *Bulletin Francais* publishes a description of the plan recommended by Dr. Maurin to keep sick rooms cool. It consists in opening the windows wide and covering the openings with cloths steeped in water. It is well known how largely water, in passing from the liquid to the gaseous state, absorbs caloric. This absorption lowers the temperature of the room from five to six degrees in a few minutes, and the humidity diffused in the air causes the heat to be more readily supported. By this system, patients even in the hottest time of the summer, find themselves in a perfectly fresh atmosphere.—*London Medical Record.*

The Little Boy's Watch.

Dear little Dick, curled up by the fire,
Sat watching the shadows come and go,
As the dancing flames leaped higher and higher.
Flooding the room with a mellow glow.

His chubby hand on his side was pressed,
And he turned for a moment a list'ning ear;
"Mother!" he cried, "I've got a watch!
I can feel it ticking right under here!"

"Yes, Dick; 'tis a watch that God has made
To mark your hours as they fly away;
He holds the key in his mighty hand,
And keeps it in order night and day.

"Should he put aside the mystic key,
Or lay his hand on the tiny spring,
The wheels would stop, and your watch run down,
And lie in your bosom a lifeless thing."

He crept to my side and whispered soft,
While his baby voice had an awe-struck sound—
"I wish you would ask him, mother dear,
To be sure and remember to keep it wound!"

—*Apples of Gold.*

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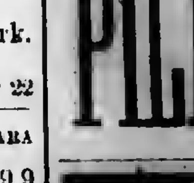

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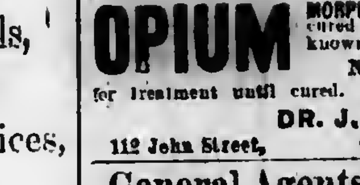

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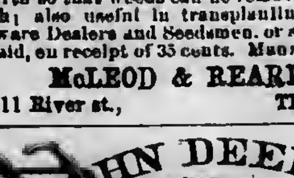

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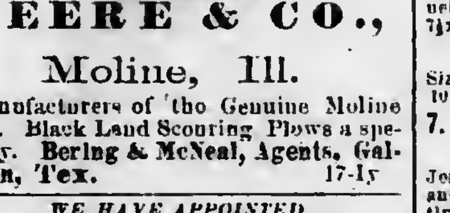

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Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the region of the Kidneys, and a hundred other painful symptoms, are the offsprings of Dyspepsia. One bottle will prove a better guarantee of its merits than a lengthy advertisement.

Scrofula, or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goitre, Scrofulous Inflammations, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the Skin, Sore Eyes, etc. In these, as in all other constitutional Diseases, Walker's Vinegar Bitters have shown their great curative powers in the most obstinate and intractable cases.

For Inflammatory and Chronic Rheumatism, Gout, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys and Bladder, these Bitters have no equal. Such Diseases are caused by Vitiated Blood.

Mechanical Diseases.—Persons engaged in Paints and Minerals, such as Plumbers, Type-setters, Gold-beaters, and Miners, as they advance in life, are subject to paralysis of the Bowels. To guard against this, take a dose of Walker's Vinegar Bitters occasionally.

For Skin Diseases, Eruptions, Tetter, Salt-Rheum, Blotches, Spots, Pimples, Pustules, Boils, Carbuncles, Ring-worms, Scald-head, Sore Eyes, Erysipelas, Itch, Scurfs, Discolorations of the Skin, Humors and Diseases of the Skin of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters.

Pin, Tape, and other Worms, lurking in the system of so many thousands, are effectually destroyed and removed. No system of medicine, no vermifuges, no anthelmintics will free the system from worms like these Bitters.

For Female Complaints, in young or old, married or single, at the dawn of womanhood, or the turn of life, these Tonic Bitters display so decided an influence that improvement is soon perceptible.

Cleanse the Vitiated Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions, or Sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul; your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

R. H. McDONALD & CO.,
Druggists and Gen. Agts., San Francisco, California, and cor. of Washington and Charlton Sts., N. Y.
Sold by all Druggists and Dealers.

SUI GENERIS.

MASON & HAMLIN CABINET ORGANS.

UNEQUALED if judged critically, UNAPPROACHED in capacity and excellence by any others. Awarded

THREE HIGHEST MEDALS AND DIPLOMA OF HONOR AT VIENNA, 1873; PARIS, 1867.

ONLY American Organs ever awarded any medal in Europe, or which present such extraordinary excellence as to command a wide sale there.

ALWAYS awarded highest premiums at Industrial Expositions, in America as well as Europe. Out of hundreds there have not been six in all where any other organs have been preferred.

BEST Declared by Eminent Musicians, in both hemispheres, to be **unrivaled**. See TESTIMONIAL CIRCULAR, with opinions of more than One Thousand (sent free).

INSIST on having a Mason & Hamlin. Do not take any other. *Dealers get* LARGER COMMISSIONS *for selling inferior organs, and for this reason often try very hard to sell something else.*

NEW STYLES with most important improvements ever made. New Solo and Combination Stops. Superb Etagere and other Cases of new designs.

PIANO-HARP CABINET ORGAN An exquisite combination of these instruments.

EASY PAYMENTS. Organs sold for cash; or for monthly or quarterly payments; or rented until rent pays for the organ.

CATALOGUES and Circulars, with full particulars, free. Address MASON & HAMLIN ORGAN CO., 154 Tremont Street, BOSTON; 25 Union Square, NEW YORK; or 80 & 82 Adams St., CHICAGO.

BEAUTIFUL invention for marking Clothing and printing Cards, &c. An article that everybody should have. Alphabets of type to print any name, business or address. Very profitable, amusing and instructive for the young. No. 1 $1, with 3 alphabets type. No. 2 $2, with 11 alphabets. Type Case, Ink and Pad included. Delivered anywhere by mail free. Agents wanted. GOLDING & Co., 14 Kilby St., Boston.

Do Your Own PRINTING OUTFITS Family Printer for Cards & Clothing [illegible] Press for Cards & Circulars [illegible] GOLDING [illegible]

Southwestern Advocate.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER [illegible]

[illegible]

Rev. W. R. Fayle, Houston, Texas.
Austin, Texas.
Jackson, Texas.

ADVERTISING.
The [illegible] official organ of the [illegible] and circulates [illegible] Terms on application.

Poetry.

(For the S. W. Advocate.)

BEREAVED.

[illegible]

No more watching to-night.

[illegible]

The Negro Race.

[illegible]

From whence came that strong religious trait of the late slave, now freeman, causing him to have implicit faith in a future, brighter destiny, a moral law, and a protecting, merciful and just God?

Can there be a doubt as to the proper answer to these leading questions, that force themselves with startling clearness upon every eye-witness of the freedman's progress? Is there not abundant evidence of a Protecting Agency? What more wonderful and entertaining page of history can be written than the incipient and onward breaking of intellectual fetters?

I feel it a cause of congratulation that I have lived to bear a share in the great work going on, and to witness from the beginning of the war until to-day, the efforts of a rising race; and I will sooner believe the earth a stationary body, than the unworthiness of the freedman, of the confidence of his emancipators, or that he should be denied that generous sympathy and coöperation which all struggling and hopeful races of the world deserve.

The acquisition of knowledge and wealth, the building of churches and schoolhouses, the faithful discharge of the duties of citizenship, are unmistakable [illegible] daily witnessed. It has also come to pass that the [illegible] of great political [illegible] the black race, and his future is intertwined with that of the nation itself. Every discussion or denial of the political rights of the black is a leaven for the entire country, and it cannot with safety abridge one of them. People in glass houses cannot afford to throw stones. It is not improbable that the bugle will sound a call to arms in defense of unsettled war issues, and with new evidences of manhood his cause will be further advanced by closer alliance to the friends of the Union.

As a wielder of ballots or an industrial element he cannot be ignored. This is the land of his birth, his race is numbered by millions. There is no plague to obliterate him [illegible] He is here, and will stay, make history in [illegible] and confound [illegible] enemies. With every [illegible] of liberty [illegible] and every necessary human law that America can give him for defense, the black is reinforced, well armed with every precept and principle of Christianity, [illegible] cannot deny him without [illegible] The church that [illegible] the door, or draws a color line [illegible] stabs the cause it [illegible] and does not [illegible] in harmony with the Master. [illegible] one by one, [illegible] who runs may read. (Let [illegible] of good cheer, be given the [illegible] race, and Heaven pity its op[illegible] and defamers.

The Herzegovinian insurrection [illegible] conflagration. Already [illegible]

Riches and Honor.

BY J. T. [illegible]

What is it to be rich? and what is it to have honor? [illegible]

[illegible] vanish from the vicissitudes of time as an icicle from a peep of the sun who had hid his face behind a curtain of cloud. The field for these is both broad and fertile. It is also accessible to all who would explore it, and realize the true material in which enduring riches and honor is found. We may enter it in the spring-time of life, and there spend all summer in cultivating what will yield to us an abundant harvest of imperishable produce in the autumn of age. Then we should be careful as to the seed we plant, and with what we till. We can become rich in this world's goods, by planting the seed of cupidity and tilling with tools of avarice. We can also gain fleeting honor by our many achievements. But all this is soon forgotten, and, with lapse of time, passed into nothingness. Septimius Severus, one of the emperors of Rome, after a glorious reign of eighteen years, in his last illness deeply felt and acknowledged the littleness of human greatness. "He had been all things," he said, "and all was of little value." Calling for the urn in which his ashes were to be deposited, he thus moralized on his decaying greatness: "Little urn, thou shalt soon hold all that will remain of him whom the world could not contain."

Thus as he, we are brought to know the littleness of human greatness. But let us see if there is not an inheritance of riches and honor which neither time nor eternity can affect, and which passeth not away. We can obtain *this* by sowing the seed of love and tilling with the implements of self-denial. Then let all, who would have such a fortune, commence early in life to seek it; for many have failed to gain it by being a day too late. It may be found in the acquisition of knowledge—for it is obvious that superior intelligence is bound to be respected, and with it comes honor that outlasts the fleeting periods of time.

With these considerations, we are compelled to give *these* a place among those things that confront and baffle all that may be arrayed against them. So let us, before whom is an opportunity of becoming heirs to this Riches and Honor, take advantage of the minutes fraught with so much for our *eternal welfare*. Now, it is well to remember that these qualities do not always depend on *quantity*, but rather on what suffices. For the man whose riches and honor are only of what this world affords—though he may increase and wax mightier, yet he lacketh. But he whose inheritance is of eternal things besides, though he may decrease, yet he hath abundance. And the former, though from his deeds his name may be perpetuated by name, he may be hurled into oblivion by the Supreme Judge of the Universe. The latter, though all that he has been instrumental in doing, may soon be forgotten by man, and with his exit may go his name, to be heard no more by man. Yet his Creator holds him in divine remembrance, and exalts him as high as the heavens. Thus we are brought to witness that whom man abases God exalts, and whom man exalts God abases.

Conclusively: We can only become possessors of this by becoming heirs with Christ and of God. For surely Christ is heir to all, and God possessor of all.

The World's Creed.

Returning to the city a few nights since, I found two young men seated behind me, whose conversation I was compelled to overhear, by snatches, as they did not attempt to soften their tones. Presently the elder of the two remarked, "I believe in the great Hereafter of some sort, but I see no other way for us but to do the best we can, and to leave the rest to the great Ruler above."

Shortly put, thought I to myself, but does it not sum up the creed of about half the world around us? I could not help analyzing it, in order to see how safe a platform it would turn out to be.

1. First of all, it struck me that the parties, who set it forth, did not have entire confidence in it; for they, in a single breath, shifted the ground of their hope from the justice of God to His mercy. I could see how they might stand upon one or the other; but not how they could begin with the one, and taper off on the other. It's a perilous voyage, thought I to myself, and I would not like to undertake it in a boat so clearly condemned by the underwriters.

2. It seemed to me that the prov[illegible]

3. Then, the plea is absolutely out of. Who that lives can venture to say that he does the best he can? Whence, then, all these fierce accusations of conscience, and these fearful forebodings of the wrath to come! For myself, I felt the plea to be a confession of judgment, and that I have not the nerve to go before God's bar with any such plea of justification upon my lips.

4. I could not help asking, further, whether God had given any warrant for this plan of salvation. It had been the business of my life to study His word,—not superficially, but carefully collating its testimonies—and I could not remember a single line in which God had ever proposed to us this method of reconciliation. It would be very awkward, I thought to myself, to find it disallowed at the last by Him who alone has the authority and the right to decide; and to learn that I had risked my eternal interests upon a scheme which was purely one-sided and human.

5. Last of all, it was a serious objection that this platform made no provision for change of character and a meetness for heaven. The young stranger's religion did not have in it even the element of repentance. But I made allowance for the brevity of his words, and put in gratis, and that is to say, I put in what the world calls repentance. Yet, is it not bad enough to be sinning and repenting, and casting ourselves upon a blind mercy, here upon earth, that it has to be done also in eternity? It is a poor salvation after all, that does not put a stop to this mournfulness. One wants to be made better; not by change of place, to keep the pain; and it is scarcely a salvation, if we are not re-cast into the image of God, so as to lie down in His bosom and find rest from sin.

So I concluded that I would not risk that platform, but would continue to stand upon the plan of the Gospel which is safe; and that for several reasons:

1. It gives infinite scope to God's infinite compassion and grace. It had its birth in the Divine love: "God so loved the world"—"We love Him because he first loved us."

2. Mercy is not seen wrangling with justice and covering it up from sight. Rather justice unites with mercy in laying down a complete satisfaction for sin; whereby "the law is magnified and made honorable"—and God can be "just whilst He justifies the ungodly." It was very sweet in this connection to whisper the words to myself, "if we confess our sins, He is FAITHFUL and JUST, to forgive us our sins, and to cleanse us from all unrighteousness." It is a safe platform where justice lays the planks, and nails them down with its own spikes.

3. Then we have God's testimony, that this is His plan. He proposes it, not we; and with Him the final decision must rest. "Come unto me all ye ends of the earth, and be saved"—"him that cometh unto Me I will in no wise cast out."

4. It provides for personal holiness—beginning with the new birth, continued in progressive satisfaction, and culminating in glory everlasting.

Ah! reader, upon what platform do you stand? Look carefully at its underpinnings, and be sure that is safe; for the interests which you risk upon it are immense.

P.

—*In Southwestern Presbyterian.*

Letter from Daniel Webster.

In 1852, Daniel Webster wrote the following letter to Prof. Pease, of New York:

DEAR SIR—I have received your very able and interesting annual report of the condition of the New York Sabbath School Association, and read it with great pleasure and instruction. It is gratifying, very gratifying, to learn that in a city, where vice and immorality run riot with impunity, a few humble Christians have devoted their time and energies to the cause of religion; and I fervently pray that your labors may be crowned with success.

The Sabbath school is one of the greatest institutions of the day. It leads our youth in the path of truth and morality, and makes them good men and useful citizens. As a school of religious instruction it is of inestimable value. As a civil institution it is priceless. It has done more to preserve our liberties than grave statesmen and armed soldiers. Let it then be fostered and preserved until the end of time.

I once defended a man charged with the awful crime of murder. At [illegible]

[illegible] religious education.

Many years ago I spent a Sabbath with Thomas Jefferson at his residence in Virginia. It was in the month of June, and the weather was delightful. While engaged in discussing the beauties of the Bible, the sound of a bell broke upon our ears. Turning to the Sage of Monticello, I remarked:

"How sweetly, how very sweetly sounds that Sabbath bell."

The distinguished statesman for a moment seemed lost in thought, and then replied, "Yes! my dear Webster, yes, it melts the heart; it calms our passions, and makes us boys again."

Here I observed that man was an animal formed for religious worship; and that notwithstanding all the sophistry of Epicurus, Lucretius and Voltaire, the Scriptures stood upon a rock as firm, as unmovable as truth itself; that man, in his purer, loftier breathings, turned the mental eyes towards immortality; and that the poet only echoed the general sentiment of our nature in saying,

"The soul, secure in her existence, smiles
At the drawn dagger, and defies its point."

Mr. Jefferson fully concurred in this opinion, and observed that the tendency of the American mind was in a different direction; and that the Sunday school (he did not use our more correct word Sabbath) presented the only legitimate means under the constitution of avoiding the rock on which the French Republic was wrecked.

"Burke," said he, "never uttered a more important truth than when he exclaimed, that a religious education was the cheap defense of nations. Raikes has done more for our country than the present generation will acknowledge. Perhaps when I am cold he will receive his reward. I hope so. I earnestly hope so. I am considered, Mr. Webster, to have little religion; but now is not the time to correct errors of this sort. I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands. Of the distinguished Raikes he was *clarum et venerabile nomen.*"

I took the liberty of saying that I found more pleasure in Hebrew poetry than in the best productions of Greece and Rome; that the "harp upon the willows by Babylon" had charms for me beyond anything in the numbers of the blind man of Smyrna. I then turned to Jeremiah (there was a fine folio of the Scriptures before me of 1458) and read aloud some of those sublime passages that used to delight me on my father's knee.

But I fear, my dear friend, I shall tire you with my prolix account of what was a pleasant Sabbath, spent in the company of one who has filled a very large space in our political and literary annals.

Thanking you for your report, and heartily concurring with you in the truth of your quotation that "Righteousness exalteth a nation, but sin is a reproach to any people."

I remain, with high regard, your friend,

DANIEL WEBSTER.

AN APPEAL.

Don't skip this article because of its ominous title. It is in behalf of neither "Home nor Foreign Missions," "Ministerial Education," "Church Extension," "Sustentation," nor "Religious Publication," that your sympathy and aid is to be invoked. These and many kindred interests among the organized christian charities of the day, rest upon the Bible as their foundation, and hence in advocating the circulation of that blessed book we call your attention to the very heart of all christian organizations, whence pulsates the blood by which they are vitalized and kept vigorous.

Are all the readers of this journal aware that there is domiciled in New Orleans a society whose constituency embraces the entire State of Louisiana, and the southern half of Mississippi, and whose special and sole object is to circulate the scriptures through every parish and county within the limits indicated? Whether denied or acknowledged every christian in this section of the Southwest, has an interest and responsibility in the existence and work of this Society.

In the directory of the Southwestern Bible Society are representatives of the Presbyterian, the Methodist, the Episcopalian and Baptist churches and in each of these denominations within the limits of our field, we suppose that there are thousands of professed friends of the Bible cause.

[illegible]

We have Bibles in abundance, but to maintain the Colporteurs by whom they are to be carried to the needy thousands we must rely entirely upon the contributions of our Christian Brethren.

Another year of our history is soon to close, yet up to this date, and notwithstanding our frequent and specially urgent appeals we have not received $100 from our entire field, nor have we any reason to believe that a dozen churches in all Louisiana and Southern Mississippi, including our home churches in New Orleans, take even an annual collection for the support of this their own Bible Society.

Now and then some brother wakes up to the importance of the work which it is our special province to prosecute, sufficiently to ask "Why don't the Southwestern Bible Society do more work? All around us the American Bible Society is actively engaged, while we (he don't mean *we* but *they*) who have one of the most destitute fields to supply are really doing less than almost any other section of our country, for the circulation of God's word." The answer to such criticism is found in Exodus 5th–16th. "There is no straw (money) given unto thy servants, and they say unto us make bricks (distribute bibles) and behold the servants are beaten (in fashion as above) but the fault is in thine own people" (the christian men and women of Louisiana and Southern Mississippi.)

We ask for no fund for salaries of agents or officers for that account is now reduced to a very small monthly expenditure, that is covered by the rental of our Bible House, but what we do urge you to do is to provide for the constant support of five or six earnest men who as colporteurs will work for a salary of $50 per month. Send into us $3600 per year less than 5 cents annually from each of our nominal constituents, and in a few years every family in all our territory that will receive it will have a copy of the Bible.

Let the "straw" be forthcoming and we will furnish the full tale of bricks."

A. H. NELSON, Cor. Secretary,
Southwestern Bible Society.

RARE HONESTY.

The late Samuel Brown, Esq., a merchant of this city, president of the Union bank, and owner of "Brown's wharf and a large amount of real estate now the property of the Boston Gas Light company, is still remembered by our older citizens. When the elder Quincy was mayor, with his wonderful sagacity he saw the necessity of moving the alms-house and the house of correction (then on Leverett street) to South Boston. Mr. Brown owned a very large vacant estate where the buildings now stand, and Mr. Quincy called upon him and stated his purpose to induce the city government to remove the institutions to South Boston, and asked the price of the estate referred to. The reply was $30,000. Mr. Quincy said that would do, and asked 30 days refusal and a bond of it, in order to endeavor to persuade the city council to agree to the measure. Mr. Brown replied that he should give no bond, as he said his word was his bond always. The Mayor took his word, and in 28 days had obtained the proper authority and again waited on Mr. Brown, saying that he had come to complete the sale of the land.

"What land?" said Mr. Brown.

"Why, the South Boston land we spoke of," said the mayor.

"At what price?" asked the former.

"Thirty thousand dollars," replied the latter, "the price agreed upon."

"Did I say that amount, sir?"

"You did."

"Have you any writing to that effect?"

"No sir, none."

"Well," said Mr. Brown, "since you were here I have been offered $60,000 cash for it, and can you expect me to sell it for $30,000 to the city?"

"I do," replied Mr. Quincy, "because you agreed to."

"Have you any proof of that?"

"Yes, I am the witness."

"But, you being an interested party can't be a witness. Have you any other witness or proof, and do you ask me to refuse $60,000 for the land and sell it to the city for $30,000?"

"I do."

"You have no bond for it, have you, Mr. Quincy?"

"None, sir, whatever," replied the mayor, stretching himself up with great dignity—"none whatever but your word, and that you said was your bond."

"And," replied Mr. Brown, stretching himself up with equal dignity, "so it is. My word is my bond, and for $30,000 the land is yours."

[illegible] —Ex.

New Plan for Evangelizing Africa.

A new instrumentality for the evangelization of central Africa, and in especial, as the preliminary step to that end, for the breaking up of the interior slave-trade, is proposed in England. At a meeting held at the Mansion House, London, on the [illegible] of August, at which the lord mayor of London presided, he stated that an influential deputation had suggested to him that in view of the partial stoppage of the slave trade by the Zanzibar treaty, its headquarters were now more towards the center of Africa, in the neighborhood of Timbuctoo, which point it was most important to reach with greater facility than is possible at present. With that object in view, it is proposed to let the waves of the Atlantic into the great Desert of Sahara by removing a comparatively small barrier of sand which now alone separates the low-lying lands of the desert from the sea near Cape Juby and opposite—geographically speaking—the Canary Islands. The distance from the coast of Timbuctoo across the desert is eight hundred miles, and in the event of this sand-barrier—five or six miles in extent—being removed, there would be uninterrupted access to the heart of Africa, and the commerce of Europe and America would be largely developed, besides effecting, what was more important, the abolition of the slave trade, and opening a way to the introduction of Christianity among the African tribes.

—The *Savannah Morning News* devotes one of its large pages to a full report of the varied exercises attending the laying of the corner stone of the Wesley Monumental Church at Savannah, Ga., Aug. 10. The services were interesting. The historical items gathered by the editor of the paper are particularly valuable, and the addresses of Rev. Mr. Wyan, the pastor of the church, Rev. Dr. Myers and Rev. Dr. Axson, of the Presbyterian church, were appropriate. But how delightful it would have been, and what a pleasant first fruit of the fraternal harvest which is hoped to be secured by this Monumental Church, through the common agency, in its erection, of the Methodist Episcopal Church and Methodist Episcopal Church South, if at least one of our brethren in the Southern work had been called to participate on this occasion. It would have been a fine echo to the words at Round Lake if Bro. Abbot, of Charleston, had been invited to assist at the commencement of this enterprise. The spirit may be willing, but the flesh is still weak.

Some time before the war two boys were sold from their mother, and now the mother wishes to find out whether her long lost sons are alive, where they are and to open communication with them. Mrs. Fanny Tippet lives now at Victoria, Texas, but years ago she was owned by B. Tippet who sold the boys Washington Tippet and Charles Tippet to Mr. John M. Clark. It has been about thirty years since the sale which was made at Paris, Tennessee, since which time Fanny Tippet has never heard from her boys. If they are alive or either of them, they will, of course, immediately write to the mother at Victoria, if they see this notice. If any person who reads this, knows of either of the sons they will confer a great favor by bringing this communication to their attention.—ED. S. W.

A CAR LOAD.—The following is estimated as a car load: 20,000 pounds, or 70 barrels of salt, 70 barrels of lime, 90 of flour, 60 of whiskey, 200 sacks of flour, 6 cords of soft wood, 18 to 20 head of cattle, 50 to 60 head of hogs, 80 to 100 head of sheep, 9,000 feet of solid boards, 17,000 feet of siding, 13,000 feet of flooring, 40,000 of shingles, one-half less of hard lumber, one-fourth less of green lumber, one-tenth of joists, scantling, and all other large timber, 340 bushels of wheat, 500 of corn, 680 of oats, 400 of barley, 300 of flax seed, 360 of apples, 430 of Irish potatoes, 360 of sweet potatoes, 1,000 bushels of bran.

POTATO SHORT CAKE.—Take cold mashed potatoes left from dinner; beat in more milk, butter and salt, put them out on your dough board; add just flour enough to roll it out, bake on the griddle same as you bake short cake; cut it into squares and serve.

—A memorial statue of the famous author of "The Saint's Rest," Richard Baxter, was unveiled August 28, in Kidderminster, which, for twenty years, was the scene of his pastoral labors. Dean Stanley delivered the address.

Southwestern.

New Orleans, September 9, 1875

J. C. HARTZELL, A. B., ... Editor

This issue of the SOUTHWESTERN is delayed several days because some roughs, probably instigated and paid by others to do their work, entered the *Louisiana State Register* office, where the SOUTHWESTERN is printed, a few nights since, and "pied" the type, and scattered cases, rules, type, etc., in promiscuous confusion upon the floor, in the yard, and out upon the [illegible]. A. S. Colline, Esq., the editor and proprietor of the *Register*, is at present in the North. He has for years been an outspoken Republican, and once before in this State his printing office has been destroyed. The *N. O. Republican*, in reporting to the outside world the incident, points out that in the many instances of destroying newspaper offices in this and other Southern States, every one of them has been a Republican paper.

Rev. Dr. Brush, writing from Austin, Texas, under date of September 4, says, with reference to the camp-meeting at Spring Creek, near Fred[illegible]: "When we [illegible] the people [illegible] The Lord blessed [illegible]. Many came forward [illegible]—some found the "pearl of great price." On Sunday night [illegible] forward for prayers [illegible] number rose in [illegible] for salvation. [illegible] all that wished to be remembered in our prayers to kneel in the middle, kneel. It did [illegible] the Lord would save all in the congregation. [illegible] Praise for the gracious revival of his work, and the large [illegible]."

The Galveston Country[illegible] Galveston dispatch [illegible] contains the following: [illegible] to be [illegible] Fever [illegible] Spanish [illegible] Mexicans [illegible] the [illegible] year [illegible] those for the [illegible] Clere[illegible] Away with [illegible] Know [illegible] year [illegible] Christ[illegible]

joins the waves of the Pacific. Men [illegible] suspension or what [illegible] but when William C. [illegible] voluntarily took his own [illegible]; when he accepted the [illegible] death he cashed his obligations to the world. Proud, reckless, generous, he met adversity and succumbed. He could reign a prince among his wealthy fellows, but he could not serve as a pa[illegible]. He could dare speculative [illegible] would appall an ordinary [illegible] not face an existence which had robbed him of affluence. He played for heavy stakes and won; he continued the game and lost; and then, face to face with ruin, he sought the coward's solace—the grave of a suicide. This is a fitting end to such a career as his has been. The failure of the Bank of California is a calamity; the death of Ralston, its President, is an affliction, and those who have lost by the suspension of the one will have no more poignant regrets than those who have known and associated with the other."

We are gratified to note the expression of the following sentiments clipped from correspondence of the St. Louis *Christian Advocate*, M. E. Church, South. It breathes a spirit of charity and christian fellowship, all too rare in these days. May God speed the time when such sentiments shall prevail all over this great South land:

"A cordial fraternity between the two great Methodisms, North and South, is a prime necessity of the times, and would do more than all other agencies in accomplishing the true unification and peace of the country. All good and wise men among us, I think, must desire it. The wisest and best men on both sides, I believe, will do what they can to promote unity and establish denominational fraternity.

May their commissioners and ours, that are to adjust differences and lay broad and deep the foundation of fraternal intercourse, be filled with the spirit of moderation, and wisdom and [illegible]. And may the words that our [illegible] messengers shall speak be "seasoned with grace," and have the setting of "apples of gold in pictures of silver." Let constant prayer be offered throughout the land that the [illegible] objects of the Commission [illegible] may be fully accomplished. [illegible] of Methodism, no less, [illegible] that of Christianity [illegible] is benevolent and fraternizing; [illegible] uncharitable to all and unfriendly to none."

Among our Letters.

Clinton, La., September 1, 1875. Rev. [illegible] Hayward writes of the cruel [illegible] of York Nelson, shot, on the [illegible] ult., while on his way to his dwelling, near Jackson. He was a promising young man — an active worker in the church and Sabbath school [illegible] is a sad affair for all. It [illegible] by whom [illegible] of the [illegible] going out after [illegible] very hard, and I [illegible] for a living.

[illegible] District.—Rev. H. T. [illegible] Elder, arrived [illegible] a few days [illegible]

you these few lines to inform you of my health. I was taken sick the 14th of July, and was sick until the 15th of August, and then I commenced getting better, and am still getting better. I have commenced my labor again. My wife was taken sick on the 13th of July, and has been very sick. I thought sure I would lose her, but she is something better now; but she has to be led from one room to another. The people are very poor out here, and can only give us sixty cents per week to live on. I have written to my Presiding Elder, but have not heard from him yet. If you could help us now, we would be more than thankful, as we stand in need very much now. Please answer as soon as you can, and direct my letter to me in care of Rev. H. Green, Baldwin.

Kennerville, La. The following interesting note from Mr. V. A. Chapman, we publish as a matter of compliment to him and encouragement to the many colored young men who may read this. This young man is determined to make the most of himself, and begins in the right way by cultivating his mind, supporting himself, and working for Jesus. He says:

"I arrived home safe a few days ago. The books you gave me were very useful indeed. My Sabbath school met last Sunday, with 34 males and females in attendance. We had a real good time. The children were very proud of our new books. Some offered to buy them, but I refused to sell any. In the next letter I write you, I will try and send you a little money.

My dear friend, I desire your prayers to the Lord in the behalf of my Sabbath school, also my daily school, as this is the first year I ever taught school, and am young. I hope this will be a useful term for me, as I do my best to be true to the cause I have devoted myself to. Rev. J. L. J. Barth was my teacher, a few years ago, in the Model Grammar School in Carrollton."

Mount Zion Church, N. O. Rev. C. Hunt thus writes of this enterprising church:

I had often heard of "Mount Zion" but had no idea that I would find so beautiful a building, and so well behaved a congregation. The singing was simply excellent, and the people manifested a liberality in the collections which was certainly pleasing. But what pleased me most was the *marked attention* which the worshippers gave to the words of reconciling grace. Every eye gazed on the preacher, every ear seemed eager to catch the sounds as they fell from his lips, and when we saw the tears streaming, and faces reddening, and heard the sighs and sobs which seemed to well up from their hearts we felt truly "it is good to be here." "Beautiful for situation is the Mount Zion." None need be ashamed of giving her a place among the churches. Her congregation is liberal. Her behavior excellent. Her songs good, and her Pastor deserves credit for the labor he has evidently put forth; *God bless Brother Hayward!* May the pleasure of the Lord continue to prosper in his hands! and when the day of reckoning comes and our God counts up his jewels, of Zion may it be said, that "This and that man were born there." Amen!

Mayersville, Miss.—Wm. Harrison, L. P., writes that he came to Mayersville about the 20th of May, since which time he has, with the help of God's people, nearly completed a church worth about one thousand dollars. Bro. Harrison comes from Natchitoches, La.

Mandeville.—Rev. Levi Johnson writes that the ladies are taking special interest in his Sunday school, and it is prospering finely. The children who can read are greatly pleased with papers and tracts and Sunday school books, and those who cannot read themselves, are being taught, and so an hour or two every Sunday is spent most profitably.

Piney Grove Church, Miss. Bros. W. Humbard, J. Johnson, T. Hum[illegible], M. Bennett, B. Liddle and W. H. [illegible], unite in a letter expressing, in behalf of the church and people, great grief at the death of Rev. S. Bur, who died Friday, July 16. He preached the Sabbath before, and was loved by all the people as an earnest, successful pastor.

[illegible], Clark Co., Miss.—Rev. J. W[illegible] writes that he has just closed a protracted meeting at Zion Church, at which several came forward and joined the church. There is to be a camp meeting at the old camp ground at Stonewall Manufactory, beginning on the 14th of October.

[illegible] work seems in a prosperous [illegible] and the Sunday [illegible] but [illegible] the children [illegible] books.

Oxford, Miss.—Rev. J. M. Shumpert writes, August 20th: At my second Quarterly Meeting, my presiding Elder, Dr. McDonald, was much pleased with our progress. When I came to this charge from our last Annual Conference, I found the church in a very good condition; but the Sabbath school was on the decline, and had been, with about fifteen scholars. We have increased in numbers so that now we have one hundred and fifty scholars. We have purchased a neat new library, and secured one hundred and thirty-five Sunday school books—seventy-five of these books were given to us by the American Sunday School Union. Just imagine how much we were delighted with the present. We have painted and papered our church inside with a cost of $80, while a good friend of our church, Mr. J. K. Layton, made us a present of about $60 worth of work to the church.

We have had a glorious revival, some twenty-five conversions and thirty-one accessions to the church. I baptized sixteen last Sunday, and my meeting is still going on. A very large number of mourners are every night at the altar desiring the prayers of the church. The congregation is quite large.

We, in Oxford, in general terms, are in peaceful harmony among ourselves, and deeply in love with, and devoted to the grand and glorious old Mother Methodist Episcopal Church, and though times are hard, money scarce, and many of our members hard pressed for support, yet all are cheerfully at work for Jesus. Pray for us.

At the church, on the 19th inst., I joined in matrimony, Mr. Solomon E. Mannel and Miss Emma Shoop.

Bro. Shumpert also writes under date of August 27th, 1875: Having just returned from Ripley, my former appointment, finding the present Pastor Rev. L. L. Shumpart, hard at work with, and for his people. I also met Rev. Dr. A. C. McDonald, who, by request of the Presiding Elder, held his Quarterly Meeting Saturday, August, 21st, 1875. The Doctor preached three powerful sermons during his little sojourn, and raised a good subscription for the Shaw University, and Monday morning he returned home. On Monday night we had a fine love feast; there were many witnessed that they loved the Lord. Tuesday, at eleven o'clock, I preached the funeral of sister Emily Luster who was converted last year. She was born February 6th, 1849, and died July 31st, 1875. She died in the belief that she was going to the good world. She asked her husband to meet her in Heaven.

A protracted meeting is progressing. Up to the above date eighteen had been converted, and at least forty mourners were at the altar last night. The house at each service, is crowded to its utmost capacity. The Pastor is doing a good work on the Ripley circuit.

Goliad, Texas. Rev. J. Wright says his church is much opposed, but God is with him and prosperity attends his labors. His people propose to hold a campmeeting.

Columbus District, Texas. Rev. D. Gregory, the Presiding Elder, writes, July 26, that he had finished his second round of quarterly meetings, and that his field is in a good condition. Bro. Gregory evidently appreciates the Southwestern, because he says he would not do without it for $10 a year.

Columbus, Texas.—Rev. B. F. Williams reports the death of a young member of his church, named Sarah A. Johnson, who died August 10th. Her death was caused by a burn received by her while attempting to light a fire by pouring kerosene oil on it. She died trusting in Jesus in the midst of her agony, and rejoiced while passing away.

We are sorry to have the following from Bro. Williams. We doubt that it is right for him to leave regular work. He says: "I expect to superannuate or locate after this year, and settle in another conference, in Fort Bend County, in a large colony called Oak Hill, on the San Bernard river."

Columbus, Texas. Bro. Ben. Williams writes: The Columbus Campmeeting resulted in the conversion of thirty-five, and the work is still reviving. Sister Sarah Johnson died a triumphant death July 10.

We are now interested over a great colonization scheme which, it is hoped, will prove a blessing to the colored people. The new town is called Oakhill, situated in Fort Bend county. We have a church and school lots given us, and ground for an institution of learning. It is a beautiful site, and many have moved already, and more are going this winter. I have bought 150 acres of land, and shall make that my future home. We are expecting great things.

Latest News.

PERSONAL.

—Vice-President Wilson is at Saratoga, completing his "Rise and Fall of the Slave Power."

—Moody and Sankey are to hold the first of their revival meetings in this country at Springfield, Mass.

—President Grant is to attend the meeting of the Army of the Cumberland at Utica, September 15 and 16, and will be the guest of Senator Conklin.

—Bishop Janes returned from Clifton Springs on Sunday last. His treatment, under the care of Dr. Foster, was of good service, and he returns home with recuperated strength.

—Rev. M. C. Cole, who has for sometime been serving the Congregational Church in this city as pastor, has, with his wife, lately been the recipient of a silver tea-set from the congregation.

—Bishop Paine, of the M. E. Church South, writes to the *Western Methodist*, saying, "Our beautiful little grandchild, Mary Eliza, died at Aberdeen, July 19, 1875, aged one year and twenty days."

—Brother and Sister Seeyle of Ohio, are to take charge of our Orphans Home at La Teche. Dr. Godman, in a note says, "Thank God, he will I am confident prove to be the right man in the right place."

—Bishop Wiley preached at the recent Hamilton camp-meeting a sermon of rare interest and power. One of our correspondents pronounces it one of the ablest sermons ever preached in New England.

—Mr. Olivor Hoyt, of New York, a prominent layman of the Methodist Episcopal Church and a member of the last General Conference, has given $2000 for a memorial window in Wesley Monumental Church, at Savannah, Ga.

—Major J. G. Badenheimer, formerly of this city, is now in McComb City, Miss., holding a responsible position in the employ of the Jackson Railroad. We are pleased to learn, by a private note, that he and his family are well.

—Dr. Newton, of Philadelphia, in his address at the Chautauqua Sunday School Assembly, gave a remarkable and suggestive incident. He said a lady teacher of this city had taught the infant class for forty years, and in all that time had only been absent from the class on two Sundays.

—The mother of Bishop Campbell of the African Methodist Episcopal Church, recently died at the Bishop's house in Philadelphia, in the eightieth year of her age. She was one of the first who gave her adhesion to the movement of Richard Allen for the formation of the African church, having joined it in 1825.

—Mrs. Dr. Godman returned safely to this city September 5th, where she was met by her husband, and daughter with whom she proceeded to La Teche on the 7th inst, where they will remain two weeks before their permanent removal to the N. O. University. We are glad to note Mrs. Goodman's very pleasant visit in the North, and her increased enthusiasm in our work on her return.

GENERAL INTELLIGENCE.

—The constitutional convention of Texas will discuss the propriety of making the whipping-post and stocks permanent institutions of that flourishing and progressive State.

—Late advices from the government polar expedition have been received from West Greenland. The Alert and Discovery had arrived at Disco, after a pleasant passage from England. Both sailed from Rittenbeak, July 17th, for Upernavik, all well. Preparations have been made for pushing as far north as possible in the Alert, and for sledge expeditions beyond to the pole.

—[illegible] of the Catholic Church [illegible] income of $6,[illegible] has in addition [illegible] as Cardinal Vicar of Rome, and an equal sum from his benefices. Amat gets $22,000 from his benefices. De Pietro receives $12,000 as Bishop of Albano, and about as much is allowed him by Portugal. Bigari receives $8,000; Franchis $12,000 with a stipend from Spain; De Lucca, $[illegible]0,000; Bernadi, $100,000.

—The celebrated swimming feats of Leander, Mr. Ekenhead and the British Lord at the Hellespont, have been eclipsed by one Capt. Webb, of England, who crossed the Straits of Dover, August 25, in a little less than twenty-two hours, swimming naked, and with no artificial helps such as Paul Boynton used in crossing the same strait a few months since. Webb started at Dover, and landed at Calais the next morning at eleven o'clock.

—In the colored educational convention held in Richmond, Va., August 25th, a constitution was adopted for a State educational society to aid in the instruction of meritorious youths in higher branches of study. J. W. Cromwell, one of the speakers, asserted that it was the duty of the State government to enforce collection of capitalization tax by making the right of suffrage depend upon its payment. Mr. Cromwell was subsequently elected president of the society, and resolutions were adopted requesting the State Board of Education to establish a colored normal school.

—Some parties are mean enough to try and rob Farragut of his glory won during the war, in the capture of New Orleans and other places. Hon. Gideon Welles has written a letter setting forth facts. It concludes as follows:

"I have felt it a duty to the navy, to the truth of history and to a most distinguished hero of the war, to correct the persistent misstatements which have been and still are made in regard to the capture of New Orleans and to some of the attending circumstances and events of that period. The document which is sent out by the War Department as a chronological table of battles, skirmishes, etc., which took place during the rebellion, is not truthful and reliable, inasmuch as it suppresses or fails to make mention of some of the most important and conspicuous battles which took place, and wholly omits the name of a most distinguished hero of the war."

—At Clinton, Mississippi, on Saturday, the 4th inst., occurred another disgraceful conflict between the whites and blacks. It seems the Republicans of the vicinity held a barbecue, and it was resolved that whisky should not be allowed upon the grounds. A white man chose to disregard this rule. Not being of the same shade of politics, therefore not interested in maintaining the reputation of those there assembled, he took out of his pocket a bottle of whisky and drank some of it, when one of the marshals of the day requested him not to bring whisky out on the grounds, for it was contrary to a resolution of the organization. He refused to obey the order, and struck at him with the bottle; thereupon a great tumult arose, and there was a general excitement all over the grounds, many people only eager to get out of the way. Pistols were fired, and many were killed and wounded—all because the negro is trying to equal, if not excel, his white brother in virtue and good conduct. Such a thing as the banishment of whisky from a white political meeting was probably never known in that State.

Rambles Underland.

The careless wanderer of a century ago would never have imagined, as he skirted the picturesque hills whose woody tops have echoed again to the crack of Boone's rifle; that far beneath their solid bases was concealed a fairy world of awful grandeur and exquisite beauty, with a firmament of crystal that sparkles with gems of rarest luster; lakes in whose pellucid depths the Nereids sport in wanton frolic; flowers more gorgeous and brilliant than ever adorned the garden of an Indian princess; mountains and rivers, and labyrinths whose intricacies would puzzle a denizen of the catacombs; and palaces of such wonderful beauty that they have been excluded from mortal sight and footstep—like a gallery of rare art whose walls may echo only to the tread of royalty. Yet such is the Mammoth Cave—the eighth wonder of the world.

Our curiosity recently led us to pay it a visit, and September 1st found us safely housed at the Cave Hotel, kept by the obliging Mr. Miller, who possesses the happy faculty of making every one feel perfectly at home while enjoying the excellent accommodations which his house affords. So many descriptions of this celebrated object have been written, that we waive the temptation to give a complete sketch of our visit, and will note only those points that impressed us the most forcibly.

One's first impression is the diminutiveness of his previous conceptions when compared with the huge dimensions of the Cavern into which he is ushered. The whole is so stupendous that it is not until it has been seen that one can form anything like a correct estimate of it. The chilliness of the outrushing atmosphere makes one for a time almost uncomfortable, upon first entering, but the system is no sooner accustomed to the change than its exhilirating effect becomes apparent.

The main cave consists of a gallery four miles long, spanned by an arch fifty to one hundred and seventy-five feet long, and rising from forty to sixty above the floor of the cave. This contains the remains of the old vats and material pertaining to the saltpeter mining of 1812; the stone rooms formerly occupied by consumptives; the rotunda—a mammoth dome; the Giant's Coffin—a huge sarcophagus perfect in outline and about forty feet in length. This striking resemblance to a coffin startles one when he gets his first view of it as it reposes in such melancholy grandeur. This also contains the "Star Chamber" and Glorin's Dome, the two most interesting features of the short route. The former is reached by crossing a small bridge leading away from the main cave and scaling a ladder ten feet in height in the Labyrinth. There we observe a circular window where the guide instructs us to station ourselves while, from another point, he hurls fire-brands into the pit that yawns at our feet, discovering at the same time the magnificent dome which springs to a height of one hundred feet above our heads. The stalactic formation on the further side presents a very striking likeness to immense curtains, which reach from the ceiling to within forty feet of the floor. The view is one inspiring in the highest degree. Of this Chamber, I quote from Bayard Taylor's true and beautiful description:

"I now noticed that the ceiling became darker and that the gray cornice of the walls stood out from it in strong relief. All at once a few stars glimmered through the void; then more and more, and a firmament, as far off and vast apparently as that which arches over the outer world, hung above our heads. It is impossible to describe the effect of this mock sky. Your reason vainly tells you that it is but a current of black gypsum sprinkled with points of white limestone, seventy-five feet above your head. You *see* that it is a fathomless heaven with its constellations twinkling in illimitable space."

To heighten the effect of this beautiful scene, the guide seats us, and, taking our lamps, holds them behind a jutting rock in such a way that the direct rays are screened from our eyes and fall upon the ceiling. The illusion is complete and the effect delightful. After producing the storm illusion by throwing shadows over the sky, the guide disappears and we are left in a darkness that is palpable—Plutonian; but in a short time we catch the first glimmer of approaching Aurora, represented by our guide, whose coming gives us a most beautiful artificial sunrise and scatters the gloom that would soon become intolerable.

These points, with very many others, including Shelby's Dome and Gothic Avenue, the latter noted for its stalactite formations, are the important features of the short route. For the long route, we take another day, and leaving the main cave at Giant's Coffin, proceed immediately to Echo River, passing on the way Lake Lethe, the Dead Sea, Fat Man's Misery, and other points of interest. Thus far we were accompanied by a band of music, which made the grand old walls and domes seem all the more enchanting, as they responded in deep, tremulous echoes to the tones of the instruments accompanied by the rich voices of the players.

At the river's brink we take boats; and enjoy one of the most wonderfully enchanting rides it is in ones power to conceive. The water is perfectly clear and fills a winding avenue three quarters of a mile long spanned by an arch of twenty-five to forty feet, which rises from three to fifteen feet above the water. After proceeding a short distance the guide, who stood in the bow of the boat, propelling it with paddles and sticks, struck at intervals a wild note of song, which was strengthened in the third, fifth and octave by voices from the other boat. The effect was magical. Forwood thus describes it: "From the far distance as from another world—we had almost said from the spirit world—came answering melodies as though a thousand tongues, attuned to different chorus had taken up the refrain repeating it again and again, fainter and fainter, whilst we unconsciously strained our ears and stayed our breathing to catch the last dying tone."

But who can describe it, 'tis like catching a strain from the choirs of Heaven that comes welling out through "The gates ajar." 'Tis not difficult to fancy one's self approaching the regions of the better world as we glide so calmly and sweetly over the placid waters of this crystal river. After disembarking one has a long rough walk of three or four miles through a winding canal called Silliman's Avenue, the most fatigueing part of the whole trip—but the end of the journey more than repays all the effort and trial expended. The first object of interest is Martha's Vineyard, noted for the clusters of grape-like formations which cover its walls and ceiling. A little way beyond we enter Washington's Hall and the Snow-ball Room, and farther Cleaveland's Cabinet, perhaps the most magnificent part of the Cave.

The last mentioned is two miles in length, having a uniform width of about fifty feet. The crustations which are apparently artistic decorations, of this hall are indescribably magnificent. The description of Aladdin's Palace seems tame and insipid in comparison with the glories of this Cabinet. The base of the whole is sulphate of lime, in places of purest white, and again crystalized into a sheen of dazzling brilliancy that sparkles like a mosaic of diamonds. Some of the crystals are as perfect in form as a hexagon, others are grotesque and unorganized; some massive, others as delicate as a lily. Taylor calls it a Subterranean Conservatory filled with flowers of all zones; for there are few blossoms expanding on the upper earth but are mimicked in these gardens of sparry inflorescence. After all, who can describe it? One brings away but the simple recollection of its gorgeous magnificence. Particulars are lost—generals are indescribable.

The advance terminates two miles beyond, and nine miles from the entrance in a huge dome called the Maelstrom, near which is the awful chasm where young Prentiss had his renowned adventure. The return occupies about four hours, and it was nearly 9 P. M. when we emerge into the seemingly oven air of the evening and weary and foot sore, drag ourselves up the hill to our hotel, where we regale our appetites, and feast on the recollections of this, one of *the* events of our lives. J. B. W.

DIED:

Sister Lotty Stearns was born in 1840 and died August 29th, 1875. She was an humble and earnest seeker after true christian development. A member of the Methodist Episcopal Church for about twelve years, faithful in all her walks in life, for her "to live was Christ to die was gain." For the last year she has been gradually declining. A few days before her death she said she had but one more gate to pass through and then she would be at home. "O, how glad I will be when I get home." On the evening of August 29th, the weary wheels of life stood still. The corpse was brought to the church on Monday at 3 o'clock, P. M. The house was crowded to its utmost capacity. Your humble servant preached the funeral sermon. Bros. William Steward, Simon Huston, Jack Profet and J. Saddler were pall bearer. After the relatives the brothers and sisters of "Faith, Hope and Charity" society and the whole congregation followed to the grave yard where we committed her body to the ground, "earth to earth, ashes to ashes, dust to dust," looking to the general resurrection of the last day. Many friends unite with the husband and children of this good woman in mourning her loss.

J. Morris Shumpert, Pastor.
Oxford, Miss.

Business Column.

Address all letters to Rev. J. C. Hartzell, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Whenever you can, it is best to send money by Post office order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly and give the name of your Postoffice, county and State.

The Fever and Ague Horn.—In fever and ague districts, the "shakes" of the community, at the time when Quinine was in vogue, were sometimes summoned to their doses by the sound of a horn, but since Dr. Walker's *Vegetable Vinegar Bitters* have superseded that dangerous drug as a specific for intermittent and remittent fevers, no such remedy is needed. The sick come of their own accord for that matchless remedy, Vinegar Bitters, and in a few days are cured. This mighty antidote is literally extinguishing periodical fevers, dyspepsia, and bilious complaints, throughout the length and breadth of the land.

The "Housekeeper" of Our Health. The liver is the great depurating or blood cleansing organ of the system. Set the great housekeeper of our health at work, and the foul corruptions which gender in the blood and rot out, as it were, the machinery of life, are gradually expelled from the system. For this purpose Dr. Pierce's *Golden Medical Discovery*, with small daily doses of Dr. Pierce's *Pleasant Purgative Pellets* are pre-eminently the articles needed. They cure every kind of humor from the worst scrofula to the common pimple, blotch or eruption. Great eating ulcers kindly heal under their mighty curative influence. Virulent blood poisons that lurk in the system are by them robbed of their terrors, and by their persevering and somewhat protracted use the most tainted system may be completely renovated and built up anew. Enlarged glands, tumors and swellings dwindle away and disappear under the influence of their great resolvents. Sold by all dealers in medicines.

NEW ADVERTISEMENTS.

Lands For Sale
Near WALHALLA, South Carolina. Small Tracts and easy terms. Address—W. J. DUFFIE, Owner, Columbia, S. C. 18 4t

FEEBLE-MINDED YOUTH
Private institution at Barre, Mass. G. Brown, M. D., Sopt

The Fruit Recorder and Cottage Gardener
3 Months Free. will be sent 3 months to all who will send us a 3 cent stamp to prepay postage (as law now requires prepayment of postage). We do not ask any one to subscribe for our paper until they know what they are to get. It speaks for itself. Price only $1 per year. Purdy's Small Fruit Instructor is a work of 64 pp. that tells in simple language just how to grow fruits in abundance for home use or market. Price, 25 cents postpaid. A. M. PURDY, Rochester, N. Y.
18 3t

SPECIAL NOTICE.

Shaw University.

The next term of Shaw University, Holly Springs, Miss., begins Wednesday, September 29, 1875. For information concerning tuition, board etc., address,
W. W. HOOPER, Principal
18 4t
Holly Springs, Miss., September 4, 1875.

NEW ORLEANS UNIVERSITY.

CORNER OF CAMP AND RACE STREETS, NEW ORLEANS, LOUISIANA.

W. D. GODMAN, D. D.........President
—ASSISTED BY—
A Corps of Able Professors.

The Autumnal Term will begin Thursday, September, 30, at 10 o'clock A. M., and will close Thursday, December 23.

For particulars inquire of the President at La Teche, La., until September 15, after that, his address will be New Orleans.
18 tf

The Farm.

White Leghorns.

Having given this breed a fair trial during the last eighteen months, perhaps I can interest some of your readers with a few remarks in regard to their good qualities.

They are of medium size, but good layers of good sized, pure white eggs. They seldom offer to set, and if they have a good range, they will find most of their living in good weather and lay both winter and summer. They are becoming very popular, both for beauty and as layers. They cannot be excelled by any variety in the number of eggs they will produce in a year. The chickens feather out and mature very early, are easily reared, very hardy, and exempt from disease. Pullets often lay at five months old. Pullets of this breed hatched out the first of August will come to maturity and before Brahmas and Cochins that were hatched in June. From the experience I have had with this breed, I consider them the best breed of fowls in existence, and if they have a good range, they will produce more pounds of eggs and dressed poultry than any breed, to the quantity of food consumed. During very hot or very cold weather, when the large breeds are sitting around in some corner to protect themselves from the heat or cold, the Leghorns are stirring about and appear to be comfortable. They are very gentle and stand [illegible] well, seldom flying over a four-foot picket fence. Their flesh is white, juicy, and of good quality. For the farm or city they are very showy and ornamental.

G. W. P.

In Rural World.

How to Make Hard Times.

The real genuine article is not produced in a day; it requires considerable effort, and months, sometimes years, to bring it about. Its manufacturers practice some, if not all, of the following directions:

As a general thing, spending a dollar every time you earn fifty cents will bring hard times. When you have money, be sure to spend it all; if you do not know what you want, go [illegible] until you find out; when your money is gone, you can beg, borrow or starve. As tobacco costs more than bread, when you have [illegible]; when your money is gone, get your bread as you can. [illegible] your work or business, [illegible] is important, to attend [illegible] places of amusement [illegible]; wear clothes of the [illegible]. Don't save your money [illegible] might call you penurious [illegible] in debt when money is [illegible] to pay up when every [illegible] two. Never keep an [illegible] you spend; it is too [illegible]. Never tell a creditor [illegible] pay him, but dodge [illegible] all the pay you [illegible] as possible for [illegible] lot. Owe every [illegible] being better off [illegible].—*Farmer's Vindicator.*

[illegible] in Orchards.—[illegible] make it a practice [illegible] their orchards [illegible] weather [illegible] it pays for [illegible] should be [illegible] —*Colonial* [illegible]

At Home.

TOTTY'S ARITHMETIC.

One little head, worth its whole weight in gold,
Over and over, a million times told.

Two shining eyes, full of innocent glee,
Brighter than diamonds ever could be.

Three pretty dimples, for fun to slip in,
Two in the cheeks and one in the chin.

Four lily fingers on each baby-hand,
Fit for a princess of sweet Fairy-land.

Five on each hand, if we reckon Tom Thumb,
Standing beside them, so stiff and so glum!

Six pearly teeth just within her red lips,
Over which merriment ripples and trips.

Seven bright ringlets, yellow as gold,
Seeming the sunshine to gather and hold.

Eight tiny waves running over her hair,
Sunshine and shadow they love to be there.

Nine precious words that Totty can say;
But she will learn new ones every day.

Ten little chubby, comical toes;
And that is as far as this lesson goes.

—*St. Nicholas.*

Delicate Gruel.—Let Indian corn be browned as we roast coffee, ground fine in a mill, and made into mush, gruel or thin cakes, baked a light brown. This will be retained by the most enfeebled stomach. Parched corn and meal boiled in skim milk is a sure cure for summer diarrhea in children.

—Charcoal has been discovered to be a cure for burns. By laying a piece of cold charcoal upon a burn, the pain subsides immediately. By leaving the charcoal on one hour, the wound is healed, as has been demonstrated on several occasions. The remedy is cheap and simple, and deserves a trial.

To Prevent Lamp Chimneys from Cracking.—Put the chimneys in a kettle of cold water and heat gradually until the water boils, and let it cool as gradually. As the heat from the lamp flame becomes more or less intense, the chimneys will expand and contract without causing them to break or crack.

String-Bean Succotash. — When the beans are nearly done, add an equal quantity of tender, sliced green corn, stew gently for fifteen or twenty minutes, mix thoroughly, and serve warm. It can also be made by grating and scraping off the corn, and adding half a pint with the milk to one quart of string beans. Cook gently seven minutes, and serve warm.

Chicken Cheese.—This is so nice that every one who eats it once, likes it again. Boil two chickens till tender; take out all the bones and chop the meat fine; season to taste with salt, pepper and butter; pour in enough liquor they are boiled in to make moist. Mould it in any shape you choose, and, when cold, turn out and cut into slices. It is an excellent traveling or pic-nic lunch.

Corn Bread.—Our Annie, who is a model housekeeper, says: Take one pound of corn meal, stir into it a half teacup of boiling water, add half pint sour milk, four eggs and two tablespoonsful of butter. Stir all these ingredients well together, adding a teaspoonful of soda, dissolved in two tablespoonsful of water, adding salt to taste. Pour into a shallow bake pan, and bake in a quick oven. It is delicious. Try it.

Ham Cake.—A capital way of disposing of the remains of a ham and making an excellent dish for breakfast is: Take a pound and a half of ham, fat and lean together; put it into a mortar and pound it, or pass it through a sausage machine; boil a large [illegible] of bread in half a pint of [illegible], beat it and the ham well [illegible], add an egg well beaten up, [illegible] whole into a mould, and bake a rich brown.

Your Own Mason.—Small holes in white walls can be easily repaired without sending for the mason. [illegible] parts of plaster of Paris and [illegible]—such as is used in most [illegible] scouring purposes—mix [illegible] water to a paste, applied immediately and smoothed with a knife or [illegible] piece of wood will make the [illegible] place as good as new. As [illegible] mixture hardens very quickly, it is best to prepare but a small quantity at a time.

Remedy for Croup.—This remedy is simply alum. Take a knife or [illegible], and shave or grate off, in [illegible] particles, about a teaspoonful [illegible]; mix it with about twice the [illegible] of sugar or honey to make [illegible], and administer as quickly [illegible]. The doses should be [illegible] intervals of fifteen minutes [illegible] is cut and cast [illegible] almost immediately [illegible] patient should also [illegible] hot water and apply [illegible] cold water to the throat [illegible], changing as often as they [illegible].

[illegible] to Keep Sick Rooms Cool.—[illegible] *Francais* publishes a description of the plan recommended [illegible] to keep [illegible] rooms [illegible] in [illegible] the windows [illegible] water, [illegible] how largely water, [illegible] liquid to the [illegible] caloric. This [illegible] the temperature [illegible] to six degrees [illegible] the humidity [illegible]

The Little Boy's Watch.

Dear little Dick, curled up by the fire,
Sat watching the shadows come and go,
As the dancing flames leaped higher and higher,
Flooding the room with a mellow glow.

His chubby hand on his side was pressed,
And he turned for a moment a list'ning ear;
"Mother!" he cried, "I've got a watch!
I can feel it ticking right under here!"

"Yes, Dick; 'tis a watch that God has made
To mark your hours as they fly away;
He holds the key in his mighty hand,
And keeps it in order night and day.

"Should he put aside the mystic key,
Or lay his hand on the tiny spring,
The wheels would stop, and your watch run down,
And lie in your bosom a lifeless thing."

He crept to my side and whispered soft,
While his baby voice had an awe-struck sound—
"I wish you would ask him, mother dear,
To be sure and remember to keep it wound!"

—*Apples of Gold.*

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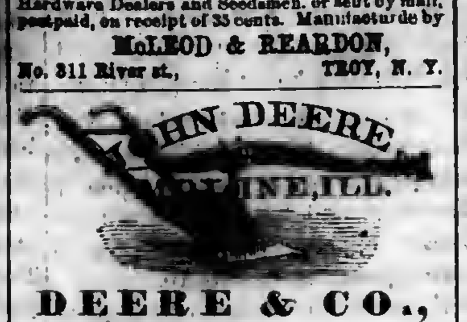

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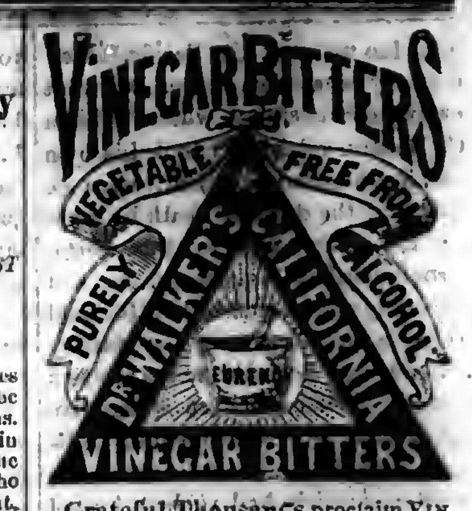

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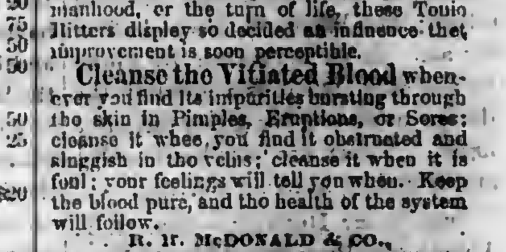

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Southwestern Advocate.

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Poetry.

Cranmer's Burning.

Tennyson's last work "Queen Mary" contains the following thrilling description of the old martyr's burning:

You saw him how he passed among the crowd;
And ever as he walked the Spanish friars
Still plied him with entreaty and reproach;
But Cranmer, as the helmsman at the helm
Steers, ever looking to the happy haven
Where he shall rest at night, moved to his death;
And I could see that many silent hands
Came from the crowd and met his own; and thus,
When we had come where Ridley burnt with Latimer,
He, with a cheerful smile, as one whose mind
Is all made up, in haste put off the rags
They had mocked his misery with, and all in white,
His long white beard, which he had never shaven
Since Henry's death, down-sweeping to the chain,
Wherewith they bound him to the stake, he stood
More like an ancient father of the Church
Than heretic of these times. And still the friars
Plied him; but Cranmer only shook his head,
Or answered them in short negatives,
Whereat Lord Williams gave a sudden cry:
'Make short! make short!' and so they lit the wood.
Then Cranmer lifted his left hand to heaven,
And thrust his right into the bitter flame;
And crying, in his deep voice, more than once,
"This hath offended—this unworthy hand!"
So held it till it was all burned, before
The flame had reached his body. I stood near—
Marked him—he never uttered moan of pain;
He never stirred or writhed, but, like a statue,
Unmoving in the greatness of the flame,
Gave up the ghost; and so passed martyr-like—
[illegible]

Church forsook that common basis. This was done first in the department of church government and in the hierarchical interest. At the close of the fifth century began a series of successful literary falsifications, culminating in the pseudo-Isidorian Decretals in the ninth century, which had for their object to raise the Papacy to a universal dominion over the whole Church and to make it the arbiter of the Catholic faith.

The dogmatic controversy on the possession of the Holy Ghost was now mixed up with this hierarchical ambition, and artfully used as a weapon for the subjugation of the Eastern Church to that of Rome. The insertion of the *Filioque* in the Nicene Creed, made first in Spain, during the sixth, if not already in the fifth century, without authority, was first resisted by Pope Leo III., A.D. 809, when Charlemagne asked him to authorize the insertion; but a subsequent Pope yielded to a similar request of the Emperor Henry II., A.D. 1014, and the addition passed into general liturgical use. Henceforward there was a difference in the creed of the two churches.

In the meantime the hierarchical spirit of Rome spread more and more. It established even a Latin patriarchate, with a Latin liturgy, in Constantinople, during the crusades. This was an insult to the Greek Church. Innocence III., the French, and the Venetians widened the difference. In this unequal conflict the dogmatic difference was sharpened and deepened on both sides. The Latins felt the weakness of their cause, and supported it by raising the Papacy above an Ecumenical Council. The Pope was declared and taught to be the Vicar not only of Peter, not only of Christ, but even of God on earth, as Innocence III. expressly says.

On this new basis the Latins demanded the adoption of the *Filioque* from the East. The Greek rulers, becoming weaker and weaker, sought, for political reasons, an understanding with the Popes. To this end the Council of Lyons was called, 1274. Thomas Aquinas, to prepare for the union, composed a book on the right of the Pope to fix the dogma. He used a Dominican forgery of passages of Greek fathers and councils, in which that right is conceded. He believed this forgery and became the first defender of Papal infallibility. But the sentences of Peter the Lombard (1160), which know nothing of the dogmatic authority of the Popes, continued to be the doctrinal text-book throughout the Middle Ages. The union [illegible] of Lyons failed. [illegible] from political motives, had [illegible] temporary effect. The Papal [illegible] is chiefly to be blamed for the [illegible] of the Reformation and the [illegible] of Germany and England from the Catholic Church. Dogmatic differences might have been adjusted, but the Papacy defeated all attempts.

[illegible] the Reformation the Order of the Jesuits arose and made it its special object to introduce the Papal absolutism into the flesh and blood of the Western nations—not from Platonic love of this system, but from the selfish ambition to rule the world through means of an absolute Papacy. The system was long resisted, especially in France, which held fast the Gallican liberties and gave them expression in the four articles of 1682. In the Revolution of [illegible] the Catholic Church was [illegible]. It arose again, [illegible] Papal Church, by [illegible] of Pius VII., aided by [illegible] I. One more dogma was [illegible] to complete the defeat of Gallicanism, and at the same time the [illegible] German science and theology, [illegible] as I was told myself in Rome, by Pope Pius IX., was [illegible] as a dangerous enemy of [illegible] authority. This end was [illegible] by the Vatican Council [illegible] of Papal infallibility. [illegible] sounded the funeral bell [illegible] and German theology [illegible] of thought.

The Color-Line and Miscegenation.

Rev. Dr. Briggs gives the following [illegible] Line Series of [illegible] paper is purely [illegible]. We have [illegible] justice toward the [illegible] of color. We have argued [illegible] church of the living God [illegible] be "a house of prayer for all [illegible]." The missionaries of this [illegible] should be heralds of redeem- [illegible] All [illegible] simple [illegible]

all whom His blood has redeemed, wants "things mixed," or is in favor of miscegenation, or entertains some other theory smitten with confluent small-pox. With great kindness and consideration we assure these dear brethren that we are in favor of mixture, just as far as obedience to Christ and the letter and spirit of His gospel mix things. We are not just now discussing questions of social taste, or connubial alliance, or lawful or lawless commerce of bloods. It is in part and remotely because we have no leaning toward blood-mixture and miscegenation that we are zealous for the evangelization and education of the blacks. Mixture, in the evil sense which sometimes haunts good men's imaginations, was one of the heinous fruits of the degradation of slavery. To emancipate the slaves and raise them to habits of intelligent self-respect is proving itself the sure way to lessen the danger with every stage of advancement.

Look at the facts. Under the old system, licentiousness was so common as to mark exceptions with the stamp of peculiarity. The slave woman—degraded, illiterate, denied the stability of lawful marriage—felt flattered by the amorous attentions of her master. She was selfishly interested to gain and hold any sort of power over him. Color was shaded down in the offspring of the bondwoman till "nigger" became a purely arbitrary term signifying nothing but a legal relation of chattelhood. It was a fiction of law. In point of physiology, the "black" was often whiter than his master, but in point of law he was a "nigger." The emancipation was followed by an improvement so marked as to command the recognition of the most violent negrophobists of the South. In my recent visits there not a man has been found to deny the fact that the sexual commerce of the two races has diminished many hundred per cent. Yet these people have just been lifted out of the old corrupting relations. Many of them—without fault of theirs—are still very ignorant. Many of them have to rise up under the mountain-pressure of a sentiment that strives to hold them in degradation. Considering all the circumstances, the change alluded to is a marvel—full of hope for the future. Give these people their full measure of rights; educate them up to a fair average of intelligence; open up to them the avenues of business; offer to them the rewards of diligence; let them cease to be disesteemed because they are black, and they will have no more desire to intermarry with us than we with them. The liability to miscegenation, on our part, is the blindness of ungoverned lust; on theirs, it is more likely to be a longing for higher levels of respectability. Let every man, woman, child be respected according to character, not color, and the peril disappears. There may indeed occur rare departures from the healthful elective affinity of races; but they will be less numerous in proportion as high intelligence, self-respect, and robust morals are diffused.

We have somewhere seen what appears to be a fling at the "very moderate success" which has attended our work in the South, "in the hands of men not fully persuaded" of the feasibility and desirableness of having things "mixed," we suppose. If the statement is intended as a specimen of wit, the brother would oblige all parties by explaining which is the horse and which the rider. If it is meant for fact, we hope he will not repeat it without reflection, and we will refrain from characterizing it as it deserves, and simply refer our readers to the statistics of our work in the reconstructed States. Nowhere, during the past decade, have men shown more heroism, or met with greater success. The church has garnered larger and better results, in proportion, from the outlay of men and money in that field than in any other open to our sowing and reaping. The brethren down there can afford to hear with equanimity innuendoes which stir our displeasure on their behalf.

Again, and finally, let it be written that we are encountering in the South nothing more than the prejudice, ignorance, malice, and unappreciation of human nature under adverse conditions; the same human nature whose infirmities we often exhibit, and whose healing is in the world-wide gospel of the cleansing blood. Labor and love will win. The seed of liberal gifts sown there will yield a hundred fold in the glad harvest-time.

The New York Herald on Mississippi Blackguards.

The New York *Herald* gives the following forcible statement of the case. Such a putting, by that influential Democratic journal shows that however much interested parties in Mississippi may seek to conceal the truth, nevertheless the truth will be known, and sooner or later be ascertained and the guilty condemned by [illegible]. The *Herald* says: [illegible]

try to restrain the lawlessness of these creatures somewhat. There is no doubt at all that the great mass of the Mississippi whites are honest, law-abiding citizens; but there is no doubt either that they have among them a considerable number of swaggering, whisky-drinking, pistol-shooting bullies, and that they give to this ruffianly class a great deal too much license. Take as a case in point the Clinton affair last Saturday.

The colored people at Clinton held a barbecue on that day, and there being a large assembly they very wisely prohibited the sale and use of liquor on the grounds. They showed, as everybody must acknowledge, a fine sense of propriety in this regulation, which one might be surprised to find among a people so recently enslaved, and still so generally ignorant. They had also, it seems, officers on the ground to maintain order and see that the regulations of the day were observed. All this is very creditable to the colored people; and the day appears to have gone on quietly, as was to be expected under the circumstances, until some of the so-called "superior race" came, uninvited, upon the ground, and, being ruffians—or "gentlemen," as in our dispatch they are called—at once proceeded to "take a drink." The marshal, a colored man, told the "gentleman" to put away his bottle of whisky, which he was flourishing around in the manner of one of the "superior race" in those parts; and when the marshal attempted to take the bottle of whisky away he was struck over the head with it. Thereupon a colored State Senator came forward to restore order. The Democratic account says that he was followed by twenty indignant negroes, whom, however, he ordered back; but a crowd quickly gathered, into which Sively, the white blackguard, who had just broken his whisky bottle over the colored marshal's head, proceeded to fire all the shots in his revolver; and this pleasantry over, we read, "the gentleman surrounded and immediately had his brains knocked out," thus ridding the State of Mississippi of at least one of a too numerous class of white ruffians, whose impudent lawlessness does more to keep wealth and population out of that State than all her good citizens can do to bring them in. Then followed a general battle, in which, we are glad to notice, whites as well as blacks were killed; and after more or less promiscuous shooting during Saturday night and Sunday, done, so far as we have any accounts, altogether by the "superior race," quiet was restored. But not until the white people of Clinton had used the occasion to "organize for self-protection" and send to Vicksburg for reinforcements—an absurdity which reminds us of the early days of the late war—when, no sooner did the enemy run away, than the victorious party began to intrench itself and send word home that everybody was now safe.

Unfortunately for Mississippi this is not an isolated case of unprovoked outrage upon colored people within a few months. On the fourth of July, when the blacks of Vicksburg met quietly in the courthouse to celebrate the day, a few white ruffians intruded on the meeting, and after insulting and noisy demeanor, began to shoot right and left and broke up the assemblage. There was not the least excuse for this; but we do not remember that any one was punished for it, though the men were very well known. Within the last month there have been several little "scrimmages" between whites and blacks in the State, showing a good deal of bad blood and a readiness on the part of the "superior race" to shoot the inferior on very slight provocation, or none at all.

Are We Going to Retain Our Class Meetings?

The very suggestion of the possibility of ever losing this venerable exponent of Methodism will no doubt startle many who pay little attention to its influence for either good or ill; but we feel certain that the number of those who look upon it as unstable, is not insignificant. Let any who may look upon us as almost sacrilegious in presuming to criticise its present usefulness, be assured that we fully appreciate the wisdom and piety of those who established it, as well as the inestimable amount of good it has effected in the past, and is now capable of effecting under certain conditions and circumstances. Its foundation stone, the principle of mutual conference and confession, is God-given, and, if properly conducted, no more efficient means can be used for the promotion of active spiritual life. In other words, not that we condemn and depreciate the class meeting, but rather a modern form of it, which we are forced to call degenerated. We would make another distinction too in favor of that form denominated General Class, usually held on quarterly-meeting occasions, where all the congregation participates, at least in the hearing and singing, [illegible]

The ordinary class meeting in the country, both North and South, is almost universally held immediately after the regular church service, when the body is weary with long sitting, and the mind is exhausted with the exercises and thoughts of the service. Usually the bulk of the congregation retires, and very often one part of the family takes position on the yard fence while the other remains, much more frequently for the sake of the society than from a sense of the amount lost if he should be absent. The pastor or leader addresses each one present, and insists on their expressing themselves in some way; generally it is in a stereotyped form that has neither the charm of newness nor the power of soul, and so far as a translation of the speaker's inner life is concerned, is perfectly meaningless. After all have spoken, a few heartily and instructively, the meeting closes, to be rehearsed in almost precisely the same manner at the next service.

It is not hard to understand why such meetings soon become dull and unattractive to young persons, and especially those of a timid and reticent disposition. The necessity of following an imperious custom, and sometimes an imperious leader, soon becomes disgusting, and the result is, that a distaste for all religious duty is developed, which keeps them away from church, and speedily leads them back to the world. These are not fancy sketches: Too frequently have we met young converts, of the most positive and undoubted religious character, to whom these meetings have become so distasteful that they have either left the church or lost all interest in their vows or profession. Consult twenty-five of your backslidden friends and be surprised to find, in a very large number of cases, that their apathy is traceable back to this source, and frequently too where they perhaps are almost unconscious of the fact themselves.

If our class meeting, which has been such a powerful agent for good in the past, has become, under its present type, a curse, let us change or modify it ere its unpopularity annihilates it, as is exampled in the Church South. We have no suggestions to make, but we do cry out against this compulsory style of religion, and send out a plea for the thousands of uninterested, and dissatisfied and, backslidden converts, who feel that they would enjoy a religious, social, our ideal class meeting, which is full of freedom, and heartiness, and cheer—who would hail the brotherly address of love and sympathy, but who look upon the most frequent modern phase of this means of grace as not only uninviting, but repugnant.

J. D. W.

A Word to Sunday School Workers.

The Sunday School Union of our Church has placed in our hands a large supply of Sunday school matter for distribution in the Southwest. Drs. Vincent and Freeman, of New York, both of whom have visited our conferences, deserve the special thanks of our people for the generous and brotherly interest they have taken in our Sunday school work in the South. These supplies are sent for distribution on the following terms: 1. Schools small and poor can receive a small supply as a present, by writing and stating what is wanted; 2. Schools which can pay anything must first send what money they can, and we will send them as good a supply as we can afford to in return. Let all remember that this generous offer can only be made because our Sunday School Union is so liberal to us. Let our preachers and superintendents explain this to the people, so that they may give liberally to the regular Sunday School Union collection.

We are now filling orders that have in some cases lain in our office for some time owing to the fact that our supplies were much delayed on their way from New York. In some cases not even the postage has been forwarded to pay the expense of sending, which must therefore be supplied from our own pockets. We earnestly hope those who have made no provision in this matter will see to it that such an amount is mailed us at once upon receipt of the books sent. We put them up with our own hands, with the greatest care, and spare no effort to secure their safe carriage.

And now a word as to their use. Let one be appointed whose special duty it shall be to have charge of all books and other matter, and will see to it that they are properly kept and used. Much good is lost by a too careless distribution of reading matter, and a lack of attention to the proper adjustment between the reader and the book or tract made. Let our pastors be encouraged in the Sabbath school by the attendance of both parents and children, and let those who teach remember to make thorough preparation and study to interest the children, and make religion and Bible study so attractive that it will be a delight as well as a duty. In many places the asking of [illegible]

objectionable; and we have found, in our experience, that the habit of having each scholar prepare four or five questions to present to the teacher, either on paper or orally, and these again to be given another scholar to answer, has proved a great success. It is well to experiment and vary the method so as to draw out the genius of each member of the class.

We have a large supply of *Leaf Clusters* for the use of smaller classes that may be made very serviceable, if properly understood and used. Each leaf contains an illustrated lesson, which may be used in the Beran order or otherwise. It should be hung up before the class so that the eye of each pupil can rest upon it. The instructor, who should be thoroughly acquainted with the outline of the lesson, may stand at the side and explain and drill on the distinctive points so as to command the attention of all. We wish this method of instruction could be more generally introduced into our churches.

We will send these to all who will forward us enough for postage or express.

Heavy vs. Light Tools.

The great end at which all improvements aim is the maximum of power combined with the minimum of weight and material. A man shoveling dirt with a shovel one pound heavier than it should be will lift 6000 pounds in a day of ten hours than he would do with a suitable shovel. All this strength is wasted.

The same is true of machinery. So simple a thing as an unlubricated pully is felt in the furnace, and the cost of the coal is augmented. Every useless pound of a truck or carriage takes vitality from the horse which draws it, and costs the owner many extra dollars for his keeping. The man who pulls an oar in the great boat races at Saratoga puts himself in training and reduces every ounce of surplus flesh.

The racing horse carries not one extra ounce of fat to burden him in the effort to win. Yet working men will carry through half their lives fifty pounds more flesh than is needed for the best working condition, a burden which tells against their efficiency and personal comfort through many years of their industrial life. These may seem little things; but whatever wastes power, increases expenses, and burdens the laborer is not a little thing.—*Scientific American.*

George William Curtis, in *Harper's Weekly*, writing of the "Negro Plot" in Georgia, among other sensible things, says:

The character of the colored race in this country is so well established as gentle, inoffensive, and much-enduring, that the report of a frightful and bloody plot of universal extermination of the whites in the Southern States does not seriously startle the public mind. Indeed, it is no longer politically profitable even for the bitterest opponents of emancipation and the most positive advocates of negro inferiority to cite every instance of an outbreak or trouble as final proof of the frightful lapse towards barbarism due to enfranchisement. The negroes have not only been more inhumanly degraded and oppressed, but they have been also more contemptuously mistrusted than any class or race. Yet their history in this country is not such as should cause them any shame—whatever it may cause the whites—and day by day they are justifying the faith and hope of the few who have sought to do them justice not from political but from moral reasons. While they were slaves, more wretched than any slaves save those of Dahomey, victims of slavery more monstrous than any other, because maintained by a nation of such enormous pretension as the American, they were docile and harmless. When there were rumors and apprehensions of insurrection, the ghastly terrors were not in fact, but in the consciences of the master class. They knew, with Jefferson, that God has no attribute that could take sides with the slaveholder, and hence the unspeakable dread when they thought that their victims were about to settle the long-accumulated arrears of vengeance. But there was never any serious insurrection; and even had John Brown succeeded in establishing himself in the Southern mountains, the slaves would not have gathered to his camp.

Bishop Haven and the Independent.—We expected that Bishop Haven's last article for the *Independent* would set the wild beasts to howling. This was the key-note to it: "The word for America to-day is not Abolition, but Amalgamation." He went on to explain and enforce his meaning, showing that men of color are ostracised everywhere, that they are not allowed to take their place as equals in white churches, that a pious Frederick Douglass could not be called as pastor of a Massachusetts or Brooklyn church; that Chinamen can go anywhere as equals, and even marry into our families, while such equality is refused to a man tinged with the [illegible] tint. He would [illegible] ing down of these wicked prejudices, so that a Christian sympathy of brotherhood might fuse and amalgamate all our people, of whatever race, into one brotherhood. He, doubtless, selected intentionally the offensive word amalgamation; but he did not use it in the sense of miscegenation, although, as including the liberty of intermarriage without losing caste. More than one religious paper speaks of his views as "inexpressibly detestable." Why so we cannot imagine. Taking the most offensive phase of amalgamation, that of intermarriage, we cannot see why it should be forbidden, if the parties desire it; and the complaint comes with an especial bad grace from the *Presbyterian*, of Richmond, Va., a State that has done its full share of this sort of amalgamation. Only some people seem to think amalgamation out of wedlock nothing to be ashamed of, while in wedlock it becomes "inexpressibly detestable." To us the Bishop's view appears just and Christian, while the amalgamation which has bleached out almost the entire negro race, and for which Gilbert Haven's critics have no word of censure, appears hateful beyond expression.

Proclamation.

State of Mississippi,
Executive Office, Jackson,
September 7, 1875.

Whereas, Persons have formed themselves into military organizations in various parts of the State, without sanction of law; and such organizations are moved to the support of each other, from point to point in counties, and from one county to another, without the approval or consent of the peace officers of such counties, and without the knowledge or authority of the State Government; and,

Whereas, Such organizations have overthrown civil government in Yazoo county, set it at defiance in Hinds county, and created distrust and fear in Warren and other counties, causing the loss of many lives, and compelling many persons to flee from their homes; and,

Whereas, Such action has already caused great injury to the interests of the people; and, if persisted in, will result in incalculable evil:

Now, therefore, I, Adelbert Ames, Governor of the State of Mississippi, do hereby make proclamation, and command all persons belonging to such organizations to disband forthwith; and I hereby require all citizens to render obedience to, and assist the peace officers of the various counties in the preservation of peace and order and the enforcement of the laws of the State.

In testimony whereof, I have hereunto set my hand and caused [L. S.] the Great Seal of the State of Mississippi to be affixed, this, the 7th day of September, A. D. 1875. Adelbert Ames.

By the Governor:
James Hill, Secretary of State.

"Immediately the man was made whole." Man has got well up in the art of healing, but he has never done it immediately. That is a beautiful word, *immediately—immediately.* He would naturally have liked to consider it a little, or at least to have been carried home in a convalescent state. But no; it is, "immediately the man was made whole!" Jesus of Nazareth is passing by. Now or never! I believe most people are brought sometime in their lifetime to a point of experience that makes them feel they must accept Christ now or never. I have been going and knocking round about the thing, but I must decide now or never. Immediately or not at all. Immediately he decided, Christ gives him power immediately. We first find out that we are great sinners and need a great Savior, and then we find out that we have one—a great and precious Savior. "Immediately he was healed"—that is the first thing; the second thing was, that "he took up his bed and walked;" the third thing was, that he testified to the One that healed him, against all the prejudice and hatred of the Jews. This is always God's order—first make whole; then he takes up his bed; and thirdly, testifies for Christ.—*D. L. Moody.*

Sudden Death of a Kentucky Blasphemer.—A man named Louis Burke, who lived at Burkesville, in this county, a few days ago indulged in very blasphemous language because his crops had been destroyed by high water. He cursed God for having his crops destroyed last year by heat and drouth, and for destroying them this year by flood, and concluded his blasphemy of the Creator with the expression, "God damn Him!" His tongue clove to the roof of his mouth, and he died the next night, never uttering another word.—*Henderson Reporter.*

In his admirable speech at the Chicago Convention, Rev. Dr. Cuyler, said: "If I were to offer my resolution, it would be in the following form: '*Resolved*, That the Lord hath wedded his holy cross and the temperance cause together, and whom God has thus joined let no man put [illegible]

Southwestern.

New Orleans, Sept. 23, 1875.

J. C. HARTZELL, D. D., ... Editor

The Mount Zion third Quarterly Conference was held September 10; Rev. James Hayward presiding. Amount raised for all purposes this quarter $212 85, of which $87 50 has been applied toward discharging present indebtedness of the church. Mount Zion is sure to rise—for all are hopeful and active.

The third Quarterly Conference of the First street M. E. Church, New Orleans, was held September 10. A very encouraging state of affairs was reported. The Sabbath school prospers, with an attendance of one hundred and seventy-five. The financial showing is very fine: $1,058 have been raised for all purposes since January 13. Well done!

Rev. Willis Faulk, of Hickory Station, Mississippi, gives an interesting account of the laying of a corner stone for a new church. A friend of our people, Mr. Gray, gave the ground. After the services were over and the people gone home, Bro. Faulk states that "some white people went and tore the stone down and destroyed the contents." This is the second instance of newly laid corner stones being destroyed, and indicate a degree of depravity that is too mean and low to be described.

Rev. Mr. Tardy (Episcopal) preached to the St. Thomas Church congregation in the vestry room of the First Congregational Church, corner of Calliope and Prytania streets, last Sunday night. The Episcopal service, always impressive, seemed to have additional solemnity from the impressive manner of the priest. The St. Thomas congregation, we [illegible] so well in their [illegible], owing to the energy of [illegible], Rev. Mr. McKinney, [illegible] aid for the establishment, [illegible] they confidently expect [illegible] to begin their new [illegible].—*N. O. Louisianian.*

We are glad to note that quiet [illegible] in the localities so recently the scenes of bloodshed and [illegible] no interference by the [illegible] of excited dis[illegible] they are com[illegible] further vio[illegible] however, as this [illegible] toward the [illegible] will dispute [illegible] more or less fre[illegible] too that, in [illegible] whisky [illegible] fomenting [illegible] The White [illegible] dissolution in it[illegible] it becomes ut[illegible]

[illegible]

North and South—A Prophetic View

BY THE LATE BISHOP CAPERS.

The authenticity of the following remarkable letter is amply vouched for by the gentlemen to whom it was addressed, and who now lives in Clinton, S. C., and who sent it to Dr. Deems, of New York, for publication in the *Methodist.*

The letter is remarkable, because written by a Southern man, who while standing by his people, still saw their wickedness, and saw how certainly the sin of slavery, to which the Southern Methodist Church had given its sanction, would bring disaster and ruin, unless put away. The points are distinctly made: 1. Slavery separated the Church; 2. Slavery was "doomed" to destruction; 3. He foresaw the awful war through which the nation has now past. We would that this wonderful letter could be read by every man in the South to-day. Slavery, as an institution sanctioning the buying of men and women, is destroyed, but the spirit of slavery still lives to curse the South. Men and women of culture are still treated with all manner of indignities only because they are colored. Twenty years ago Bishop Capers saw the sin of the South and denounced it, and foretold, with more than human wisdom, of the doom of the South because of that sin. His letter was thrown aside by the young man to whom it was written as a "one-sided view;" but now, after these years of sad and bitter experiences, that same man gives the Bishop's letter to the world, and says: "I prize it above all other communications in my possession, and intend it as a legacy to my son."

As with the sin of slavery twenty years ago, so with the sin of race caste to-day. 1. It is this that separates Christians in this nation more than any other sin in it. 2. That sin is *"doomed"* like the one which begot it, because, like the institution of slavery, it cannot "challenge the providences of God." 3. Slavery divided the churches, the nation, and caused the war, while race caste still divides the churches and threatens the life of the nation; and must either be put away through the power of Christianity, or God will put it away amid the disasters of a second revolution. Here is the letter:

ANDERSON, S. C., Feb. 25, 1854.

C. B. DUPRE, ESQ.: *My Dear Brother*—Upon my return home yesterday from an extended tour of official duty, I find your letter of January 9th, which is now open before me. You now understand why you have not been answered sooner.

The subject matter of your letter requires careful consideration, and no mere *ad captandum* response. Were the subject just opened to my mind, I would not attempt to give you a reply without careful deliberation. You are right in supposing that these matters have been resting heavily upon my mind and heart for the past twenty years. God alone knows how anxiously I have revolved them, and the real suffering I have endured in consequence of evil forebodings which in spite of my resolution take possession of my spirit.

In order that I may properly answer you, let me see if the following questions will not embrace the subject matter of your letter—at any rate, the gist of it:

First—You ask, Do I consider the existence of the institution of slavery as the one great impediment in the way of a cordial union of the two branches of the Methodist Church in the United States?

Second—Do I consider the institution of slavery so well established and so necessary a feature of the economy of the Southern States as to warrant the conclusion that it is, and will remain, a permanent feature of our civilization?

These are indeed grave subjects for reflection, and call for the exercise of a degree of philosophic penetration which I fear is not sufficiently mine to convince one, even if I had the leisure and you the patience to follow me in an extended argument. This cannot be for many reasons, but for none more appreciable just now than the fact that I am just [illegible] absence of many weeks, [illegible] my dear friend, is [illegible] several which claim [illegible]. My answers to [illegible] above must, therefore, [illegible] of argument as possible.

To the first I answer that I do con[illegible] of slavery as re[illegible] M. E. Church, South, [illegible] great central diffi[illegible] cordial fraternal [illegible] the two great bran[illegible] in the United [illegible] may be other obsta[illegible] way, but I regard them as [illegible] springing al[illegible] of agreement [illegible] this slave[illegible] North [illegible] make in [illegible]

Slavery out of the way, there would *remain no real,* sensible cause of separation between the two churches as organizations, but they would in time come together by a law of moral affinity and unite hands and hearts in the great work which God in his providence designed the Methodist Church to accomplish in America. I can understand and do fully appreciate, as you evidently do not, the conscientious scruples of our Northern brethren upon this slavery question. I knew before the division of the Church, and yet am honored with the friendship of, as good and as pure Christian ministers among them as are to be found in any church organization—men who are actuated by the clearest convictions of their consciences in regarding the institutions of slavery as a grievous sin.

My dear Charles, when we desire to discover the real truth of any matter, especially of such as we are directly interested in, we must first place our minds in a negative state. This will require a long time with some temperaments. We must not look at a subject we are disposed to prejudge through a contracted pupil. We must discern, if we do, that there is a defect in our vision or in the position we occupy which is likely to make an object appear *white* when in reality it is *black.*

I wish to God this division wall between the Church North and South was broken down, and we could be united as formerly in the glorious work of our Master, for which our church economy is so well adapted in meeting the tastes and genius of the mass of our American citizens. You may rest assured of one thing: if the Master sees that his work is hindered by this estrangement of his laborers, he will remove the cause in his own good way and time.

I am not of those boasting spirits who are ready to condemn all others, and yet can see no fault in themselves; hence, I do not regard the stuff you hear of from so-called theorists, who declare that there is an irreconcilable hostility between the Puritan and the descendants of the English gentry and the French Huguenots. All this, to one who has traveled as often as I have, from local prejudices, is the veriest nonsense. Yes, and *wicked* vanity. Bring the Puritan, the English gentry, and the Huguenot under the influence of the grace of God, and the devil whispers no more of such folly.

I pass to your second question. I do not consider the institution of slavery, or any other institution of mere human origin, so necessary a feature of social life as to challenge the providences of God. But suppose I take a more worldly view of your inquiry.

I am, and have been for sometime, assured in my mind that the mission of African slavery has been accomplished in America, and that the institution in the United States will soon cease to exist. I form my conclusion from the progress of events in the civilized world, and the wonderful developments of Christianity within this century. The politico-economic view of this question has been well taken by Mr. Fox in the exhaustive debate upon the question of emancipation before the British Parliament. No unprejudiced mind can follow that debate and fail to recognize the finger of God indicating to man his duty, and urging him to act in direct opposition to his personal interests. An institution so long grafted upon the body politic of a nation, such as Great Britain, could have been overthrown in no other way than by the mysterious workings of Providence.

It is simply ridiculous to charge the New England Abolitionists with having originated the idea of negro slavery, and with having inaugurated the agitation of emancipation. Certainly, no educated person would so charge, unless he was appealing to human passion upon the hustings. African slavery originated in man's natural cupidity, and was an institution of Great Britain before there was a New England known in America. Emancipation came first to be discussed in England *as an advanced idea of Christian civilization,* and can be distinctly traced to the most evangelical of the Christian Church in England. Such, at any rate, is my view of this whole matter, in this, my sixty-fourth year, after having examined the question in every way it presented itself to my mind. So far, then, from regarding the institution as permanent, I do not recognize the first feature of genuine vitality in it. How it is to transpire, whether by a gradual system of emancipation, fixed in our organic law by amendments, or whether in the storm of revolution, I know not; but as sure as I am now writing to you, my dear brother, the institution of slavery in these United States is *doomed.* I do not think that any candid student of history, or any unbiased observer of events as they are now transpiring, can resist this conclusion.

Why, man alive, there is now abroad in our land the very spirit which, if encouraged, will lead to the overthrow of the institution in the wreck and the awful ruin of revolution. My opportunity for observation in the South and West for the past ten years assures me that unless our madcap politicians adopt some more conciliatory position and compromise their extreme partizan views, the two great parties of principles, fixed in State economy, will be lost in sectional bitterness, and an early Presidential election secure the triumph of the Abolition party. This will bring about secession on the part of those States who are unwilling to compromise the pride of abstract rights, and then—I shudder at the thought—a bloody revolution, accompanied by the material ruin of the South. Slavery, if this comes to pass, will be abolished by the decree of a military tribunal, and the pride of my people fearfully humbled before God.

This is an awful picture for me even to suggest, but, as I contemplete it, my soul sickens within me. Repel it as I may; banish it from my mind as a mere fancy; yet it grows upon me as a hideous reality, which may a merciful God spare me the pain of realizing.

Since the death of Mr. Calhoun, there seems not to be a statesman left in the South of sufficient power to control the storm, which his States right theory has provoked. The public men seem to me to be either the satellites of opinions, or mere local luminaries, reflecting the wild and weird light of passion. No one seems disposed to compromise any opinion, prejudice or fancy, because all are wild with doctrine of rights. Well, an individual may exercise the right of self-destruction, unless his friends or the magistrates question this right, and assure him that there are no absolute and unqualified rights which can be unselfishly exercised.

I am much pleased with the course of the Hon. Wm. W. Boyce, the member in Congress from your district. There is a calmness and philosophic cast about his speeches, which is indeed refreshing. God of mercy, grant us more of such men. But why, pray, be troubled? There is one *"more glorious and excellent than the mountains of prey,"* the Lord our God, whose mercy endureth forever. Whatever may come to pass let us consider it as the Lord's providence; recognize it as such, and praise his holy name, whether we abide in afflictions or are blessed with prosperity.

And, now, my dear Charles, I must ask your indulgence for a letter not more extended. I write to you in the candor of one who is your friend, as he was your father's, and my opinions, let them be what they may, are given you in the sincerity with which I would advise my own son. You are about embarking in public life, and I consider it a good sign to find you so candid in seeking the advice of those who are more experienced in life. Oh! how I long to see our young men discharging the duties of citizenship, *to the whole country,* in the spirit of broad and liberal patriotism, remote from the mere influence of partizan prejudice or personal gain.

* * *

May God bless you and prosper you; commit your ways fully to Him, and he will direct your judgment.

Remember me affectionately to all the family. Very truly yours.

W. CAPERS.

Illiteracy.

The census returns from the parish of St. Landry, taken by a trustworthy supervisor, show a white population of 20,199, colored 19,751, Indians 91—total 40,051. The whites exceed the blacks by 438. The number of children between the ages of six and twenty-one years is 15,024. There are 19 schools and 745 pupils! In the parish there are 24,526 persons who can neither read nor write, of whom 9,559 are white. Considerably more than half of the people in one of the most flourishing parishes of Louisiana can, therefore, neither read nor write, and the educational facilities are totally inadequate.

The good people of St. Landry should exert themselves to remove the great burden of illiteracy which now afflicts them. It will make them a happier and more prosperous body of citizens, while neglect of their plain duty in the premises will be compensated for by an excess of criminals and the costs of their prosecution. Public schools are as necessary as public roads to bring produce to market. If the State funds are insufficient, the police jury should levy a special tax, build school-houses and employ more teachers.

DUELING.

BY EMERSON BENTLEY.

The relic of a barbarous age, which has outlived even the imaginary necessities of its origin—dueling—is unlawful in the State of Louisiana as it is in Texas. It is unlawful in all Christian communities, a foolish, unavailing, insufficient pretext for the reparation or atonement of real or fancied wrongs. The idea that an angry word or blow can be atoned for in a cool, deliberate attempt at murder, is so unreasonable and childish, and inexcusably wicked, that we read with astonishment that two gentlemen (?), having a difficulty about the location of land warrants, selected short swords for weapons, Brashear City for a battle-field, a surgeon and seconds for companions, took the Morgan steamer at Galveston, reached Brashear City, and while the churches of that place were open, the quiet of a peaceful Sabbath was marred by a duel, in which one of the parties was severely wounded in the neck at the first passage. The ghastly spectacle of a bleeding man was declared by the seconds to be complete satisfaction, the infamous code was complied with, and the Sabbath breakers, and the man who had struck a brother with the revengeful spirit of Cain repaired to a public place, and the whole affair became notorious; yet, strange to say, these intruders, who had openly violated the statutes of the State, were suffered to depart from its limits in peace, the officers of the law being either inexcusably ignorant or derelict in ther duty. To crown the infamous transaction, these Texas gentlemen "were cared for by the citizens of the town, and all that could be done for their comfort was attended to." A hospitable reception was given to these gentlemen criminals in a community that was ripe for a riot a few days since because colored laborers demanded pay for their labor. Can our statutes be violated in this open, disgraceful manner, and no effort be made to execute them? There is some official at Brashear who should be held accountable, or a requisition upon the Governor of Texas could bring the malefactors before our courts. It would be creditable to our officials if this matter was prosecuted.

The Public Schools of New Orleans.

The final meeting of the Board of School Directors of New Orleans, before the opening of the schools—which occurred September 13—was held in the City Hall Saturday evening, September 11.

Present—Hon. Henry C. Dibble, President; Superintendent C. W. Boothby; Treasurer Pilsbury; and Messrs. Carey, Masicot, Dumont, Gaudet, Glandin, Ingraham, Longstreet, McCarthy, Hartzell, Pinchback, Ray, Bourges, Shaw, Stamps, Lynch and Tracy.

The Board had been in session with the Committee on Teachers during several days of the week, arranging the appointment of teachers for the coming year. The results of the deliberations of the week were, with a few alterations, confirmed by the Board. The list of teachers appointed foots up about 425, being twenty-five fewer than last year. Three hundred and seventy-five of the old teachers were retained. There are three High Schools, one for boys and two for girls, employing six professors each. There are seventy-five schools throughout the city ranging in grade from Primary B, the lowest, up to Grammar A, four grades. About 20,000 children are enrolled, one-fourth of whom are colored. One-third of the schools are attended exclusively by white children, one-third exclusively by colored children, and the remaining schools are more or less mixed. A colored man, E. J. Edmunds, who was educated in Paris, now fills the chair of Mathematics in the Boys' High School. It is proposed to arrange a City Normal School.

Altogether the city of New Orleans has public schools which are a credit to it.

The Custom House.

The General Collector's office of the Custom House is almost ready for occupancy. It is perhaps one of the most magnificent rooms of the kind in the world. We were privileged with a glance of its interior, and were delighted in the study of its rich and elaborate finish. It brought to mind Thomson's beautiful description of the palace of the "Gay." One is thrillingly impressed with the exquisite symmetry and finish of every detail, while the strength and grandeur of the whole is truly inspiring. We quote the following description from the N. O. *Times:*

The room is 133 feet in length, 89 feet and 6 inches in width, and 55 feet in height from the floor to the skylight. There are fourteen marble columns the height of which from floor to cap is 35 feet. The height of cap of each is 6 feet, and of the cornice with cone 14 feet. The sides of the room are Tuckahoe marble, while the white blocks of the floor are Swantee marble, and the dark blocks Glen Falls marble from New York. The counters, caps of columns and the statuary are of Italian marble. The wood work, of which there is very little, is of mahogany. The room now awaits furniture before being occupied. In it will be transacted the principal part of the business of the collector's, naval and surveyor's offices. It presents a magnificent appearance and looks almost too fine to be devoted to the use of trade.

Under the head of "Peacably if we can, forcibly if we must" the Mississippi *Pilot* of the 18th says:

That the Democratic journals are all, in a measure, working their readers up to a pitch of frenzy, and preparing them to perform almost any dreadful deed, is evidenced, among other things, by the following, which we copy from the Yazoo City *Democrat* of the 14th inst. That paper says, (the *italics* and SMALL CAPS are ours):

"Let unanimity of sentiment pervade the minds of men. Let invincible determination be depicted on every countenance. Send forth from our deliberate assembly of the 18th, *the soul stirring announcement that Mississippians shall rule Mississippi, though the heavens fall. Then will woe, irretrievable woe, betide the Radical tatterdemalions. Hit them hip and thigh, everywhere and at all times.* CARRY THE ELECTION PEACEABLY IF WE CAN, FORCIBLY IF WE MUST."

The Republican "tatterdemalions," the *Democrat* will some day discover, are masters of the situation, even in Yazoo county, and it will yet have to hang its high head, take down its blood-stained colors and concede the election to the Republicans. And this will all be accomplished within the national statutes and the State laws, and without murder and assassination to aid. Carrying elections "forcibly if must," has been tried in several places, but we give the *Democrat* due warning that it is needless to try it in Yazoo, as it will end in failure, as sure as there is a Lord in Heaven. Let the prophecy be remembered. Let Democrats determine to pass by, unheeded, the words of such journals as would counsel them to break the law. The coming election, it should be borne in mind, is a United States election, as well as a State election. It will be well for all the people of Mississippi to have it held in all peace and quietude.

NORTH AND SOUTH.—A Northerner was fain to believe that the hate of a Southerner had more sides to it than the hate of any other people, and he was very apt to speak of it with a certain amount of respect; while the Southerner was inclined to look upon Northern hate as a frigid iceberg of contempt, never to be melted, always to remain just so high.

It has only begun to appear that there has been no hate worthy of the name for at least five years. But it is the most common of all suspicions among Northerners that this present good-will of the South is an impulse that is in constant danger of being displaced by another impulse from the other side of the house; that were Massachusetts to scowl upon Louisiana, or Grant to criticise Lee's good qualities, the whole cotton-country would fire up and begin to hate once more. This is about the estimate that is made of the stability of Southern convictions. Never was one more mischievous or with less foundation. The Southern desire for deep and thorough amity with all sections of the country rests upon grounds as enduring as any social and political grounds can be, and one comprehends this when he is enabled to walk in and out of Southern homes, a friend permitted to hear all and to see all without restraint. The editorials that the papers print and the speeches that men make upon platforms fall flat before the spoken evidence of the men and women of any settlement, and it is just this that Northern people rarely, if ever, hear of. And *per contra,* for that matter.—ALBERT WEBSTER, *in October Atlantic.*

Midnight Sun in Norway.

On the night of July 1st, we had our view of the midnight sun. It lasted only twenty minutes, when an island mountain shut out the view. But just then we got a sight of one of the most wonderful displays of color which the most experienced among us ever saw. Ahead of us, ten miles or so, were several lofty islands. Around these the midnight sun cast a wreath of the most delicate hue of purple; a shade which no painter could match, and so unearthly, so glorious was the sight, that for some minutes we all stood in mute admiration.

We had cloudy weather the next day, but the third of July opened perfectly clear and remained so through into the next day. We were all on deck watching for midnight, and as soon as the minute-hand of the clock began to move into the first hour of the fourth of July, sun-glasses were brought out, and the power of the sun's heat at midnight was tested. One man burned a hole in the top of his hat, another lit his pipe; others burned holes in the dresses of those ladies who insisted on having some fairy memorial of the occasion. It was a wonderful thing to see the sun at midnight shining in all the splendor of mid-day. His distance above the horizon was about three or four times his own diameter. For a couple of hours he did not seem to change his position relative to the horizon, but appeared to move, if it all, horizontally.

The birds fly about, and the cattle feed at midnight as in mid-day. We see people walk about the streets of Tromzo at one and two o'clock in the morning, and even little children run about at midnight.—*Correspondence Home Journal.*

A Touching Incident.

A little boy came to one of our city missionaries, and holding out a dirty and well-worn bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:

Just as I am, without one plea
But that Thy blood was shed for me,
And that thou biddest me come to Thee,
O, Lamb of God, I come!

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame to hang it up. Won't you give us a clean one, sir?"

This little page, with a single hymn on it, had been cast upon the air, like a fallen leaf, by Christian hands, humbly hoping to do some possible good. In some little mission Sunday school, probably this poor girl had thoughtlessly received it, afterwards to find in it, we hope, the Gospel of her salvation. Could she, in any probability, have gone down into death, sweetly singing that hymn of penitence and faith in Jesus to her latest breath, without the saving knowledge of Him, which the Holy Spirit alone imparts?—*Home Mission Herald.*

AN OLD CONFEDERATE'S PATRIOTISM. —A little while after, he read a patriotic speech made at Augusta, Georgia, by an ex-Confederate officer, on Decoration Day. The speech was warmly welcomed by the North. The gentleman said, "I could not have spoken in that manner. Yet, believe me, I am glad that some one has. And the ladies strewed flowers upon the graves of the Federal dead! I am glad, *very* glad of that!"

Later still, he read General Bartlett's speech at the Lexington Centennial. It was printed beside a reprint of General Evan's speech, in the same column of the paper.

These two noble and vigorous utterances could have had but one effect upon that generous spirit. They stirred it to its very depths. The agitated man arose from his chair, and with his eyes streaming with tears read in a faltering voice many of the most striking passages in both the speeches. At length, overcome, he buried his face in his hands and surrendered himself to his emotion.

He said finally, "I must confess it. I wish that I were young again and that I could take a part in this renewal of confidence. But, as I told you, I am outside the pale; I must be content to gaze and do nothing more. Your generation has now but one task. That is to make your judges all over the the country punish your evil-doers; it is all comprised in that. Give me your hand; say at home that the people here are amazingly like the the people there; that they can respect and reason, and can love honorable things."—*From Southern Home-Politics, by Albert F. Webster, in October Atlantic.*

New Books.

A Commentary on the New Testament, by Lyman Abbott. A glance at our theological libraries would lead one to think that the world was pretty well supplied with commentaries—good, bad and indifferent—and yet there is a call for works in this line of a practical kind, and one which we think is well answered in the 1st volume, comprising Matthew and Mark, of "The New Testament"

with notes and comments, accompanied with maps and illustrations, by [illegible]. The text is given in fine print, thus giving much room for the explanatory comments which are eminently practical, progressive and [illegible]. One has described it as the Bible looked at from the standpoint of '75. The great quantity of useless matter with which most commentaries are burdened is here entirely omitted, while it contains the strength of the old, and freshness of the new. We recommend it very highly. It will prove invaluable, and we think very superior as an every day aid in the study of the Bible. Lay preachers, Sunday-school students and teachers will especially enjoy it as their constant companion. We are charmed too with the make up in paper binding, and print. This is abundantly accounted for by stating that it is published by A. S. Barnes & Co., New York.

Prohibition does Prohibit, by J. N. Stearns. The National Temperance Society have just published a new 12mo pamphlet, of 48 pages, giving full and reliable testimony from a hundred different authorities, as to the workings and success of the law prohibiting the sale of intoxicating drinks. It contains the testimony of ten Governors, several United States Senators, Representatives in Congress, Clergymen, Chiefs of Police, Internal Revenue, Prison and Poor House Statistics, all being emphatic and conclusive testimony that "Prohibition does Prohibit." Address, J. N. Stearns, Publishing Agent, 58 Reade St., New York.

—The following books published by A. S. Barnes & Co., New York, have been sent to our office by the gentlemanly and efficient agent for New Orleans, Mr. A. H. Wilkins, No. 112 Camp St.: *First Lessons in Arithmetic; Manual of Arithmetic; Complete Arithmetic, Theoretical and Practical*, all prepared by Prof. Wm. G. Peck, of Columbia College, N. Y.

[illegible] competition of the [illegible] school text books, [illegible] the multiplicity of works [illegible] to gain [illegible] text books may not [illegible] in the interest of [illegible] results [illegible] as to [illegible] profit to [illegible]. After an examination of these books we are glad to [illegible] be predicated of them. Prof. Peck has long been a [illegible] authority in the realm of higher mathematics, and now that he has descended to the more elementary [illegible] we find the same [illegible] thorough accuracy, [illegible] of principles, clear, [illegible] presentation of [illegible] method, which has distinguished his works in other lines of [illegible]. For adaptation to use in the classroom, we have not seen their superior.

—We have also received from the same house *The Teacher's Handbook*, for [illegible] the classroom, [illegible] School, Winona, [illegible] teacher's [illegible] Institute [illegible] the [illegible] to [illegible] A de[illegible] methods [illegible]

Reid.—"A Day in Chinatown." By J. W. Ames.—"The largest Retail Store in World—the Bon Marche." By Lucy H. Hooper.—"Our Monthly Gossip:" A Swiss Musical Contest; Old Friends with New Faces; Early Prophecies concerning America; Ceylon Pearl Fisheries; Costly Perfumes; Notes.—"Literature of the Day."

For sale by all periodical dealers. 35 cents per number; $4 per year. Specimen number mailed on receipt of 20 cents. J. Lippincott & Co., publishers, 715 and 717 Market st., Philadelphia.

THE LADIES' REPOSITORY.

The October number of the Repository presents us with a very choice collection of reading matter. It is illustrated with an engraving of "A Mountain Lake among the Andes," and a portrait of the well known evangelist Sarah F. Smiley. The following is a partial list of the leading articles:

"The Old French Power in America." J. H. McCarty.—Shakspeare's "Merchant of Venice." Mrs. M. J. Whitfield.—"Marie Antoinette in Letters." Prof. Wm. Wells.—"Italy in the Middle Ages." Second paper. Prof. Geo. C. Jones.—"Lake Chautaqua." Fannie E. Landon.

The Editor's Budget is unexceptionable. Terms $3 50 per year. Hitchcock Walden, Cincinnati.

THE GOLDEN HOURS

Comes to us laden with good things for the boys and girls, and will be doubly interesting because of its charming illustrations—in addition to its 18 gems of story and song.

THE ATLANTIC MONTHLY

For October is upon our table. This mirror of New England's best thoughts and culture maintains its old standard of excellence. Poetry, history, the lighter literature and the more solid articles of material value find here their just proportion. Any one desiring a real literary feast will scarcely find his taste more completely gratified than in the ample pages of *The Atlantic*. We give the table of contents: "Roderick Hudson." X.—"The Cavaliers." Henry James, —"Leaves on the Tide." Hiram Rich.—"Arthur Hugh Clough." T. S. Perry.—"The Weaver." J. B. Bettinger.—"The Oleander Tree: A Story of the British Press Gang." Emily E. Ford.—"That New World." Mrs. S. M. B. Piatt.—"The Sanitary Drainage of Houses and Towns." II. George E. Waring, Jr.—"A Straggler." Edgar Fawcett.—"Old Woman's Gossip." III. Frances Anne Kemble.—"The Judgment." Henry Whitney Cleveland.—"The Curious Republic of Goodour."—"October Days." Sylvester Baxter.—"Southern Home Politics." Albert F. Webster. "Old-Time Oriental Trade." W. L. Fawcette.—"General John DeKalb." George Washington Greene.—Recent Literature; Art; Education.

H. O. Houghton & Co., Publishes, Boston, Mass.

Among our Letters.

NEW ORLEANS, LA. Rev. S. Priestly writes: The Union Preachers' Meeting met in Wesley Chapel September 14, Rev. A. Ross presiding. The chair announced the object of the meeting to be the furtherance of church union in the struggle against sin. Remarks were made by Rev. E. Williams on Discipline. Rev. Gould spoke on the evil of excursions, followed by Rev. J. Webb and S. Priestly. Rev. J. Hayward also took part in the discussion. Adjourned to meet September 21, 1875.

ALGIERS CIRCUIT. The second Quarterly Conference was held on September 19, Rev. Stephen Priestly presiding. All the members were present. Zion is surrounded with hills and hard pressed, but there are hopes. The sacrament was administered, and Bro. Priestly preached from Luke 22—19.

Rev. R. ANDERSON, Pastor,
and Sec'y Quar. Conference.

[illegible] CITY, LA., September 17, 1875. Rev. R. W. Overton writes: We held our third Quarterly Conference on the 11th inst. Elder [illegible] was with us, and we had a [illegible] feast. We have raised this [illegible], for all purposes, $27. Our Sunday school is well organized and doing fine service. We are favored with a very excellent teacher, beloved by all, Miss R. Prolyte, who is a valuable addition to our work.

[illegible], LA., September 15, '75. Rev. [illegible] Abbott writes: St. [illegible] is very nearly completed [illegible] well. They built [illegible]. I had the pleasure of holding my third Quarterly [illegible] in the new building last [illegible], and administered the [illegible] at [illegible] o'clock Sun[illegible] is doing [illegible]

I held love-feast last Monday night. We had a happy time. I also visited the Sunday school, and heard the reports of the St. James Union Sunday School Society, under its superintendent, Mr. F. S. Legardy, which is doing remarkably well. The number is very large—over a hundred scholars and teachers. The reading and catechisms were as well recited as I have ever heard, and the Sunday school hymns, adapted to the occasion, were beautiful indeed. From the look of things, my Brother has evidently devoted much time to the school.

Bro. Legardy also writes, confirming the above encouraging report. Sunday school work will always tell for the church.

MACON, MISS., Sept. 10. Rev. D. Moore reports the close of an interesting protracted meeting in his circuit. Thirteen have been received into the church, and there are yet many seekers.

A letter without signature, from Louisville, Miss., states that a glorious protracted meeting has been held there, resulting in nine accessions to the church. A flourishing Sunday school has been organized, which now numbers forty active members, under the superintency of D. Miller, assisted by a of faithful corps of both lady and gentlemen teachers. There are two new churches ready to raise on the circuit.

GREENWOOD DISTRICT, MISS. Rev. J. W. Dunn, Presiding Elder, writes, August 1: I cannot say that we are doing such a wonderful work as appears from some of the accounts of some other portions of our Conference; but I am thankful that there is a perceptible progress and onward march—not much proselyting, but visible inroads in the camps of Satan. We have this year taken, through the mighty power of our Captain, some of his veteran officers. We have had some good meetings, where the Lord has been pleased to own his works; and still it goes on.

Yours, truly, in Christian love.
J. W. DUNN.

TOLEDO, TEXAS. Rev. P. C. Carmichael reports a prosperous condition of the church. A protracted meeting has just closed, with ten converts.

RICHMOND, TEXAS. Bro. George Fields writes: We are a band of young men working for God. We have started a protracted meeting. We are much encouraged and doing well. We are working for the SOUTHWESTERN.

REV. S. D. Carmith writes: I have just closed my protracted meeting at Sand Hill, Tennessee. There resulted thirteen conversions. Our church is growing, who hope for the constant prayers of the brethren.

GONZALES, TEXAS, August 26. Rev. Mack Henson gives a very glowing description of the work at Mitchell's Creek, which, though greatly opposed, has proved a grand success. He says: Bro. Leach is everywhere present at the series of camp-meetings being held in the District. Times are very critical: scarcely a week passes but that some colored man is shot. There is no respect for law and order here, and unless a white man is hurt the authorities are silent. Texas is in a worse condition than it was in 1866. I have taken over $5 00 of the Conference collections. Times are hard and the people get but a small part of the proceeds of their labor. I am studying and trying to improve myself all I can. I have taught school over four months during the year and preached every Sunday.

Oscar C. Millet writes, asking for information concerning the whereabouts of one Mrs. Ellen McGee, formerly Ellen Bibb, who once lived in Montgomery, Alabama. Any guidance to her present place and circumstances will be gratefully received. Address Box 934, Galveston, Texas.

Latest News.

PERSONAL.

—Gov. Kellogg is stopping at Saratoga Springs, N. Y.

—Gen. Longstreet has returned to his home in New Orleans.

—Prof. William Everett, of Harvard, Edward's son, proposes to make the ministry his life work.

—Messrs. Moody and Sankey, it is reported, have consented to attend a series of gospel meetings in Washington City, beginning the latter part of October.

—Rev. J. S. Chadwick, pastor of the Trinity M. E. Church in Louisville attended the M. E. Church, South, Camp-Meeting at Beardstown Ky., and took part in the services.

—John G. Whittier, although sixty-seven years of age, is still as lithe and erect as an Arab chieftain. He is staying at the Bear Camp River House, West Ossipee, N. H., with his two nieces.

—Charles Nordhoff is the son of a Prussian soldier who fought under Blucher at Waterloo. He is a square-built man with a massive countenance and big heart.

—Philip Phillips, now in Australia, has arranged to visit India, and is expected at Calcutta December 1st, to give a number of "song services" in aid of the new Methodist Tabernacle at Calcutta.

—The *Western Advocate* says; "Dr. Rust has returned from the East, greatly invigorated from his two weeks' vacation. He starts out on his visit to the Fall conferences at the close of his own."

—Rev. J. C. Hartzell and family left New Orleans, September 15th, for a short business and recreative tour in the North and East. We wish them a very happy and prosperous trip. All business matters will reach him through this office.

—The venerable Dr. Lovick Pierce, of the Southern Methodist Episcopal Church, who is nearly 100 years old, is still able to do occasional service as a preacher. He is a fraternal delegate to the General Conference of the Methodist Episcopal Church (North), which meets next year.

—Miss Berg, a gifted lady, was licensed last year by the Clark street church, Chicago, and when her license came up for renewal some days since, presiding elder Julkin refused to entertain the name or the motion. Nothing was done, but the Chicago Preacher's Meeting are to ventilate the matter, which promises to be a lively time.

GENERAL INTELLIGENCE.

—New cotton has begun to come in.

—The yellow fever has disappeared at Barrancas.

—They are to have a constitutional convention in Texas.

—Grasshoppers are damaging the crops in north Alabama.

—The Direct Atlantic cable has been completed and is in working order.

—Thirty-one young men of much promise are attending the Methodist Theological Seminary in India.

—A public library has recently been established at Yeddo for the use of both natives and foreigners.

—The Texas Central Railroad shipped 500 car loads of wheat during July, and have shipped nearly 1,200 during August.

—A Christian chapel for the Chinese has been built in Virginia City, Nev., by the labors of Ah Foo, a Chinaman of the Moody type.

—Three hundred tons of living marine animals, that had been stealing rides on the hull of the Great Eastern, were removed recently.

—The Roman Catholics show by latest statistics, twenty-five bishops, 1,735 priests, 1,476,186 converts, 1,134 schools, 48,014 pupils in India.

—A. T. Stewart is said by a correspondent to have recently presented the chief superintendent of his establishment with the title deeds of a house valued at $30,000.

—Bishop McClosky, of Kentucky, and Father Lawrance Bax, of Louisville, are involved in a newspaper quarrel over a question of discipline, and both parties have appealed to the Pope.

—The "fast mail" between New York and Chicago seems to be a success. The first trip was made in six minutes less than the schedule. The entire journey of over 900 miles was made in twenty-seven hours, four minutes.

—The French and Swiss Methodists have held their twenty-second conference. They report 183 chapels and other places of worship, 21 evangelists, 99 lay preachers, 1,908 communicants, 58 Sunday-schools, and 9,889 habitual hearers.

—The consumption of postal cards for the present fiscal year, Third Assistant Postmaster General Barber estimates at 120,000,000. This estimate, he thinks, is warranted by the increase (18.15 per cent.) of the last fiscal year which ended June 30, 1874.

Rev. J. F. Marlay, in his life of Bishop Morris, says of him that during the two years of his Kentucky presiding eldership he broke down two horses, traveled 8,000 miles, preached 500 times, and received for all his services less than the cost of the two horses.

—The tunnel under the English channel will be constructed between Cape Grisnez and Tolkertone. It will be twenty-four miles long, and as the French Assembly and the English Parliament have passed their respective channel tunnel bills, and there is plenty of money in the hands of the tunnel companies, the work will soon be commenced.

—The Catholic clergy have at length consented to remember Germany and the Emperor in the public prayers in their churches. Their prayers may not be very fervent; yet they ought to be sincere; for, viewing the Emperor and Bismarck from their standpoint, nobody stands in greater need of prayer than they do.

—The following is taken from a letter written by an American resident of Costo Rico:

In July a number of Jesuits entered the Republic of Costa Rica from Guatemala, whence they had been expelled. When they arrived within ten miles of the capital they were ordered to stop. Congress finally voted them $1,500 for their immediate wants, and ordered them to leave the country.

—Forty-six million pounds of cotton are said to have been worked into fabrics by the mills of Georgia, North Carolina, South Carolina, Alabama and Tennessee during last year, and the amount will be greatly increased during the present season. Whenever the South fully undertakes the erecting of manufactories, then her day of certain prosperity and wealth will dawn. The want of these industries more than any other cause has retarded her advancement and progress on the road to wealth.

—According to a table issued by the Presbyterian press at Shanghai, the number of ordained Protestant missionaries in China is—Americans, 84; English and Canadian, 82; German, 16; total, 182. In Japan—American, 32; English, Scotch and Canadian, 12; total, 44. The whole number of Protestant societies represented in Japan is 11. The whole number of churches is 48, distributed thus—at Jeddo, 18; Osaka, 7; Yokohama, 11; Nagasaki, 4; Hakodadi, 2; Kobe, 5; Shidzuoka, 1.

—The explanation of the Catholic difficulties in the diocese of Louisville seems to be that the present Bishop is a man of considerably more nerve than his two immediate predecessors, and is determined to exercise the authority that belongs to him. Inasmuch as church property is vested in him, he requires of his priests yearly accounts of all temporalities. Several priests have refused or neglected them. One has gone to Rome to appeal, and the Bishop has sent two priests to Rome as his representatives.

The Sunday-School.

Sunday-school Teaching as a Fine Art.

—Every Sunday-school teacher is a soul-artist, and Sunday-school teaching may justly take rank among the fine arts. In no other work are such rare, delicate, and subtle qualities requisite to secure the highest results. The finest intuitions, the tenderest sensibilities, the keenest spiritual insight, the loftiest ideals are needed; and yet, perhaps, in no other department of human labor is there so little intelligent thought exercised in the selecting of suitable workmen.

The finest, the most divine of all arts is the art of igniting the spiritual sensibilities of others so as to inspire to higher, holier endeavor, and more intense aspiration for a better, purer life.

The artist who with chisel or brush seeks to embody his conceptions in in marble or canvas, or who toils to copy the creations of the grand old masters is, in dignity and honor, far below the humble artist who strives to mould in the immortal soul the lineaments of a true Christian manhood and endeavors to reproduce in imperishable beauty the radiant features of the Divine Master.

Let no Sunday-school teacher think his work trival or common-place: it is a work worthy his grandest activities and most exalted ambition; it is an art so fine and delicate and difficult as to demand the most earnest thought and effort, unceasing skill and vigilance, and unremiting fidelity in the execution.

Michael Angelo said to an artist whose work he was examining "The light of the public square will test its value." Dear teacher, the light of eternity will ere long dawn upon your work, make it such as you will rejoice to own when the shining multitude that that throng the City of the Great King shall gaze upon it!—*Sunday-school Times.*

—The visitor at the United States Mint in Philadelphia is interested in a huge steam engine, which plays so noiselessly that were it not visibly moving he would scarce be aware of its presence. It teaches the lesson that immense forces may move on in quietness. Thus are the uninterrupted movements of Nature. It is only when violence is done that noise occurs. Our schools should aim at this quiet efficiency. The first requisite is a self-poised, quiet superintendent. He will illustrate the whole matter. Then a few kind reminders and a fair stock of patience will complete the work, and our great schools will remove on as noiselessly and yet as powerfully as this great engine.

—"I want you to come and hear my children sing," said an enthusiastic superintendent.

We went. They screamed and shreaked and yelled at the top of their voices, as if they were chasing a thousand cats with a thousand dogs.

"Isn't this splendid!" he said,

"Yes," was the answer, "*Splendid!* but one of the freight engines on the mountain train can make more noise than that."

—A sure way of running down the attendance at a Sunday-school missionary meeting—or any other service for the children—is to have speech-making its leading feature. Children want an active part in exercises for their benefit. Meetings where they have no questions to answer, no recitations to give, no responses to make, they want to keep clear of. And why should't they?

—In this illustration *The Independent* suggests the pregnant thought, that the less noise there is in a Sunday-school the more there is of power; and on the other hand, noise and jar there tell not of force but of friction;

DIED:

Mrs. Amelia Osborne, wife of Rev. Saml. Osborne, died in Gretna, September 3d, at the age of 61 years, after an illness of sixteen days. Her death gave assurance of a well-grounded faith which gave her the victory and enabled her to say, "I am willing and ready to go. I have peace with God. All is right." Sister Osborne has been a faithful wife and devoted to the cause of Christ. Heaven is her eternal reward.

Business Column.

Address all letters to REV. J. C. HARTZELL, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Whenever you can, it is best to send money by Post office order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly and give the name of your Postoffice, county, and State.

RELIGIOUS NOTICE.

THE 4TH QUARTERLY MEETINGS OF GULF District, Mississippi Conference, will be held as follows:

Hemburgh, at 16th Section, Oct. 16 & 17. Meadville, Oct. 17 and 18. Columbia, Oct. 30 and 31. China Grove, Oct. 31 and Nov. 1. Brookhaven, Summit, at Brookhaven Nov. 13 and 14. Augusta at Leaf River, Nov. 27 and 28. Pascagoula, Dec. 4 and 5. Ocean Springs, Dec. 5 and 6. Handsboro, Dec. 11 and 12. Pass Christian, Dec. 12 and 13. Bay St. Louis, Dec. 14 and 15 Liberty, Dec. 25 and 26.

McComb City, Miss., Sept. 20, 1875.

Dear Brethren—Let every preacher have ready a written report of his circuit, according to the Discipline on pages 108 and 109. Don't fail to take your missionary collection and church extension this quarter. Do your best. Let every local preacher and exhorter, who wants to have his license renewed, be recommended by the Leaders' and Stewards' Meeting, and be prepared for a good examination.

H. M. CHURCH, P. E.

HOMŒOPATHIC PRESCRIPTIONS.

Dr. W. H. HOLCOMBE,

Homœopathic Physician

135 Canal Street, New Orleans,

Prescribes by letter for those who wish to try the homœopathic treatment at points where there is no homœopathic physician.

A plain statement of cases, acute or chronic, will be promptly considered, and medicines with full directions forwarded by mail or express charges prepaid.

The following diseases especially, may be greatly benefitted and sometimes even cured, after the old school treatment has entirely failed:

Chronic headaches, neuralgia, vertigo, hysteria, epilepsy, nervous troubles, catarrhs, long-standing cough, asthama, affections of the heart, skin diseases, dyspepsia, constipation, liver complaints, chronic dysentery; disturbances of the kidneys, menstrual irregulaties, obstinate intermittent fevers and scrofula.

Terms—$5 for the first prescription and lot of medicines, and $3 for each subsequent prescription and medicines for the same case. Remittances made by money, post office order, or registered letter. Address,

DR. WM. H. HOLCOMBE,
New Orleans, Louisiana
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This institution is conducted on the collegiate system, with a corps of ten instructors in the English, French and German branches, five professors of Music, Painting and Drawing, besides lecturers and such other adjuncts as are deemed necessary. French is the language of the school and is strictly required to be spoken. The scholastic course is carefully arranged with a regular sequence of studies on the progressive system. Class honors and distinctions are awarded at the close of the session. 17 3m

Meenely's Bells.

THE GENUINE "TROY CHURCH BELL" known to the public since 1826; which have acquired a reputation unequaled by any, and a sale exceeding that of all others; including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every bell made of best tin and copper and formally warranted. New patent rotary fixtures. Catalogues free. No agencies.

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OPIUM MORPHINE Habit, and DRUNKENNESS [illegible] NO CHARGE [illegible] Confidential Circular of Advice, to DR. STEVENS, 187 Sycamore Street, Cincinnati, O.

FEEBLE-MINDED YOUTH Private institution at Barre, Mass. G. Brown, M. D., Supt

FITS!

FITS! FITS!! FITS!!!

CURE OF EPILEPSY, OR FALLING FITS, BY HANCE'S EPILEPTIC PILLS:

Persons laboring under this distressing malady, will find "Hance's Epileptic Pills" to be the only remedy ever discovered for curing Epilepsy or Falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true; and should they be read by any one who is not afflicted himself, it he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28 1867.

SETH S. HANCE—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summonded, but could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever occupied with, and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your pills. I had only two attacks afterward. With the blessing of Providence, your medicine was made the instrument by which I was cured of that distressing affliction. I think that the pills and their good effects should be made known throughout the world, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third street, Philadelphia, Pa.

WM. ELDER.

IS THERE A CURE FOR EPILEPSY?

SETH S. HANCE—Dear Sir: You will find enclosed $5, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since. It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them and in no instance where I have had a chance of hearing from their affect, have they failed to cure. Yours,

C. H. GUY.
Grenada, Yalabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY, OR FALLING FITS, BY "HANCE'S EPILEPTIC PILLS."

MONTGOMERY, TEXAS, June 20, 1867.

SETH S. HANCE—A person in my employ had been afflicted with Fits or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged, in which condition he would continue for a day or two after the Fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age, and has not had a fit since he commenced taking your medicine, which was ten years since. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. DE FREESE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Miss.:

SETH S. HANCE—Dear Sir:—I take great pleasure in relating a case of Spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills, he had them very often and quite severe, prostrating him, mind and body. His mind had suffered seriously, but now, I am happy to say, he is cured. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them.

Yours, respectfully, etc.,
W. P. LIGON.

Sent to any part of the country, by mail free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore street, Baltimore, Md. Price, one box $3; two, $5; twelve, $27.

*Please state that you saw this advertisement in the SOUTHWESTERN ADVOCATE. july15 1875 1y

Price, Twenty-five Cents.

NEWSPAPER ADVERTISING

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Containing a complete list of all the towns in the United States, the Territories and the Dominion of Canada, having a population greater than 5,000 according to the last census, together with the names of the newspapers having the largest local circulation in each of the places named. Also, a catalogue of newspapers which are recommended to advertisers as giving greatest value in proportion to prices charged. Also, all newspapers in the United States and Canada printing over 5000 copies each issue. Also, all the religious, agricultural, scientific and mechanical, medical, masonic, juvenile, educational, commercial, insurance, real estate, law, sporting, musical, fashion, and other special class journals; very complete lists. Together with a complete list of 300 German papers printed in the United States. Also, an essay upon advertising; many tables of rates showing the cost of advertising in various newspapers, and everything which a beginner in advertising would like to know; Address,

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will be sent free 3 months to all applicants. We do not ask any one to subscribe for our paper until they know what they are to get. It speaks for itself. Price only $1 per year. Most liberal terms to clubs and agents of any paper in this country. Purdy's Small Fruit Instructor is a work of 64 pp. that tells in simple language just how to grow fruits in abundance for home use or market. Price, 25 cents, postpaid.

A. M. PURDY, Rochester, N. Y.
18 3t

Kenmore University High School

Amherst C. H.

Preparatory to the University of Va. [illegible] A. Strode, (Math. Medialist, U. Va.,) Principal and instructor in mathematics. H. C. Brooks, B. Litt. U. Va., (recently ass't prof. Latin, U. Va.,) instructor in Greek, Latin, French and German. This is one of the leading high schools of Virginia, and presents many advantages incomparable with those of others, course embraces gymnastics and horsemanship. New session begins Sept. 15, 1875. For catalogue address the Principal. 12 3m

The Farm.

Thinking Farmers.

The opinion still lingers in the minds of many of the ignorant that any fool can be a farmer. Once the notion was universal. Any fool can follow a plow by holding on to the tail, and any fool can plant whatever and whenever he sees his neighbor planting. But to call this farming, or such unthinking animal a farmer, is to libel the first and noblest calling of man. The truth is, as the world is beginning to understand it, it takes as much brains, and brains of as fine quality, to make a first-rate farmer as of any other business, learning [illegible]. Now we know that [illegible] a man with a good share of live brains can make a first-rate farmer.

A new era has been inaugurated in the farming world—the era of thinking farmers. The time has [illegible] farmers live by main [illegible] and ignorance. The strength [illegible] but it must be directed [illegible]. Henceforth, farmers will [illegible] use their own heads as [illegible] hands. The old dig and drudge, hap-hazard mode must give place to labor-saving machinery, and an [illegible] application of the laws of [illegible] to the wants of the farm. [illegible] and the hardest, is for farmers to learn to think. It is always much easier to work than to think. Indeed, it is astonishing how little real thinking is done in this [illegible] ordinary course of [illegible].

[illegible] disposed to quarrel with [illegible] results of the system [illegible] under the old [illegible] it was the best [illegible] that time was capable of [illegible]. Undoubtedly an [illegible] of work was done, as [illegible] was ample [illegible] was almost ex[illegible] and mule muscle [illegible] work of brains. [illegible] of exclusive muscle[illegible]. Henceforth there [illegible] work as well. Ma[illegible] kinds must be called in [illegible]. As a consequence, the [illegible] must be more in[illegible]. But neither [illegible] improved labor can be [illegible] profitably, or [illegible] unthinking farmer [illegible] a farmer must [illegible] work himself, [illegible] others. He must [illegible] as well as of ac[illegible] closely the cli[illegible] to work in, [illegible] to depend on [illegible] the relative val[illegible] the various [illegible] his farm, and [illegible] purpose. [illegible] arrange for [illegible] adapted [illegible] when this [illegible] he needs [illegible] busy about [illegible] details that [illegible] on a farm, [illegible] for all [illegible] no crop [illegible] on other [illegible] the far[illegible] in [illegible]. The [illegible] be the [illegible] products [illegible] of the [illegible] legitimate [illegible].

At Home.

FARMERS' WIVES.

Farmers' wives; dress to please your husbands now, just the same as before your marriage. Don't think that just because you are married, it makes no difference how you look. It is a good deal easier to keep your husband's love, when you have got it, than it is to regain it after you have let it go. You wives that wonder why your husbands never notice you, unless they ask you to do a favor, just try doing your hair up in a becoming and fashionable way, and put on one of those neat, tasty dresses you have in your wardrobe, that you never wear only when you go abroad. Just do this every day for a month, and note the change in your good men.

A farmer's wife has the same right to be neat and fashionable and refined, that a woman in the city has. Because she lives on a farm, and feeds the pigs and chickens, is no reason that she should make a perfect drudge of herself, and not care for her personal appearance. When you buy a piece of furniture, get the latest style, for you can get it just as cheap, and it will last just as long as the style of twenty years ago. And when you get a dress, although it be nothing but calico, cut it fashionably, but don't trim it, for it don't pay to trim a cheap dress. Don't slip on a dirty wrapper in the morning, and twist your hair up in a knot, and kick the dog, and tread on the cat, and scold your husband, and tell the children to keep out of the way, for you have a big day's work to do and you must not be hindered. Don't do it—all the work you will do will not compensate your family, for you looking so dirty and untidy. You can be a helpmeet to your husband in the true sense of the word, and still be neat and fashionable.—*Alice McC. in the Rural World.*

What to Teach the Boys.

Teach them self-reliance.
Teach them to make fires.
Teach them to weed the garden.
Teach them to foot up store bills.
Teach them not to dye their whiskers.
Teach them not to wear tight boots.
Teach them how to saw and split wood.
Teach them how to black their boots and take proper care of their clothing.
Teach them to eat what is set before them and be thankful.
Teach them how to darn stockings and sew on buttons.
Teach them every day dry, hard, practical common sense.
Teach them how to say No, and mean it; Yes, and stick to it.
Teach them to wear their working clothes like kings.
Teach them that steady habits are better than riotous living.
Teach them to regard the morals and not the money of the belles.
Teach them all the uses and proprieties of kitchen, dining room, and parlor.
Teach them not to have anything to do with intemperate and dissolute young men or with idle and frivolous young women.
Teach them that the further one goes beyond his income, the nearer he gets to the poor-house.
Teach them that a good, steady mechanic is better than a dozen loafers in broadcloth.—*N. Y. Independent.*

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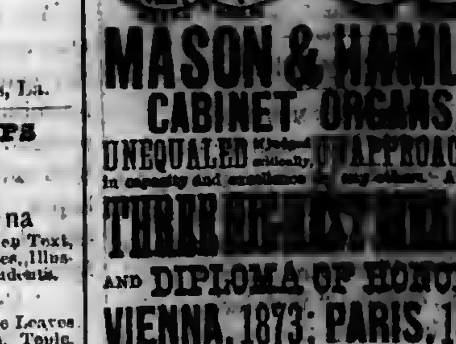

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The SOUTHWESTERN is the official organ of the [illegible] Conferences of the Methodist Episcopal Church; and circulates in every part of Louisiana, Mississippi and Texas. In these three States are [illegible] preachers who will act as [illegible] for the paper, representing a [illegible] membership of over 60,000. [illegible] on application.

[illegible] all communications to Rev. J. C. Hartzell, Lock Box "B," New Orleans, La.

Poetry.

Only a Wee Bit Bairn.

[illegible]

[illegible] REED.

Being a man, he always aimed at that, as every true man must; being the Perfect Man, he succeeded as we do not. The spirit which we have measurably, in various degrees, according to our varying ability, opportunity, and faithfulness, God gave to him not by measure. That is the difference (still speaking humanly) between him and us. And our common experience gave the rule for his, just as the idea and principles which He evolved from that experience and brought to bear on it give the rule and model for what our ways of thinking and standards of action are to be.

There can be no question to a thoughtful mind that there is in human nature a great fund of what (for want of a better word and in dread of coining a new one) I may be allowed to call optimism in the deeper sense—i. e., a strong desire to see everything right and nothing wrong; a profound feeling that everything less than what is absolutely and completely good, or, at least, good in itself, in its way, and for its purposes, and that without mixture of evil, essential or accidental, is so far a failure—a fact not regular, but disorderly, abnormal, objectionable; that pain, sickness, sorrow, death, sin, error are not proper conditions of our life, but intrusions, interlopers, foul funguses growing on a fair tree, violations of the eternal order. It cannot be—or so it seems to this spirit of optimism—that these have a permanent place in the creative plan, that we were made for such ends. It must be that all forms of evil—physical, intellectual, moral, spiritual—are against the Divine Will and in their nature negative, transient, temporary, not eternal; allowed to exist *now* for purposes which we cannot comprehend, but looking forward to final extinction, and requiring amends to be made for them somehow hereafter. To be sure, we are in the midst of those evils here and can do but little to cure or remove them. All human things and people are failures in this sense. Nobody can escape entirely the dominion of the curse; can make himself thoroughly well or happy, or good or wise. But this does not hinder our *conceiving* a state we cannot bring about; a deep-rooted instinct tells us how it all ought to be, though it is not so; the *fact* of faultless excellence may be far away, but the *idea* is present to our minds, though only as a dream of Paradise. One may say (if one likes) that this feeling is presumptuous, unbefitting fallen sinners. I rather think it is a voice of God in our souls, a divinely-planted, guarding and prophetic impulse, that keeps us from sinking lower than we are and assures us of better things to come. For it forces us to turn from the present to the future, from the carnal to the spiritual, from earth to Heaven. The longing in us for protection, the sense that it ought to exist and must exist somewhere, thus discouraged and disappointed by seeing the vanity of earth, the weakness of our nature, the corruption and misery of this world, drives our thoughts and hopes upward. So the Psalmist, confessing the insufficiency of all that the senses discern—"I have seen an end of all perfection"—turns with awe and yet with comfort toward higher matters—"but the commandment is exceeding broad." It must be, we feel, that spotless and unmixed good exists, though not within the circle of our vision, and will one day be present to us, if only we put ourselves in the way of attaining it. It must be that there is a state to be reached by sinful, suffering mortals where they shall suffer and sin no more; a kingdom of truth without error, and light without darkness, and knowledge free from confusion or pride or doubting, and love void of jealousy, and innocence that is not ignorant, and purity that is not censorious, and charity no longer cold, and peace without alloy; a land where [illegible] we have endured on earth shall be made up to us, and our former discomforts compensated, and all our failures, and follies, and sins, and miseries not, indeed, forgotten, but remembered only to increase our joy by contrast, knowing that we have escaped them at last and that [the] like of them can never touch us more.

To meet a familiar objection here it needs no more than to adduce a [illegible] argument. A Kingdom of [illegible] can be realized on earth in [illegible] degree only by first conceiving [illegible] a kingdom ideally. Striving implies aspiration. It has not al[illegible] nor usually been found that [illegible] were the worse citizens here for [illegible] higher citizenship. The re[illegible] of this planet is a very [illegible] process, and some natural [illegible] may be pardoned to [illegible] brains and hearts if they [illegible] imagination and ex[illegible] a complete and more speedy [illegible] ideal. But it is [illegible] Thales in the su[illegible] that one's feet [illegible] though having one's [illegible] stars. That this [illegible] chief impulses [illegible] noble dis[illegible] needs, as [illegible] than the [illegible]

No one will deny that the spirit which I have called optimism—the love of and seeking for the absolute *best*—was present in the heart of Jesus a thousandfold more largely than in any other heart of man. In proportion to the superior fineness of his nature must have been his deeper disgust at the abnormal facts which make up the chief part of human life. The violations of Eternal Order which he saw on every side must have jarred most terribly on his sensitive conscience; the misery of things, the wickedness of man, the presence of disease, deformity, hunger, ignorance, as well as vice. Yet we know what was the fruit of that disgust, to what attitude of mind and course of life that instinctive recoil from what seemed the rule of Satan prompted the Son of Man. He did not sit down wearily and let the bad world be; but buckled resolutely to the tremendous task of bettering it. He did not stand aloof in Pharisaic isolation from men and women whose lives were a standing affront to his purity; but went among them, and some of them, at least, were outcasts and transgressors no longer. It might be an Augean stable that lay before him, and his nerves were acute enough; but he would, at least, attempt the task of cleansing it. It was the principle of evil, in all its varying manifestations, that moved his repugnance; not the human souls that were its prey. He would not identify men with their sins or their misfortunes. In the face of all prior experience, he insisted on counting them as redeemable; and his mountain-moving faith made them so. Thus the instinct—which he shared with all humanity, though in far greater measure and intensity—of repulsion from Satan's Order became the prior impulse in his bosom, the chief lever in his hands for the overturning of that order and bringing in, if only in germ, the true Order of God; for it wrought in him a wrath against oppression and pity for the oppressed, a horror of whatever was opposed to the best and sympathy with those who suffered by that contradiction. He could not let his friend Lazarus lie in the grave, nor resist the tears of Jairus and the Widow of Nain over their children untimely dead; he never saw a leper but he yearned to make him whole; if he met a demoniac, the demon must go forth. How diligent he was over the paralytics, the blind, the lame, the publicans, and Magdalens! It was but little that he could do in that way, after all, while he was in the flesh. He could cleanse but a few drops in the salt and muddy ocean of human troubles; but how busy he was all his life about it. What was the object of his generous cares and labors but this:

> "The harmony from which man swerved
> Made his life's rule once more;
> The Universal Order served,
> Earth happier than before!"

And, since that could not be accomplished fully here at once, nor for many weary centuries, he turned the immediate faith and hope of his disciples toward a better world, where these evils are abolished and God has it all his own way.

This is the true Christian optimism: the steady reverence and service of the Absolute Good—first ideally, as a spiritual fact which has our allegiance, a principle to be faithfully cherished by heart and brain; and then practically, whenever and so far as the nature of things and the limitations of our powers permit. In thought primarily, for action without that is blind and baseless; and secondarily in action so far as may be, for thought without deed is barren and lacks proof of its truth. The popular optimism is, by comparison, a shallow thing, sentimental, wordy, and as often essentially wrong as right. To praise all men, accept all opinions, tolerate all systems and acts and characters, to pretend that things are other than as we find them, that—in the literal and surface sense—"whatever is, is right," is but the cheap refuge of amiable incapacity or moral laziness. But the optimism of Christ, the belief in and loyal standing by Ideal Good; the fighting against what opposes that; the effort—or, where effort is vain, the resolute desire—to bring everything at last into subjection to that and harmony with it—it is by this that the world has been redeemed so far as it is redeemed, and by this alone its complete and final redemption can be accomplished.—*The Independent.*

Lucrezia Borgia.

Under this title, the *Edinburgh Review* presents a carefully prepared article, giving, in accordance with very recent discoveries of important documents, a complete recast of the story of this beautiful, ill-starred woman. We present a brief condensation of the article in question, hoping the readers of the SOUTHWESTERN will be somewhat interested in the narration. The details are given very nearly in the author's own words.

Nearly four centuries the name of Lucrezia Borgia has been execrated as the type of all that is base and monstrous in human character. The drama pictures her as the very incarnation of crime; the opera delineates her as a sort of Bacchanal of blood, reveling in scenes and iniquities of most abandoned wickedness. On the contrary, many attempts have been made to clear away or cover up every stain which has attached itself to her name, and to represent her as a pure white lily blooming alone in the midst of the foulest social degeneracy of that licentious age. Both views are probably much exaggerated. The latest contribution to this subject is from the hand of a learned German author, Ferdinand Gregorovius, whose monograph forms the basis of the article in the *Edinburgh Review.* Herr Gregorovius devoted much time and energy to this work. He visited every city and town where Lucrezia resided, made long, laborious research among the archives of Italy, and succeeded in unearthing a mass of original documents which throw great light upon the inner relations of the Borgia family. Our author says: "The work, as thus composed, cannot be regarded as an apology for Lucrezia Borgia; but it is difficult, after reading it, to believe that the woman was such an incarnate fiend as her enemies, who were her contemporaries, have made out. At the same time, it would evince remarkable credulity to accept as true the panegyrics of the poets, and writers, and courtiers who knew her only as the Duchess of Ferara; it would indeed be an anomaly if a paragon of virtue had been born out of the foul nest of the Borgias."

Lucrezia Borgia was born in the year 1480. She was the daughter of Cardinal Rodrigo Borgia by his mistress, Vanozza Catanei. She passed the first years of her childhood in the house of her mother, who dwelt close to the palace of Cardinal Borgia himself, in one of the most stirring and busy quarters of Rome. Her father seems to have provided very liberally for the maintenance of herself and mother. She was surrounded with every refining influence wealth and rank could command.

Although Lucrezia may not be placed among the celebrated, learned and cultivated women of Italy, yet she was very highly accomplished. She is said to have had a thorough knowledge of Spanish, Italian, Latin, French and Greek; she was also proficient in music and drawing, and possessed remarkable talent for embroidery in silk and gold. "In fact, Lucrezia went through the ordinary course of instruction of an Italian lady of the Renaissance, which was incontestably of a far more solid character, and far more likely to bring to maturity the feminine intellectual qualities than the culture of our own time."

From an early age, Lucrezia's hand was the toy of her parent's ambition. When she was eleven years of age, her father, then only a cardinal, thought himself fortunate in being able to betroth his bastard daughter to a celebrated Spanish nobleman. This betrothal was scarcely consummated, when the Cardinal concluded another match for her with another Spaniard. Thus Lucrezia was betrothed to two different gentlemen at the same time; but neither betrothal ever came to marriage. The year following, the Pope then regnant died, and Cardinal Borgia ascended the papal chair as Pope Alexander VI., and a yet more brilliant match became possible for the daughter of the new Pope. In furtherance of this plan, and to gather to the See of Rome a powerful political influence, the engagements with the Spanish nobles were quickly dissolved, and, in her fourteenth year, Lucrezia was married to Count Sporza, an Italian nobleman of immense prestige both in church and state. But Italian diplomacy in those days was a sort of Penelope's web, which was being woven and rewoven daily. The house of Sporza soon began to decline in power; another dynasty, the house of Aragon, assumed the ascendancy in the political horizon. The new rising power must be conciliated by some means. Accordingly, a divorce was decreed by which the Sporza marriage was annulled, and Lucrezia soon after wedded to the Duke of Bisselli. This marriage lasted but little more than two years, being suddenly terminated by the assassination of the young prince at the hand of Cæsar Borgia, brother of Lucrezia. Immediately following this horrid crime, negotiations were entered upon for marrying Lucrezia to a son of the Duke of Ferara, and the marriage contract was signed precisely one year after the assassination. Lucrezia Borgia was then only twenty-two years of age. She continued ever after to live at Ferara, and all testimony is uniform that during her entire residence there her life was free from the abominable vices and crimes of which history has made her, as it were, the incarnation.

Such, in brief, is the story of Lucrezia Borgia as authenticated by the latest researches. "Notwithstanding all that honest historical research and criticism may achieve to clear the reputation of Lucrezia Borgia from the worst crimes and vices which have been imputed her, it is probable that she will remain an unchanged figure in the imagination of the world, and as a sort of feminine incarnation of the florid extravagance, licentiousness and unbelief which distinguished the Renaissance period." B.

Church Debts.

The way in which church edifices are built nowadays really necessitates a new formula of dedication. How would this read? "We dedicate this to Thee, our Lord and Master; we give it to Thee and Thy cause and kingdom, subject to a mortgage of one hundred and fifty thousand dollars (150,000). We bequeath it to our children and our children's children, as the greatest boon we can confer on them (subject to the mortgage aforesaid), and we trust that they will have the grace and the money to pay the interest and lift the mortgage. Preserve it from fire and foreclosure, we pray Thee, and make it abundantly useful to Thyself—subject, of course, to the aforesaid mortgage."

The offering of a structure to the Almighty, as the gift of an organization of devotees who have not paid for it, and do not own it, strikes the ordinary mind as a very strange thing, yet it is safe to say that not one church in twenty is built in America without incurring a debt, larger or smaller. A more commodious and a more elegant building is wanted. A subscription is made that will not more than half cover its cost, and money enough is borrowed to complete it. The whole property is mortgaged for all that it will carry, the financial authorities are saddled with a floating debt which they can only handle on their personal responsibility, and then comes taxation for interest, sufficient to keep the church always in distress. This sort of church enterprise is so common that it has become commonplace. The children of this world do not build railroads with capital stock paid in, but they build them with bonds. The children of light really do not seem to be less wise in their generation, in the way in which they build their churches. Indeed, we think the latter can give the former several points and beat them; for the paying success of a church depends upon more contingencies than the success of a railroad, and its bonds really ought not to sell for more than fifty cents on the dollar "flat."

Now, isn't it about time to make a new departure? Isn't it about time for the debtor churches to take up their debts like men, and discharge them? Isn't it about time to stop dedicating church edifices to Jehovah, subject to a mortgage of one hundred and fifty thousand dollars? Isn't it about time that churches become sound in their moralities, as they relate to the contraction of debts which they either will not, or cannot, pay? We say "yes" to all these questions, and we know that the good sense and Christian feeling of the country will respond Amen! Let that "Amen" be put into practical shape at once, so that a thousand churches, now groaning under their debt, may go into the next year with shoulders light, and hearts not only lighter, but ready for all the good work that is going on around them.

—*Dr. J. G. Holland; Scribner for Oct.*

AFRICA.

BY EMERSON BENTLEY.

Within two decades remarkable events have occurred in this land, which has remained almost silent in the events of the world for centuries, and the signs are numerous of a great and marvelous change in its future condition. In the South, English and German colonists have occupied a large territory, over which they are extending the comforts and civilization of modern life, the school and the church. The discovery of gold and diamonds has served as an object of attraction to Europeans, and introduced them to the country. On the west coast Liberia progresses steadily in commerce and the acquisition of territory, and the young republic is increasing its influence over the neighboring tribes. It is a stronghold of Christianity, and represents the American leaven. By the action of England and other great powers, the coast slave trade has been destroyed, and this nefarious commerce is now almost exclusively confined to the interior.

On the east, we find the Khedive of Egypt, a man of superior attainments, giving aid to the great Suez Canal and causing the revival of a trade between Southern Europe and the Indies which had died out centuries ago. He has introduced modern comforts in Cairo, and re-organized his armies on a European basis. He has called to his assistance ex-officers of the American armies, and American educators, and given them important trusts, and Egypt is speedily regaining the old rank among nations and outliving her sphinx, her mummies and pyramids. Exploring expeditions are being annually made to the interior, and are greatly indebted to the friendly Khedive for their progress and success. Poor Livingstone, the Christian pioneer, who devoted his life to the cause of the redemption of Africa, sleeps peacefully in his grave; but the magnitude of his services are becoming appreciated, his prophesies are being fulfilled.

The Christian missionary, the interests of trade, are agencies slowly and surely lifting up Africa out from under a cloud of darkness, and at no distant day, her people will rejoice in the wonderful providence of God.

Literary Notices.

Blackwood's Magazine for October, 1875, republished by the Leonard Scott Publishing Company, 41 Barclay street, contains as follows: "The Dilemma." Part V. With plans of the Mustaphabad Residency.—"In My Study Chair." — "North-west Pembrokeshire." — "In a Studio." Conversation No. III.—"Tennyson's Queen Mary."—"Horatian Lyrics."—"Lessons from the Recent Summer Manœuvres."

Scribner's Monthly for October, 1875, contains as follows: "An Overland Trip to the Grand Canon." Illustrated. J. W. Powell.—"Minor Victorian Poets." In Two Parts. Part II. Edmund Clarence Stedman.—"A Man of Letters." Francis Gerry Fairfield. — "The Answer." Poem. Mary L. Ritter.—"Recollections of Liszt and Von Bulow." L. L. L.—"Some Vegetable Eccentricities." Illustrated. Byron D. Halsted.—"Under the Sea." Poem. Kate Carlisle.—"Pierrot, Warrior and Statesman." Illustrated. Condensed, with variations. Frank R. Stockton. — "The Story of Sevenoaks." Chaps. XXIV., XXV. Illustrated.—"Heather Bloom." Mary E. Bradley.—"The Mysterious Island." Part II. Chaps. XIV to XX. Adapted from Jules Verne.—"Topics of the Time."—"Church Debts; Offensive People; A Word for the Women; The Slow Times." Scribner & Co., Publishers, 743 Broadway, New York.

St. Nicholas, for October, closes the second volume of this charming magazine, and brings to its readers some thirty interesting articles, the majority of them beautifully illustrated. We notice the following attractive articles: Frontispiece. "The Battle of the Essex and the Phœbe." Drawn by Granville Perkins.—"Capt. Porter and the Essex; or, the First Battle of Admiral Farragut." S. G. W. Benjamin. — "The Frigate-Bird." John Lewees. Illus'ted.—"A Little Truth-Teller." Poem. Edgar Fawcett. — "Some Queer Animals." Ella Rodman Church. Two Illustrations by Paul Nefflin.—"A Potato Story which Begins with a Bean-pole." Abby Morton Diaz. — "Lord Cornwallis's Day." C. C.—"One Boy's Opinion of the 'Good Old Times.'" Mrs. Julia A. Carnay.—"Birds that Build Playhouses." Translation of Latin Story in July number. James C. Beard.—"The Penny Ye Meant to Gi'e." Poem. H. H. Illustrated, Tail-piece.—"She Puts It in Its Little Bed." Picture drawn by Champ.—"Hunting for My Horses." John A. Emory. Illustrated by W. L. Sheppard.—"The Peterkins Too Late for Amanda's School-Exhibition in Boston." Lucretia P. Hale.

The October number of the *Science of Health* deserves, and will receive, the hearty commendation of all candid readers, for the variety, excellence and timely character of its contents. It contains: "Pugilistic Training;" "Poisoning the Wells of Life;" "Sanitary Influence of Atmospheric Conditions;" "Shall we use Placebos;" "Oats and Oatmeal;" "A Hygienic Dwelling," with plan; "The Perihelion and the Floods;" "Temperance and Faith in Shooting;" are among the articles of much interest. The single number is worth a year's subscription. Price 20 cents; $2 a year. Address, S. R. Wells & Co., 737 Broadway, New York.

The October *Eclectic* is a storehouse of matter of the highest cast. We note some of the leading articles: "Balloons and Voyages in the Air;" "A month in a Japanese Farm Home;" "Modern Scepticism — Its Fruit;" "On Some Strange Mental Poets;" "German Hounalye;" Literary Notices; Science and Art, etc. E. R. Pelton, publisher, 25 Bond st. Yearly subscription $3.

The Indian Question.

BY MAJ. J. W. POWELL.

That night I slept in peace, although these murderers of my men, and their friends, the U-in-ka-rets, were sleeping not five hundred yards away. While we were gone to the canon, the pack train, and supplies enough to make an Indian rich beyond his wildest dreams, were left in their charge, and all was safe; not even a lump of sugar was pilfered by the children.

So strangely do virtues and vices grow together in the human heart; here were savages faithful to a trust on one day, who, but a short time before, had been guilty of horrible, though unconsidered crime. He who sees only their crimes, and studies the history of their barbarities as it has been recorded for the past three or four centuries, can see in the Indian race only hordes of demons who stand in the way of the progress of civilization, and who must, and ought to be destroyed. He who has a more intimate knowledge of Indian character and life sometimes forgets their baser traits, and sees only their virtues, their truth, their fidelity to a trust, their simple and innocent sports, and wonders that a morally degenerate, but powerful civilization, should destroy that primitive life. Social problems are so complex that few are willing or able to comprehend all the factors, and so the people are divided into two great parties, one crying for blood, and demanding the destruction of the Indian, the other begging that he may be left in his aboriginal condition, and that the progress of civilization may be stayed. Vain is the clamor of either party; the march of humanity cannot be stayed; fields must be made, and gardens planted in the little valleys among the mountains of that Western land, as they have been in the broader valleys and plains of the East, and the mountains must yield their treasure of ore to the miner, and, whether we desire it or not, the ancient inhabitants of the country must be lost; and we may comfort ourselves with the reflection that they are not destroyed, but are gradually absorbed, and become a part of more civilized communities.—*Scribner for October.*

THE RESTLESS ROMANISTS.—As between Cardinal Manning's recent speech and the attitude of the Roman Catholics in New Jersey and Ohio, it looks as if it were the policy of the Romanists to make a common advance against Protestantism both in England and in this country, and this mainly by attacking the school systems of both countries. Speaking as the legate of the Pope and the mouth-piece of infallible authority, he pronounced it a "vital necessity" that a greater influence should be obtained over the public schools, an object which he says will not brook delay; and to this end he tells us that "the first duty of every man who has a vote is to secure an education which shall everywhere be Christian, religious and Catholic." The Cardinal admitted that unless children are trained to grow up as Catholics, they will not become Catholics. Hence control must be secured of the public schools. An infallible Pope has declared that the war must be waged; every effort must be put forth to arrest the progress of Protestant teaching and of secular teaching by Protestants. This is the first duty of Catholics, before which all others sink into insignificance.

In New Jersey, Catholic priests instructed their hearers to vote against the Constitutional Amendments forbidding the giving of public moneys to sectarian schools, while in Ohio the Catholics are straining every nerve to obtain such legislation as will secure for them a portion of the common school fund for the support of their parochial schools. In these matters, for the consistent Protestant but one course lies open. The enemy must be met and foiled with the very weapon he has chosen—the ballot. Our public school system is dear to our people; it is the growth of a century; it is the result of the best wisdom and the highest purposes of our best statesmen. That school system must be guarded and preserved intact. So far as the contest is concerned, we are glad the Catholics have inaugurated their crusade; and we have no fear of the result. They will as certainly be defeated as that to-morrow's sun will rise in the heavens. — *Christian at Work.*

INDIVIDUAL RESPONSIBILITY. — God deals with us singly, and we must deal with God singly. We have little concern with what others do, but everything with what we do ourselves. Let us live, and think, and speak, and act as if we and God were alone, and as if the whole weight and responsibility of His work lay upon us, as lie upon us it does to the full reach of our power to bear it. We are responsible for our own souls and for the souls of others. I constantly feel in what a different state the Church and the world would be, if every man who is called a Christian had his heart on fire with divine love, and, like the Christians of apostolic days, went every where preaching the word. I do not mean the speaking in public to many, which must ever be the gift and calling of a few, but I mean the frank, candid, spontaneous, unaffected speech with which one who loves Christ may tell another of the beauty of his Master. Were every Christian thus to act, what an enormous power would be set to work, and an agency which holds at once in its hands all the avenues and influences of our vast social life! What a blessing might not be expected from above if every man did what he might do for Christ! I use the phrase advisedly, because I am sure that all that God put in our power to do God means us to do. He that does nothing in vain, but in His exact economy never wastes a drop of water or a dead leaf, has not [illegible] time, talent, money, posi[illegible] ence, to be thrown away. [illegible] ly need the zeal—Heaven[illegible] fire of the Spirit—the all-constrain[ing], all-subduing love of Christ.—*Times of Blessing.*

Southwestern.

New Orleans, Oct. 7, 1875.

J. C. HARTZELL, D. D., ... Editor

At last accounts our editor was in Springfield, Ills., attending the Illinois Conference. With Bishop Ames he was the guest of Governor Beveridge, enjoying the hospitality of the Executive Mansion. He had spent the week before at the Central Illinois Conference, where, by invitation, he had addressed the Lay Electoral, and Ministerial Conferences on the South. At the latter conference he took over a hundred subscribers for the SOUTHWESTERN and the canvass at the Illinois Conference opened well. He was to open last Sabbath in Chicago, and this week he expected to be at the Rock River Conference, Bishop Harris presiding. Bro. Hartzell will visit the East before returning South, and expects to be in his office not later than the [illegible].

We have already chronicled the [illegible] in Geneva, Switzerland, the [illegible] passed a law dissolving the Roman Catholic orders of "Sisters of Charity" and "Sisters of the Poor." [illegible] of our Protestant friends [illegible] that the new law was too, [illegible] sweeping; but the Grand Council of the Canton refuses to modify the law. It must therefore [illegible], and those Romish orders, [illegible] so long been the hatching instruments of intolerance and treason, must bid good-bye to Geneva.—*Episcopal Methodist.*

The latest reports from the localities visited by the late cyclone of the Gulf [illegible] the first statements regarding its terrors and the loss of life and property resulting. In Galveston [illegible] the loss is estimated at [illegible] but the loss of life has [illegible]. Many small [illegible] are annihilated. [illegible] Indianola are almost [illegible] Velasco is [illegible] go out for [illegible] themselves home[illegible] and we are [illegible] every quarter [illegible] the feeling of [illegible] and sympathy [illegible] all the sufferers. [illegible] and other [illegible] of remembrance. [illegible] and death [illegible] secular papers [illegible] [illegible] added [illegible] Pantheon, in the [illegible] it is not to [illegible] gospel. [illegible] modern [illegible] and [illegible] Catholic [illegible] un- [illegible] is [illegible] "Canon." [illegible] have [illegible]

Let Us Make Haste Slowly.

The *Central* has the following on the Presiding Elder question which so well sets forth our views that we copy it entire:

Our readers will notice that nearly all the Conferences that have met this Fall have had something to say about the elective presiding eldership, which has been so freely discussed in our Church papers. The intention on the part of those who favor an elective presiding eldership was to have the conferences make a simple request of the next General Conference to make such changes in the Discipline that this arm of the itinerancy may be elected by the annual conferences by ballot instead of being appointed by the Bishops. This effort has partly failed and has developed another question of perhaps greater importance. It has already become evident that the laymen, who as a body are content with the present arrangement, are determined, if a change shall be made, to have a voice with the ministry in the new order of things. They are of the opinion that they have interests at stake as well as the preachers. That since the present plan is a compromise, if it is broken up by the ministers, they will not yield all and gain nothing. Instead of being surprised at this issue of the question we have all along asserted that it would follow as a matter of course, for no one can dispute its justice and legitimacy.

It has been manifest in nearly all the debates over the elective presiding eldership that the discussion has run along the mere surface of the question, and grew out of a sense of dissatisfaction with the present order rather than mature conviction in regard to what changes, if any, are desirable. Many who have advocated this specific change in our economy have failed to see that it reaches the foundations of our system of administration—that it is not a reform but a revolution. The change proposed is one that involves a reconstruction of our entire scheme of church government. It asks that we shall virtually surrender the Episcopal superintendency and accept in its place one that is essentially Presbyterian. There are some who see this, and work for it because they think our present system a mistake. But we are satisfied that this is not the view of the majority of our ministers and laymen. The cause of the discontent may be traced to several sources, none of which are permanent, and we have no doubt that the coming General Conference will give proper attention to the subject.

We acknowledge no small degree of surprise that so persistent an effort should be made to secure the proposed change by hasty and inconsiderate legislation. But we presume that some who have been most forward in the discussion and in getting the subject before the Conferences have failed to see the real bearings of the question on our Church economy. The change proposed affects, as we have said, the entire form of our Church government. It cannot be brought about by a vote of the next General Conference amending two or three paragraphs in the Discipline. The presiding eldership, as now constituted, is a distinctive feature in our plan of general superintendency. The election of presiding [illegible] by the annual Conference would be the largest possible restriction of its powers and responsibilities. [illegible] the third restrictive rule says that the General Conference "shall not change or alter *any part or rule* of our government, so as to do away with Episcopacy or destroy the plan of our itinerant General Superintendency," except by the vote of two-thirds of the General Conference and the concurrence of three-fourths of all the members of the annual Conferences.

It is known to those acquainted with our history that the elective presiding eldership is no new question. The founders of the Church and the ministers who grew up under their teaching discussed it in all its phases during a number of eventful [illegible]. The final result was a secession [illegible] Church, which adopted [illegible] form of Church government. [illegible] can read the pro[illegible] days and come to [illegible] than it was con[illegible] affecting the con[illegible] of the Church. This was [illegible] which Joshua Soule [illegible] bishop after [illegible] had elected [illegible]. His acceptance [illegible] the Conference [illegible] position is suffi[illegible] unbiased in[illegible]

[illegible] we quote the [illegible] *Northwestern* [illegible]

Conference of 1820, wherein resolutions to make the presiding eldership elective were passed, and later suspended, seven of the then annual conferences declared the resolutions unconstitutional, and this at a time when in an appeal of the kind it required each and all of the annual conferences to declare in favor of the measure.

Another point: The journal of the session of the General Conference of 1808 (page 82) shows that the fundamentals in the consitution of the Church, as expressed in our present disciplinary sections entitled 'The General Conference,' were being debated May 16, 1808, prior to their adoption. The internal evidence shows that when that conference was debating this following paragraph:

'They [the delegates in General Conference] shall not change or alter *any part or rule* of OUR government so as to do away with episcopacy, or to destroy the plan of our itinerant general superintendency.'

It was (page 83)

'Moved * * to postpone the present question to make room for the consideration of a new resolution, *as preparatory to the minds of the brethren to determine on the present subject.*

Carried.

Moved * * the following resolution—

'*Resolved,* That in the fifth section of the Discipline after the question, 'By whom shall the Presiding Elders be chosen?' the answer shall be—'*Answer* 1, Each annual conference respectively, without debate, shall annually choose, by ballot, its own Presiding Elders.'

Pages 83 and 84 of that journal shows that the debate on this last resolution went on through the afternoon of May 16, all of May 17, and that on May 18 this secondary question was taken *by ballot*, and lost by 52 ayes and 73 nays.

We can imagine no ghost of a doubt that the trial of this secondary issue touching the manner of constituting Presiding Elders was intended to define the intent of our constitution-makers when they used the phrases 'any part or rule of our government,' or '*the plan* of our itinerant general superintendency.'"

No one, we trust, desires to thwart the will of the Church. But we are bound, by every consideration, to wait until there has been a patient and intelligent examination of this question. There is no need for unusual haste. The friends of an elective presiding eldership, however firmly convinced of the necessity for change, do not believe that the interest of the church will be put in peril by a few years delay.

Higher Education.

In a late number of the Houston *Telegraph* there appears a leading article with the above caption. The writer aimed to set forth the many advantages that would accrue to the empire State of the Southwest from the establishment of a complete and well organized university, manned by the ablest talent and conducted by the State. The vast moulding influence such an institution would wield in the intellectual development and culture of citizens; the great impulse which would thereby be given to secular and material interests; the increased respect and elevated status which would be assigned to Texas among the sisterhood of States; all these were enunciated with great point and force.

We are glad to see this discussion inaugurated—it must effect good and lasting results. It signals a grand advance movement; it discloses the working of forces which will eventually redeem this fair South from the death-like stupor which binds her, regenerate her, and raise her to the dignity and mastership for which God and nature have so admirably fitted her. Among the myriad complicated agencies which combine to give an exalted character to a State, none are more potent than education, universal and untrammeled. The *Telegraph* writer ignores all *elementary* training by the State, and finds in the fostering of "*higher* education" the magic influence which is to banish barbarism, develop material resources, and produce all the benign results so eagerly desired. This seems to be an abnormal arrangement. If any one will take the trouble of studying the history of education as a factor in government, he will find it to be true that that state is the most prosperous and progressive which provides the best and most liberal training possible for the largest number. It is at once evident that this largest number, which will be able to avail themselves of the advantages provided, will range in age between six and twenty-one. Thus it will be seen that in the matter of establishing a system of education, the first and most important thing is, the organization of the common school, teaching all children those branches which are absolutely essential.

We need "higher education," and the highest and best that can be procured; but just now the most pressing necessity in the line of education in the South is the common school, where every one of suitable age shall be instructed free of charge. We cannot have the higher education without first acquiring the lower.

I suppose our friend of the *Telegraph* would say that the lower is already secured in the great number of select and private schools. True, but the tuition rates of these schools are so high as to debar a very large proportion of the children from attending. Why, then, should all citizens be taxed for the support of an institution of higher instruction when only a comparatively small number of those for whom it is founded would be enabled to enjoy its advantages? Such an enterprise would not only be extremely unjust to the poor man, but would at once create an intense class distinction, which is utterly antagonistic to the spirit of republican government. The German universities are world-famous as being the seats of the highest learning yet reached by the human mind. What gives them this rank? Simply this, that the government provides the best and most complete system of *elementary* instruction in the world, and compels the attendance of all children of suitable age and condition. Thus, in direct gradation, students pass into the university thoroughly prepared to pursue the work there appointed.

To make a perfect school system, we need both the lower and the higher education. But if both cannot be maintained at once, let us cleave to the lower. To build our structure solid and enduring, we must begin at the base. The free common school gives to each girl and boy that practical knowledge of elementary principles which is indispensable; the university carries the work thus begun into the higher realm of thought and original investigation; the common school spreads a good education throughout the entire state, raising *every* individual to a higher level of intelligence, while the university imparts its deeper culture to the favored few and prepares them to be leaders and rulers.

What we need most throughout the entire South is a well ordered system of free schools, with attendance compulsory. With this secured, the higher education will be evolved as the legitimate and necessary outgrowth of the lower. When the South can boast as good a common school system as that of Massachusetts or the German states, then, and not till then, may we place ourselves beside the most favored portions of our country and confidently challenge the most rigid comparison.

Temperance at Sea Cliff.

Mrs. Anna Wittenmyer, of Philadelphia, President of the Women's National Temperance Union, made a grand speech at the recent Temperance campmeeting at Sea Cliff. It speaks in eloquent and inspired tones in behalf of this great cause. She said:

"There is only one remedy for sin, and that is the Gospel of Christ. As we hear the wail of agony that is going up from drunkard's homes all over this country, we have the consolation that the blood of Jesus Christ cleanses from all sin. There is not one soul so fallen but that Divine love can reach down low enough to raise it up in purity and whiteness. The manufacture and sale of liquor is a sin against God. 'Woe to him that putteth the cup to his neighbor's lips.' Drunkenness is also a sin against God. 'No drunkard shall enter the kingdom of heaven.' Yesterday as we looked upon the reformed men, as they stood upon this platform telling of what God had done for them, we said, 'Surely the days of miracles are not passed; Christ is still picking up the leprous souls and making them heirs of God.' In the past we did not look to God to deliver us from this evil, but by ridicule and sarcasm we tried to shame men into a better life. Oh, how utterly we failed in that effort, and were compelled to stand by and see men staggering on past us and past their mothers' prayers, led on by their passions, tramp, tramp to a drunkard's grave. To-day while these services will go on, there will be dug 200 pits into which will tumble 200 besotted men. The thought of these facts has caused the women of this land to appeal from the courts of earth, where we have been defeated so many times, to the high court of heaven, where we have an Advocate who has never yet lost a case. This Divine inspiration that came down upon the women was a kind of Pentecostal baptism. This very day there is going up a column of prayer as broad as the Continent of America. I love to follow that column as it is borne up on angels' wings to the ear of Him who said, 'Oh, woman, great is thy faith!'

While our brothers are toiling—for you know we have nothing to do with politics—we are praying that God will send down that fire which John saw was to purify the Church. You may think it will take a good deal of fire to purify politics, but I tell you God can do it. I expect to see the day when it will be just as much of a crime in the eyes of the law for men to sell rum as it is now for them to steal. This is all one army—we are praying, they are voting. Prohibition and praying go together. The people of this land must stand up against the desecration of our Sabbath. Already there is an effort being made for a free Sabbath in Philadelphia during the six months of the Centennial. Already the Centennial Committee are negotiating with a beer company in New York, who are to pay $50,000 for the privilege of selling beer on the grounds during the Centennial.

Now I wish to talk to the mothers. Some of you are holding in your arms the pure child whose feet have not yet gone astray, but very soon they will go out, and they must go right by these saloons. How do I know but my boy may fall and go down into the slums. The 60,000 that go down every year were once just as pure as your babe, and the prayers of their mothers would not stop them.

You may not be personally interested in this woman's movement now, but the time may come when you will pray some woman to go down among the dregs of creation, and there lifting up your son, call him brother. What do you say to those women who stay at home until they have no homes? What do you say to those wealthy women who stay in their elegant houses, and who, surrounded with their fine dresses and costly silks, are dying of broken hearts? Far better that they should go out and try to save somebody."

President Grant was present at the meeting of the Society of the Army of the Tennessee, in Des Moines, Iowa, September 29th, and delivered the following address:

COMRADES; It always affords me much gratification to meet my comrades in arms of ten and fourteen years ago, to tell over again in memory the trials and hardships of those days—hardships imposed for the preservation and perpetuation of our free institutions. We believed then, and we believe now, that we have a government worth fighting for, and if need be, dying for. How many of our comrades paid the latter price for our preserved Union! Let their heroism and sacrifice be ever green in our memory; let not the results of their sacrifice be destroyed. The Union and the free institutions for which they fell should be held more dear for their sacrifices. We will not deny to any of those who fought against us any privilege under the government which we claim for ourselves. On the contrary, we welcome all such who come forward in good faith to help build up the waste places and to perpetuate our institutions against all enemies as brothers in full interest with us in a common heritage; but we are not prepared to apologize for the part we took in the war. It is to be hoped that like trials will never again befall our country. In their settlement no class of people can more heartily join than the soldiers who submitted to the dangers, trials, and hardships of the camp and the battle-field, on whichever side be may have fought. No class of people are more interested in guards against a recurrence of those days. Let us then begin by guarding against every enemy to the prosperity of free republican institutions. I do not bring into this assemblage politics, certainly not partisan politics, but it is a fair subject for the soldiers in their deliberation to consider what may be necessary to secure the prize for which they battled. In a republic like ours, where the citizen is the sovereign and official the servent, where no power is exercised except by the will of the people, it is important that the sovereign the people, should foster education and promote the intelligence which is to preserve us as a free nation. If we are to have another contest in the near future of our national existence. I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side and supersition, ambition, and ignorance on the other. Now, the centennial year of our national existence, I believe it a good time to begin the work of strengthening the foundation of the structure commenced by our patriotic forefathers 100 years ago at Lexington. Let us all labor to add all needful guarantees for the greater security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men irrespective of nationality, color, or religion; encourage free schools and resolve that not one dollar of money appropriated to their support shall be appropriated to the support of any sectarian school; resolve that neither the State nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical. Leave the matter of religion to the family altar; the church and the private school supported entirely by private contributions, and keep the church and the state forever separate. With these safeguards I believe the battles which created the Army of the Tennessee will not have been fought in vain.

The President's speech was greeted with applause repeated again and again.

Out and In.

BY REV. T. E. CUYLER.

God's grace brings *out* of old practices into new ones. Conversion, if it is genuine, makes a radical change of conduct. The profane lips stop swearing, and the tippling lips stop drinking. The Sabbath-breaker seeks the house of God, and the lover of pleasure finds a higher pleasure in trying to please Jesus. Old habits are sloughed off; there is a new hand at the helm, steering the life into new channels. This is the only religion worth the praying for—a religion that purges, cleanses, sweetens, and regulates the whole life. When stingy A begins to send loads of coal to the poor, and churlish B begins to take his children on his lap and treat his poor relations kindly, when slippery C begins to practice honest dealings, and godless D sets up a family altar, there is pretty good evidence that God's grace is at work. They have come *out* of the old path. They have taken a new departure.

There is another coming out that is essential to all healthy and impressive piety. It is a coming out from the world into Christ's fold. The friendship of the world is enmity to God. No man can serve two Masters. No man can remain in Egypt and yet enter Canaan. "Up, get thee out of this place!" said the Lord to Lot. And Jesus says: "Come out and be ye separate. Be ye not conformed to this world."

Never was there a time when a distinct, clear, and decided emancipation from worldly-mindedness and sinful conformities was more demanded than now. The Bible draws sharp lines. On one side walks Christ. On the other side goes "the world" on its thoughtless way toward hell. No man can bestride the line and walk with both. And, if we draw the frivolous, and selfish, and unconverted over to our side of the line we must stand firmly by conscience and by Christ. It is not by yielding to the world that we can ever convert them. We must come out and stand separate, and then endeavor in loving earnestness to draw them over to Christ's side. Compomises are the devil's baits. The moment we quit the position of stanuch conformity to Christ's commandments and begin to walk "one mile" with the world, it will soon compel us to "go with them *twain*." If we yield the "coat," they will soon rob us of "our cloak also." When Moses tried to get Hobab toward Canaan, he did not offer to stay with him. "Come, *go* with us, and we will do thee good." We, too, must come out from the territory of sin if we would bring any souls *into* the Kingdom of Jesus.

EXCOMMUNICATED INSECTS.—Apropos of the efforts in progress to destroy the phylloxera and other insect scourges in France, a writer in *La Nature* gives a curious bit of information relating to the way in which such pests used to be proceeded against when science, save so far as it could be made to agree with theological dogmas, had no existence in the world. In 1120, the Bishop of Loan formally excommunicated all the caterpillars and field mice. In 1488, the grand vicars of Autun commanded the perish priests of the vicinity to enjoin the weevels to cease their ravages, and to excommunicate them. In 1535, the Grand Vicar of Valence cited the caterpillars to appear before him for trial. He kindly assigned them counsel for their defense, and, as they did not appear, proceeded against and sentenced them, in *contumaciam*, to clear out of his diocese, a command which they probably obeyed. During the seventeenth century, thirty-seven similar judgments against both insects and quadrupeds, were issued. One is on record, during the eighteenth century, fulminated against a cow; and there is still another of a later date, due to a judge of Faleise, who condemned and hanged a sow for killing a child.—*Scientific American.*

The Orphans Home, La Teche, La., Re-opening.

Do our people understand that this the only Protestant Orphans Home in the South, and that it is heavily in debt, needing $15,000 to pay the debts and put it in running order? A good brother in Cincinnati has promised to be one of a hundred to pay the whole sum, and ten names of the hundred have already been sent in. Besides this there is a good prospect of an annual income. With this prospect, it is thought best—both safe and wise—to open the doors to a limited number of orphans.

Brother and Sister Seelye, from Oberlin, Ohio, are now settled at the Home, having been led by the Divine Spirit to do this work, without any salary, and without any worldly remuneration, they are ready to give their time and strength to those who need. They are consecrated, competent people, having for some years bad charge of orphans in Ohio. They are great workers and have great faith. God will bless the work in their hands for they are wholly His. If any one wishes to send children to this Home, let him communicate with Bro. L. H. Seelye or Sister Seelye, La Teche, St. Mary Parish, La. Brother and Sister, do not let us forget daily to ask Our Father's blessings and riches to be showered on this Home for His little ones. After asking Him to bless our friends and families let us all add "and the Orphans Home," and if we have a dollar to spare, send it to Bro. Seelye to buy bread and clothes for the little ones.

The New Orleans University.

This vigorous and promising institution opened on Thursday the 30th, ult., and is now in active session. We learn from Dr. Godman, the President, that there is a large number of both old and new students already enrolled, and that correspondence indicates good patronage from without the city.

Very considerable improvements have already been made in the condition of the University property, and more are yet to be made, which will make the corner of Camp and Race streets an inviting spot, where the imaginative student may spend grateful hours of dreaming when the toils of recitation are over, and where those of classic taste will find it pleasant to linger and forget the dusty highways of commercial marts. There is a good outlook for our great *Southwestern University*. We bid our patrons to do themselves the favor to educate their sons and daughters here, where they will find opportunities for culture second to none.

Mrs. Dr. Godman takes a vigorous grasp of her work, making a fine impression on the students. Prof. Collins, so well known among us, makes his many friends glad by his return, and enters upon his work with new zeal and hope. Miss Salt, a highly accomplished lady, is expected daily to enter upon her work as a member of the faculty.

Meeting of the General Committee of Church Extension.

The General Committee of Church Extension and the Bishops of the Methodist Episcopal Church will meet in the rooms of the Board, 1020 Arch street, Philadelphia, on Thursday morning, November 18, at 9 o'clock.

Presiding Elders and others having business to present to the Committee will please communicate with the member representing their District.

SEVENTH DISTRICT—represented by Rev. John Braden, D. D., of Nashville—Tennessee, Holston, Georgia, Alabama, Mississippi, Louisiana, Texas, West Texas and Arkansas.

Address at 1020 Arch street, as Bro. Khotts is out of the country.

The anniversary will be on the evening of the 18th November.

Charles Francis Adams [illegible] the generally expressed desire for a revival rolling and it seems to be gathering intensity, not for a revival of professional religion, but for a grand campaign under the guidance of the Holy Ghost. Why may not the Church raise a general fund of Church power, which shall result in the giving of a million of souls to Christ as a centenniel gift, a fund to which every heart not a stranger to prayer, may subscribe? We want not a revival of feeling, of emotion but of grace, working energetically in love for the salvation of sinners. Let elegantly written essays and eloquent pulpit orations be pigeon-holed, while we tell men of their need of Christ and exhort them to flee from the wrath to come. If we live and labor just as though we believed in the possibility of a lost soul, and in the power of Christ's blood to make the foulest clean, all this and more shall be realized.

[illegible] ... it would be hard to change our nature so as not to desire and strive to [illegible] and we are too fearful of making enemies. The first thing to consider, is what is right? Not how it will be looked upon by others; nor how it will affect others nor ourselves [illegible] what is to be the result to follow, but what is right. This once answered then go ahead and do it, and do it [illegible], and leave the results to God. [illegible]

[illegible]

tainment of civil [illegible] colored race has drawn the M. E. Church nearer to it; it has increased the separation between it and the M. E. Church South. The South had more Christian toleration and fellowship for the slave than it has had for the freedman. It has constituted a separative organization which it fosters, but which it admits to only distant fellowship.

These are the facts. But in seeking a reason for these differences of thought and practice it is not necessary to assert that we are at heart more humane than our brethren, nor that they are sinners to whom we ought to refuse Christian fraternity. Nor on the other hand will we promote fraternity by trying to make things appear other than they are. Men are not won over in a matter of feeling either by argument or well intentioned partial statements. In seeking fraternity between two great bodies of Christians, having so many points in common, it must be obtained through a larger conviction on both sides that foreign elements have crept in which can eliminated by the grace of God. We may never come to the same ways of thinking and feeling, but we can banish ill feeling and cease cherishing mistrust.—*Central.*

New Books.

"A Few Thoughts—For a Few Friends." By Alice Arnold Crawford.

'Twas an ill wind that blasted the humble flower whose fragrance is crystalised in the above book of poetical promise. These have been gathered by loving hands as a souvenir of her whom "the angels loved and breathed upon with the sweetest airs of Heaven"—loved too well, alas! to spare her long from their Charmed Circle—and at an early age—she who gave such sure prophecy of rich poetical talent, whose life was a perfumed fountain of purity, a "vision of gladness" to all about her—drooped—and passed beyond. Mrs. Crawford's poems are the outgrowth of a noble Christian sentiment, whose buddings make every page of this exquisite little volume a boquet of beauty. We notice especially "Blind Handel"—the musings of the old artist at his instrument—in the closing stanza of which he says:

"Men pity me,
And yet I sorrow not. No life is dark,
Whose inner chambers hold the vital spark
Of heavenly happiness. I only stand
Within the shadow of my Father's hand,
And [illegible] tide
For loving tones that comforting abide
Forever in the air."

"After the Storm" is another gem full of [illegible] only forbids its appearance [illegible] and [illegible] faultless. [illegible] of price, [illegible] Co., Chicago, Illinois.

The "[illegible]" We were mistaken. That rattlesnake from whose fangs Bishop Peck so narrowly escaped was [illegible]. We knew [illegible] Advocate [illegible] says: "Mrs. W[illegible] and frail in person, bravely met the enemy, and with a garden hoe, took off the head of his snakeship; and yet not a word is said of the narrow escape of Sister W.! True she is not a bishop, yet she may be the mother of a bishop—a possibility [illegible] did not occur to our correspondent. She had a narrow escape."

A [illegible] of the M. E. [illegible] in one [illegible] Church [illegible] day. [illegible] The [illegible] his [illegible] had so few [illegible] hundreds; [illegible] to have [illegible]

[illegible]

Among our Letters.

St. James, La., Oct. 2. Rev. Jas. M. Bryan writes, "I have suffered much all the year with my lungs, but have done all I could to bring sinners to church. I have succeeded in raising one hundred dollars toward cancelling the debt of three hundred yet resting on the church. It is a struggle against difficulties but we are doing our best.

St. Charles Pa[illegible] 24, 1875. Rev. James B[illegible]: I have had a very [illegible] this year. Our people are very poor, and have been able to raise me but $13 on my salary. Yet I am thankful for the growing condition of the work in this place. I will soon have the finest church in the District. Please invite all who can to come out to the dedication, and to come with a consecrated purpose to help in our work.

Shreveport, La., September 14, 1875. Rev. S. E. H. Morant writes, "We have taken possession of the new St. James Chapel. On Saturday the 11th, we held our 3rd quarterly conference, where we felt the presence of God among us. The statistics of the Church for the 3rd quarter are as follows:

Raised for all purposes $371.25. Raised for all purposes for the year, $880.85. The following Sunday, we entered the church. It was a day of mighty rejoicing with the people—what had been hoped for eight long years was that day realized. No wonder the people shouted with a loud voice. At 3 o'clock Bro. Abbott administered the Lord's Supper to 74 persons, a powerful and precious experience was enjoyed by all. We will begin our protracted meeting Monday, the 20th, I trust that you will pray that we be sucessful in gaining souls for Christ as building a house for the Lord."

Enterprise, Miss., Sept. 27, 1875. Rev. B. J. Wilson writes: "Please announce the Campmeeting at the old camp ground at Stonewall, beginning October 14th. Rev. M. Adams P. E. of the Meridian District will be present."

Shuqualak, Miss., Sept. 25, 1875.—Rev. H. Heslop writes: I have closed a very successful Protracted Meeting at Scooba, one of my appointments, resulting in thirteen accessions. We have lost five members by death this year. One a local preacher of thirty years' standing, died crying: "O, Death, where is thy sting! O, Grave, where is thy victory!" Blessed are they who die in the Lord.

Shubuta, Miss., Sept. 23, 1875. Rev. G. W. Barney reports the closing of a Protracted Meeting resulting in forty-two accessions; forty seekers were at the altar the last night. The Lord is blessing the work all over the circuit. The people are getting over their hard times. I am going to work faithfully for the Southwestern.

Forest, Miss., September 25, 1875. Rev. O. Carter writes concerning a protracted meeting held at Forest Station, July 8th, resulting in 30 accessions and 10 converts, another meeting held about 12 miles from Forest Station gave us 5 members on probation and 5 converts, and closed with a rich love feast and a good time; other meeting have resulted in several conversions and a very encouraging advancement of the cause. Two churches have been built on the circuit and the prospect is very hopeful.

Handsboro, Miss., Sept. 6, 1875. Rev. M. C. Williams writes: "Dear sir, It was my good fort[illegible] in this place on Sunday, [illegible] the time appointed by [illegible] Hart for holding a [illegible]. Circumstances proved favorable, and the meeting proved [illegible]. Brothers Cook, [illegible], Baker, and Dale, participated in the exercises, and all spoke well, but the [illegible] Bro. Dale of [illegible] Chapel, New Orleans, delivered a sermon in [illegible] on the ground was [illegible] enjoyed by all, and contributed not a little to the making the day a blessed one."

Latest News.

PERSONAL.

—Rev. Dr. Brush of Austin, Texas, visited the Central Illinois Conference last month.

—The monument to Edgar A. Poe, in Baltimore, will be dedicated early next month. Longfellow, Bryant, Whittier, Holmes and Saxe have been invited to assist.

—Bishop Kavanaugh, of the M. E. Church South is now on an official visit to California. The Bishop is seventy-three years of age, and has been in the ministry fifty-three years.

—Rev. Dr. Daily has had a short visit of three weeks among his old friends in Indiana, and in Cincinnati. He attended the sessions of the Indiana, Northwest Indiana and Southeast Indiana Conferences, and returns to his home in the South greatly invigorated. He is now at his work, on his fourth round on Upper Coast District, cheering on his comrades in the field, and "shouting for the battle" for God and his Church in Louisiana.

—It is said that the Queen of Holland speaks with fluency every language spoken in Europe; and on one occasion, on receiving the Hungarian delegates of some learned society, among many others who attended, her Majesty addressed these gentlemen in Latin, pleading as an excuse that she had not studied the language of Hungary. She is able to speak with equal fluency the German, French, English, Danish, Italian, Spanish, Russian, and Swedish languages.

—Ida Lewis, who has rescued some half a dozen from drowning, denies being a heroine; says she is glad to attend to the light, because her parents are getting on in life and are poor, and asks why people do not give them small sums of money or useful household articles if they must manifest their "appreciation" of her efforts to save the drowning. Ida has that quality known as common sense; but she is none the less a heroine for all that.

—Rev. L. H. Carhart, of Texas, is still North raising money for his work in Dallas. He met with a very serious accident at Belleview Illinois, a few days since. He was standing on the platform of a car and was struck above the eye with the swinging arm of a switch and knocked several feet, and for some time was unconscious. Had the blow been received an inch farther back it would have been instant death. After a few hours he was so far recovered as to proceed in his journey.

—Joaquin Miller says of President Grant:

"In conclusion, I must say that some weeks of idling about the Branch, where the President was to be seen almost daily, some little intercourse with him, some conversation on knotty subjects, which it seems to me Congress only succeeds in tying up tighter every time it touches them, some close observation in that gentle and happy household, and all that, assures me that this man is not only a very great man, as the world has long since said, but also a very good man, indeed."

GENERAL INTELLIGENCE.

—The Turkey Insurrectionists seem to be gaining ground.

—Water is dearer than bread in San Francisco, and four times as dear as it is in any other city in the country.

—In Switzerland the Grand Council of Geneva have adopted by sixty-four votes against seven a resolution suppressing the convents of the Sisters of Charity.

—A great volcanic eruption has taken place in Iceland, which is said to be likely to result in hastening the proposed emigration of the people. Alaska is said to be their favorite Eldorado, and thither they are likely to tend soon.

—Mrs. Abraham Lincoln arrived in Springfield, Ill., Sept. 11, having been released from confinement on account of supposed insanity. She will live with her sister in Springfield which was the home of Mr. Lincoln before he was elected president.

—Still more Romanist opposition to public schools. Bishop Hennessey, of Iowa, has caused it to be announced in Dubuque that the children of Catholic parents must no longer attend the public schools, but must go to those maintained by the church.

—The greatest muscular feat of the day is the swimming of the English Channel, between Dover and Calais, by Capt. Matthew Webb, an English sailor. The trip occupied twenty-one and three quarter hours, a distance of between fifty and sixty miles.

—The smallest Bible in the world, just produced by the Oxford University Press, is printed on a tough India paper of extreme thinness and opacity, measures 4½ in. by 2¾ in. by ½ in., and weighs, bound in limp morocco, less than 3½ oz., and can be sent through the post for a penny.

—The Japanese, writes Mr. Loomis, are a newspaper-reading people. About 5,000,000 copies were taken last year. These newspapers are actively discussing the doctrines of Christianity. They are generally opposed to it; but by this very discussion the attention of the people will be drawn more fully to the subject and the truth made manifest.

—A Brazilian missionary writes, after making a tour in the district around Rio Clara:

"It is very pleasant to see how the Gospel is working everywhere. In many places which we did not visit the people are reading and inquiring about the Truth; and in others still further north they are anxious for the word of God, but have no one to teach them."

—A Roman Catholic clergyman writes to the Louisville *Catholic Advocate*, concerning the substantial division of the school fund between Protestants and Romanists in East St. Louis, that "the board of education permits us to select our own teachers, and they are approved by the board according to law. Catechism is taught outside of school hours in the school rooms. You seem anxious to know how comes it that our schools are supported by the public funds? Well, it is this wise: The majority of our population are Catholics, and they elect Catholic directors. This is the key that solves the grant." And "Catholic directors" everywhere is what the Romanists mean to have, if possible.

The Sunday-School.

International Lesson Series.

OCTOBER 10, 1875.

Washing the Disciples' Feet.—John xvii. 1–9. *Golden Text.*—Let this mind be in you, which was also in Christ Jesus.—*Phil.* ii. 5. *Central Truth.*—Jesus sets an example of meekness.

OCTOBER 17, 1875.

Many Mansions.—John xiv. 1–7. *Golden Text.*—But now they desire a better country, that is, an heavenly. —*Heb.* xi 16. *Central Truth.*—Heaven is prepared for disciples.

The Use of Illustrations.

1. Facility in the use of Illustrations is obtained by practice.
2. Illustrations are multiplied by the habit of observation.
3. Scrap books should be kept for the collection of incidents.
4. Use freely and wisely the facts of every day life, with which the pupils are most familiar.
5. He should make the largest examples of Bible facts and narratives.
6. To use the Bible life the teacher should be familiar with its history, geography and poetry.
7. To live a godly life is the best way to light up a lesson.
8. Use illustrations for the better teaching of pupils, and not to fill up the time, or to show the genius of the teacher.
9. Teachers should not use too many illustrations.
10. Teachers should strive by apt illustration at the beginning to excite the interest of the pupils in the lesson.

THE NORMAL CLASS.

Personal Effort.

Teachers should not be content to talk with their scholars in class only, on the great subject of their soul's salvation; but should seek opportunity to speak kindly and affectionately with each scholar *alone*. Yet it should be done with a heart warm with the love of Jesus, so as to cause the child to feel that love, and a sincere desire for its best welfare, prompts such action. This can also be done effectively by Sunday-school correspondence between teacher and scholar.

—A superintendent of a school with some eight hundred teachers and scholars once drew out his watch and said: "My friends, we have lost four hours this morning." "Four hours!" cried some of the teachers. "Impossible! Why, it is only three minutes behind the time of commencement." He replied: "If you will multiply the number of minutes behindhand by the number of teachers and scholars present, you will find that we have lost at least four hours of valuable time."

—Do not try to teach too much: —better teach a little, and teach it well.

MARRIED.—At Houma, La., Sept. 16, by Rev. H. P. Taylor, Mr. Edward Lang of Alabama, to Miss Louisiana Richardson of Terrebonne, La.

MARRIED.—At Clinton Street M. E. Church Carrollton La., September 23, 1875 by Rev. John Webb, Mr. John H. Salsbury and Miss Sila Green. All of New Orleans.

DIED.—Edward Jamison died at Kosciusco, Attala Co., Miss, March 29, 1875. He was a follower of Christ in both name and fact, and did valiant service in a faithful discharge of all his christian duties. He preached his own funeral sermon, calling all his friends about his bed and telling them of his fast approaching departure and glorious future. His death was the means of many turning to God.—W. R. Walker.

Business Column.

Address all letters to Rev. J. C. Hartzell, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Whenever you can, it is best to send money by Post office order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly and give the name of your Postoffice, county and State.

The Southern Farmer, for August, comes to hand laden with useful matter. The present managing editor, S. C. Rogers, has very clearly proven that he is not wanting in skill in the management of an agricultural journal. The *Farmer* is a semi-monthly, and well merits a place in every Southern home.—*Religious Messenger.*

The Best Evidence.—We are this day in receipt of a circular relating to *Durang's Rheumatic Remedy*, an advertisement of which appears in another column; and judging from the gentlemen whose names are appended to the certificates, together with the extracts from the Press of Washington city where it is manufactured, would have no hesitation in recommending it to the sufferers from rheumatism and rheumatic gout. Our druggists, always alive to the importance of adding a good medicine to their stock, will not lose sight of this wonderful remedy, for beyond a doubt it has true merit, and one, too, that is much needed here in our city and State. Don't fail to read advertisement in another column. 4t

RELIGIOUS NOTICE.

The 4th Quarterly Meetings of Gulf District, Mississippi Conference, will be held as follows:

Hamburgh, at 16th Section, Oct. 16 & 17. Meadville, Oct. 17 and 18. Columbia, Oct. 30 and 31. China Grove, Oct. 31 and Nov. 1. Brookhaven, Summit, at Brookhaven Nov. 13 and 14. Augusta at Leaf River, Nov. 27 and 28. Pascagoula, Dec. 4 and 5. Ocean Springs, Dec. 5 and 6. Handsboro, Dec. 11 and 12. Pass Christian, Dec. 12 and 13. Bay St. Louis, Dec. 14 and 15 Liberty, Dec. 25 and 26.

McComb City, Miss., Sept. 20, 1875.

Dear Brethren—Let every preacher have ready a written report of his circuit, according to the Discipline on pages 108 and 109. Don't fail to take your missionary collection and church extension this quarter. Do your best. Let every local preacher and exhorter, who wants to have his license renewed, be recommended by the Leaders' and Stewards' Meeting, and be prepared for a good examination.

H. M. Church, P. E.

DURANG'S RHEUMATIC REMEDY

Will most positively cure any case of rheumatism or rheumatic gout no matter how long standing on the face of the earth. Being an inward application it does the work quickly, thoroughly and permanently, leaving the system strong and healthy. Write to any prominent person in Washington City, and you will learn that the above statement is true in every particular.

Washington, July 13, 1874.

Messrs. Helpenstine & Bentley:

I suffered for more than thirty years from chronic rheumatism, at times in a helpless condition, during which period I employed the best medical skill, but finding no relief, bought a bottle of "Durang's Rheumatic Remedy," and when I had taken it all (sixteen doses) was a well man, and as I write this certificate am perfectly free from pain, all owing to taking the above medicine. I regard it as the only preparation ever gotten up that will effectually cure rheumatism.

JOHN P. BENTLEY,
Chief of Public Debt Division, 1st Auditor's Office, Treasury Department, Washington, D. C.

National Hotel,
Washington, D. C.
Dec. 2, 1874.

Messrs. Helphenstine & Bentley:

Gents.—I very cheerfully state that I have used Durang's Rheumatic Remedy, prepared by you, with decided benefit, and although yet somewhat troubled with Rheumatism, I am in much better condition than I was some months ago, which improvement I alone attribute to this remedy.

Yours Truly,
Alexander H. Stephens,
Member of Congress of Georgia.

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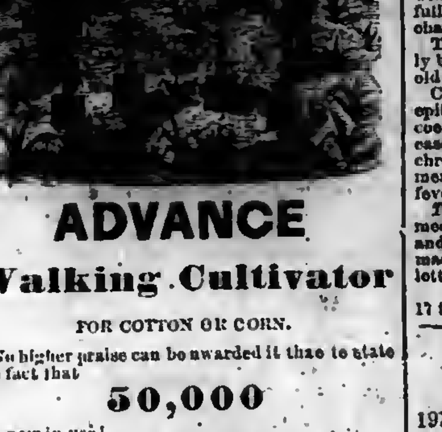

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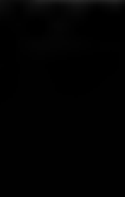

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Wheadon's Commentary.—A comprehensive, practical work, designed for popular use, and should be in the hands of every S. S. worker and minister.

One volume—
On Matthew and Mark (12 mo.)...$1 75
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" Joshua to II Samuel (12 mo.).. 2 50

Wesley's Notes on the New Testament.—In Pearl Type, now edition (12 mo.) $1 75.

CONFERENCE TEXT BOOKS.

Christian Theology.—A concise, comprehensive and systematic view of the *evidences, doctrines, morals and institutions* of christianity; by Samuel Wakefield, D.D. Price $3 50.

Compendium of Methodism.—Embracing the history and present condition of its various branches in all countries, with a defense of its doctrines and government; by Rev. J. Porter, D.D. Price $1 75.

Christian Perfection.—A plain account of; by Rev. John Wesley. Price 45 cents.

Ruter's Church History.—A concise record of the christian church from its establishment to the present time. One volume, 446 pages. Price $2 50.

Kidder's Homiletics.—Designed to illustrate the true theory of preaching the gospel. Price $1 75.

Hibbard on Baptism.—Its subject, mode, obligation, import and relative order, Price $1 75.

Nast's Introduction.—Treating of the genuineness, authenticity, historic verity and inspiration of the gospel records. Price $1 75.

Morris' Sermons.—12 mo. Price $1 50.

MISCELLANEOUS BOOKS.

Bible Manners and Customs.—A handbook beautifully illustrated and very useful; by Rev. James M. Freeman. Price $2 50.

The Christian Pastorate.—Its character, responsibility and duties; by Daniel P. Kidder, D.D. Price $1 75.

The Pioneer Bishop.—Being the life and times of Francis Asbury; by W. P. Strickland, D.D. Price $1 75.

Bible Geography.—Containing the name, pronunciation and meaning of every place, nation and tribe mentioned in the Bible; by Rev. George H. Whitney, A. M. Illustrated by nearly one hundred engravings and forty maps and plans. Price $2 25.

Christian Theology.—By Dr. Adam Clarke. Selected from his published and unpublished writings and systematically arranged. Price $1 25.

Wesleyan Theology.—Selected from the writings and sermons of Rev. John Wesley. Revised and enlarged. Price 90 cents.

Butler's Analogy.—Of natural and revealed religion to the constitution and course of nature. Price $1 50.

Manual of Methodism.—Being the doctrines, general rules and usages of the M. E. Church, with scripture proofs and explanations. Price $1 00.

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[illegible] Farm.

Which is the Best Breed of Hens?

A correspondent of the *American Farmer's Gazette* submits this interrogation, which, it must be confessed, is like asking which is the best horse. If you want a horse to run or to trot you would not choose a cart horse, and if you wanted a dray horse you would not choose a fine-bred blood. The same with fowls. If you want egg producers, you want one kind; and if you want flesh or good hatchers you want another. In regard to common fowls, or mongrels, this is just the difference between them and pure bred—the one has no distinguishing properties, while the other has. It is impossible to combine the prolificacy of the egg producers to [illegible] it, with the feeding and hatching properties of the other. For the food that is converted into producing eggs will certainly not produce fat and flesh; and, conversely, the elements of nutrition which go to build up the body cannot be converted into supplying eggs. The properties and qualities of thoroughbred fowls have been attained by the same attention to breeding that has brought other stock to perfection—by observing the qualities most developed in the animal. The following may be beneficial to those not acquainted with the prominent points of some of our pure breeds: In the egg-producing class the Leghorns stand pre-eminently above all others. This variety consists of the white and brown. The [illegible] to be the favorites, being [illegible] easily raised, and maturing [illegible]—the pullets often laying at [illegible] months. Pullets of this breed often lay as high as 260 eggs during the year; their large combs and pen[illegible] a warm house during [illegible] winters.

The next in high favor is the black Spanish. These, like the former, are [illegible] and prolific, but not so [illegible]. They do not until [illegible] grown get their full feathers, being generally half naked for a considerable time after hatching. These, like the Leghorn, require comfortable winter quarters, owing to their large combs and wattles.

The Houdans, a French breed, come next as layers and non-sitters. This is what they call a made breed between the Poland and Dorking, showing the [illegible] crest of the former [illegible] fifth toe of the latter. [illegible] as continual layers as [illegible] mentioned, yet they [illegible] superior to the others, [illegible] flesh and hardihood. [illegible] breeds, the different varieties of Hamburgs and Polands, [illegible] admirers as fancy fowls. [illegible] excellent layers, partially [illegible] but are not recom[illegible] owing to their size, as [illegible] our present stock [illegible].

[illegible] as a class may be [illegible] the standard English fowl, [illegible] qualities [illegible] sitters, large [illegible] built, delicate [illegible] flavored. They lay [illegible] and are probably [illegible] raised. They [illegible] and Spanish [illegible] on damp soil, [illegible] most exten[illegible] in America, and, on [illegible] better ad[illegible] of the United States and [illegible] than any [illegible] being well supplied with an [illegible] of feathers down to their [illegible].

KEEP OUT OF DEBT.—A large proportion of the farmers in our State [illegible] seasons, [illegible] be enabled [illegible] and win[illegible] advice is, [illegible]

At Home.

RICE JELLY.—Stir one pound of rice flour with a half pound of loaf sugar into a quart of boiling water; let it cook slowly for twenty minutes and put into a form to cool. To be eaten with beaten cream, milk, or wine sauce.

WHOLE RICE.—Soak the rice for some hours in cold water, to which a little salt has been added. Have a stewpan ready, containing boiling water, into which put the rice, and boil briskly for ten minutes. Pour it into a colander, and set it by the fire to drain. The grains will be separated and very large.

—Never re-paper a room without first removing the old paper. The moisture of the fresh paste causes a fermentation of the old paste, and hurtful gases are generated, and if the old paper contained arsenical colors the arsenic is liberated in a deadly form. Tear off the old paper and make the walls clean before applying the new.

BEAN PICKLES.—Bean pickles are delicate and very tempting, yet easily made. Procure young beans from the late crops, wash and boil in slightly salted water till tender; drain them through a colander or sieve, then dry with a cloth. Pour boiling vinegar, spiced to taste, over them; repeat this two or three days, or till they look green.

HOT LEMONADE FOR A COLD.—A hot lemonade is one of the best remedies for a cold. It acts promptly and efficiently, and is not unpleasant after effects. One lemon should be properly squeezed, cut in slices, put with sugar, and covered with half a pint of boiling water. Drink just before going to bed, and do not expose yourself the following day. This remedy will ward off any attack of chills and fever, if used promptly.

RICE COFFEE.—This is a good food for children who are suffering with summer complaints, and is made by browning the grains of rice like coffee, and afterward boiling them. It is not unpalatable, very nourishing, and can be made any strength that is required. With the addition of sweet cream and loaf sugar, a child of two or three years will require no other food until the disease is removed.

OMELET SOUFFLE.—From five eggs remove the whites of three and put in a separate dish. Beat the five yolks and two remaining whites together, add half a cup of milk, and pour into a frying pan with butter in it just hot enough not to burn. When this is nearly cooked, spread over the top the three whites beaten to a stiff froth, and set in a hot oven two or three minutes. Fold over, turn on a platter, and serve hot. A delicious dish.

HONEY CAKES.—Mix a quart of strained honey with half a pound of powdered white sugar, half a pound of fresh butter and the juice of two oranges or lemons. Warm the ingredients slightly, just enough to soften the butter, and then stir the mixture very hard, adding a grated nutmeg. Mix in gradually two pounds or less of sifted flour, make it into a dough just stiff enough to roll out easily, and beat it well all over with a rolling-pin; then roll it out into a large sheet half an inch thick, cut it into round cakes with a top of a tumbler, dipped frequently into flour, lay them in shallow tin-pans slightly buttered, and bake them.

A USEFUL BOOK.—Every farmer should own a scrap book in which to paste agricultural items. Almost any man in reading a paper will see things which he will wish to remember. He will perhaps see suggestions, the value of which he will desire to test, or hints which he will want to be governed by in future operations. And yet, after reading the paper, he will throw it down, and will probably never see it again. In such a case all the valuable articles will be lost. To prevent such a loss, every reader should clip from the papers such articles as he desires to preserve, and paste them in a book. Such a book at the end of a year or two, will be interesting and valuable.

Dr. Pierce's *Golden Medical Discovery* will cure a Cough in one-half the time necessary to cure it with any other medicine, and it does it, not by drying it up, but by removing the cause—subduing the irritation and healing the affected parts. For all cases of Laryngitis, Hoarseness, Suppression or Loss of Voice, Bronchitis, Severe Chronic or Lingering Coughs, [illegible] found to surpass any medicine [illegible] ever before been offered [illegible]. It is sold by all [illegible].

[illegible] Years Ago.

[illegible], O., June 17, 1875.
[illegible], 1032 Race Street, Phila[illegible]

[illegible] by express, C. O. D., one [illegible] preparation of Indian [illegible]. My mother used [illegible] YEARS AGO, and as [illegible] recovering from a long illness, [illegible] being weak, we send again [illegible] of twenty years for your [illegible]. We know from experi[illegible] it is no humbug. I know of sev[illegible] that it has cured.

Respectfully,
J. C. FREER.

FLAT ROCK, Huron Co., O., [illegible] August, 27 1875.

[illegible] are six [illegible] and fifty cents for *Cannabis Indica*. It is [illegible]

[illegible]ally,
[illegible] T. CONKER.

[illegible] for itself. A [illegible] most skepti[illegible] symptom of [illegible] for $50. [illegible] Co., 1032 [illegible]

Rooms State Central Executive Committee of the Republican Party, State of Louisiana.

NEW ORLEANS, 1875.

To the end of ensuring peace, good order and a stable and frugal government in Louisiana, and in view of the National and local contests of 1876, instructions have been issued by the State Central Committee of the Republican Party of Louisiana for a re-organization of said party upon the following Declaration of Principals. Qualified voters without regard to former party affiliations, are respectfully invited to subscribe thereto and organize to the ends recited.

DECLARATION OF PRINCIPLES.

1st. The equality, civil and political, of all men before the law and their especial protection in the rights of labor and suffrage and public stewardship.

2d. The Republic is a nation one and inseparable.

3d. The maintenance and enforcement of the 13th, 14th, and 15th Amendments to the Constitution and laws enacted thereunder.

4th. An honest, economical and efficient administration of the public trusts and the election to that end of scrupulous and capable men only.

5th. Continued reduction of taxation.

6th. Opposition to all legislation in the interest of monopolies.

7th. The prompt punishment for all pillage in public station and for all assaults upon personal rights.

8th. Free education for all the children of the State in her public schools.

9th. To immigration is extended a hearty welcome to the abundant resources and prosperity, which, under their development, await labor in Louisiana.

10th. We affirm the cardinal principles of the Republican Party, which have become the established policy of the nation, in especial relation to citizenship, enfranchisement, civil rights and to the internal improvements already projected in behalf of our present commercial and agricultural needs; to-wit: in a river outlet and the rebuilding of the levees by national aid; and to promote that policy and bring about a perfect amity between all classes in the State, do promise our best endeavors.

11th. The earliest practicable attainment of currency convertible to coin and to that end such continuous and unfaltering steps toward resumption as may not embarrass our material interests.

12th. That in this declaration we disavow all partisan prejudices and welcome all citizens who shall desire to unite with us in an earnest effort to secure the best measures and servants to Louisiana.

By order of the Committee:
S. B. PACKARD, *President.*
J. R. G. PITKIN, *Corresponding Secretary.*

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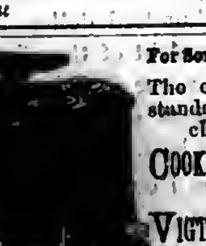

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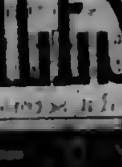

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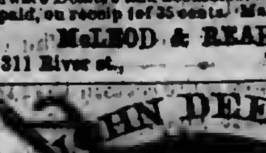

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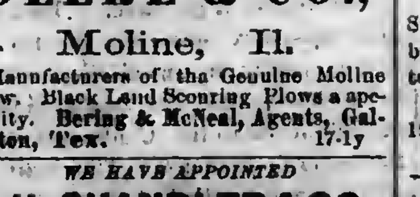

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For particulars inquire of the President at LA TECHE, LA., until September 15, after that, his address will be New Orleans.
18 tf

SPECIAL NOTICE.

Shaw University.

The next term of Shaw University, Holly Springs, Miss., begins Wednesday, September 29, 1875. For information concerning tuition, board etc., address,

W. W. HOOPER,
18 4t Principal
Holly Springs, Miss., September 4, 1875.

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Southwestern Advocate.

VOLUME X. | NEW ORLEANS, LA., THURSDAY, OCTOBER 21, 1875. | NUMBER 21.

THE
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The Southwestern is the official organ of the [illegible] Conferences of the Methodist [illegible] Church, and circulates [illegible] of Louisiana, Mississippi [illegible] these three States are [illegible] who will act [illegible] paper, representing a [illegible] of over 80,000. [illegible] on application. [illegible] communications to Rev. [illegible] Lock Box "B," New Orleans.

Poetry.

[illegible]

Chautauqua.

BY REV. JAMES MORROW.

I have been asked to tell the Sunday-school workers of the city something about Chautauqua Lake and its wonderful Sunday-school Assemblies writing at a distance of three thousand miles from the spot that I attempt to describe. Still Chautauqua! I think I see Chautauqua!

"Where my good lord?
"In my mind's eye, Horatio."

THE LAKE.

This beautiful sheet of water lies in the extreme southwestern part of New York State. It is 1291 feet above the level of the sea—726 feet higher than Lake Erie only a dozen of miles distant. Chautauqua is the highest navigable water by steamer in America, perhaps in the world.

Its size is somewhat larger than that of the Sea of Galilee and about half the size of the Dead Sea. Every Sunday-school teacher knows the exact number of miles so that I need not mention it. But the scholars? Well, for their sakes we may say 17 miles long and between 2 and 3 wide. The sail from Jamestown to Fairpoint is very pleasant if you go with Dr. Vincent in his steam yacht and have a stray bishop or sprightly editor as *compagnon de voyage*. The wooded banks tending to the lake, the well cultivated farms and pert looking villas, the cozy villages fast growing into fashionable watering places and the ever varying picturesque windings of the lake form a collection of images not difficult to recollect.

THE CAMP GROUND.

Landing at Fairpoint and turning to the left we reach the "Park of Palestine." It is along the lake as the real Palestine lies along the Mediterranean—though one has to remember that the points of the compass are reversed. The park is laid out on a scale of two feet to a mile for horizontal distances, and one foot to three hundred and eighty feet for vertical. Skirting the "Land of Promise" we find out the mountains Moab and on Pisgah "view the landscape o'er." From snowy Hermon and the golden granary of the valley of Jezreel to the bold spur of Carmel the eye [illegible] Mount Tabor and the [illegible] Ebal and Gerizim. Southward of these we recognize the hill where it is supposed the Master spoke the "Sermon on the Mount." The little white patch of white clinging to its side is Safed, [illegible] city that could not be hid." The longitudinal chasm at our feet is the famous "valley of Jordan." The river rises in part near Hermon and with many a winding enters the small lake of Merom, whence flowing it conveys for many a mile (feet in this instance) until it enters the Sea of Galilee. It is interesting to note the expression on the devout faces of the Sunday-school workers as they look on the little pool of water that serves to picture forth the sea over which walked the blessed feet." [illegible]

"Is that Capernaum," said one [illegible] in hand, ready like [illegible] every scrap of [illegible] and when found to make a note on it."

"No," was the reply, "that is Tiberias, this is Capernaum" pointing to another group of plaster mouldings that [illegible] cities.

[illegible]

display of Christian brotherhood. Here are all the leading denominations welded together for the once by the skilful hand of the *primus* of the M. E. Sunday-school Union.

That work is meant may be seen from the following schedule:

1. *The Text-Book of the Sunday School.*
1. Its Divine Origin and Mission.
2. Classification and Design of its several Books.
3. Biblical Interpretation.
4. Bible History and Chronology.
5. Bible Geography.
6. Bible Manners and Customs.
7. Natural History of the Bible.
8. Difficulties in the Bible.
9. Sunday School Lessons selected from the Bible.

2. *The True Theory of the Sunday School.*
1. As to its place, purpose and relations.
2. The mutual duties of the Pulpit and the Sunday School.
3. The mutual duties of the Home and the Sunday School.
4. The Members of the Sunday School.
5. Church training and work in the Sunday School.
6. The Organization and Gradation of the Sunday School.
7. The Management and Programme of the Sunday School.

3. *The Teacher and the Teaching Work in Sunday School.*
1. The Teacher's Office—its place and power.
2. The Teacher's Duties as a Pastor.
3. The Teacher's Preparation for his Office.
4. The Teacher's Preparation for each Lesson.
5. The Teacher of Little People.
6. The Teacher Winning Attention.

Please to read it again and note the extent of study. It was not proposed to exhaust any topic but we sympathize with those who hold that a little knowledge is not a dangerous thing.

I shall tell something more about the Convention in another paper.

Morbid Piety—Thomas a Kempis.

Occasional introspection is a good thing in the religious life, but a *habit* of self-analysis is almost always fatal to spiritual healthfulness. It is liable to become mental disease and then moral or religious morbidness. It has perverted a great deal of our religious literature, especially biographies, "journals," and devotional manuals. Some of our most saintly examples are marred by a proclivity for self-security, resulting in an habitual strain of religious melancholy, which candid physiologists would be compelled to class among the symptoms of "disordered mental action." Such books are especially dangerous to sensitive or "nervous" readers. These should avoid them and betake themselves rather to records of vigorous, working, Christian life.

The Mediæval Mystics were given to this morbid self-anatomization; and, though as a class they were the best examples of piety that the Catholic Church had during the "Dark Ages," yet, with not a few of them, religion was a chronic delirium. Their frequent visions were phantoms of the diseased brain. St. Francis d'Assisi was a loving maniac. St. Theresa would be pronounced by the sincere (not the infidel) science of our day an angelic lunatic.

Wesley was right in his peremptory rejection of the Mystics. In his early religious struggles at Oxford he was quite imbued with the infection of their writings. It came near proving fatal to him. He actually planned a retired (a sort of cenobitic) life for himself, in which he could meditate, pray, do a little secluded teaching, and thus, as he imagined, find self-purification and a safe death. Had he yielded to the delusion his name would probably be to-day unknown, and the great achievements of Methodism would have been assigned over by Providence to some other agency. When he came out of this error he saw fully its fatal tendency, and, henceforth, there is hardly any religious delusion that he more continuously and emphatically denounces in his writings—though he had the candor and good sense to give to his people some of the best books of the Mystics. It is notable how little of spiritual introspection there is in his own "Journals;" and some of the most devoted of his followers have been not a little embarrassed by this fact. He records with some minuteness his initiation into the Christian life, especially his early perplexities about the nature of Faith, so fortunately relieved by Bishop Boehler's counsels; but, thenceforward, the wondrous record is not so much one of his interior life as of the evidences of that life in energetic good works. In his dissertations on sanctification he is explicit and emphatic enough, but his [illegible] have searched, quite in vain, the famous "Journals" for intimations of his own experience on the subject.

One of the worst fallacies of this introspective piety is the habit of testing one's religious condition by religious feeling. This, we think, is a special liability of devout Methodists. They, perhaps more than any other denomination of Christians, are disposed to ascertain their spiritual condition, not so much by the state of the will, or the affections, or even by the moral tenor of their lives, as by emotional indications. Our literature is full of proofs of the fact, especially our biographical books. How often do we find in these books a lack of religious comfort taken for evidence of a lack of faith. How often is excited feeling—the emotion of joy especially—taken as evidence determining the fact, and the very moment of regeneration, or sanctification; and dejection (the unsure and, with some minds, the inevitable reaction of emotional excitement) deemed proof of unconscious dereliction. How often is the success of a devotional meeting estimated by the amount of emotional animation which has apparently attended it.

He that addicts himself to this logic—this reference of the question of his spiritual condition and safety to his feelings—can hardly fail of becoming a melancholy man. With a class of sensitive temperaments it is the almost certain prelude to hypochondria, a malady which was epidemic, in much of Europe, throughout the Middle Ages.

It is a curious fact, however, that one of the most remarkable devotional books which have come down to us from those times—one which has fed the fervors of mystic piety more than any other production of the pen, is particularly guarded against the fallacy of which we have spoken. This trait of evangelical good sense is, perhaps, one of the reasons of the universal translation and ever-enduring popularity of the matchless *Imitatione* of a Kempis. The secret of the power of this book has been a study to many a cultivated thinker, as much as the still undetermined question of its authorship. No book, aside from the Sacred Canon, has had greater or better sway. Its translations and editions have been almost innumerable. Wesley gave an abridged version of it to his people. Chalmers edited it for the Presbyterians, Malcolm for the Baptists. Every intelligent Catholic would wish to die with it in his hand. It was the dying consolation of that greatest of literary women, Madame de Stael. Chateaubriand, La Harpe, Lamartine, and even Renan, have written about the mystery of its power and of its authorship, the latter writer as critically as brilliantly. You look in vain for any dazzling passage in the *Imitatione*, but every earnest reader feels that the secrets of his own heart—of his deepest, saddest, moral experiences—must have been known to the writer; and that for him the good monk wrote expressly as by an anticipatory inspiration. To sanctified common sense and profound knowledge of religious experience (especially in sorrow) add that indefinable something which we usually call personal magnetism, and which in the great singer or poet so deeply touches us, aside from his mere thought, or style, and you have, we think, a proximate definition of the strange, the magical power of Thomas a Kempis.—*Methodist.*

An Appeal to Young Men.

We know of no one who manifests a more thorough love of young manhood than the Rev. Dr. T. De Witt Talmage, of Brooklyn, N. Y. We give the following extract from one of his recent Friday evening lectures:

"There are many young men here. They have been out in the conflicts this week. They are purer or not so pure as last Sabbath morning. How are you getting on, young men? Where have you been since you came to town? Have you kept the promise you made when you left your father's house? Are all the characteristics of an upright, Christian man becoming more evident in your life, or are they getting worn off? Can you consent to do things you could not do in other days? Are dishonesties less repulsive? Are unclean thoughts less vulturous in your appreciation? Do you like sin more than you used to? There is no one that wants the grace of God more than you do. Brooklyn is no place, nor New York, to live in without God and without Christ. Thousands of young men go overboard every year. You will be one of them unless Almighty grace come to your rescue.

Did you not this morning, and do you not to-night, feel the need of a gracious and a heavenly impulse? Are there not some strong hands of warning striking on your heart, saying: 'This will never do; you were born for something better; you are astray. Back with you to your Father's house before you perish forever'? If you are ever to serve God at all, why not now? It is mean for you to put off the Christian religion to old age, thinking in the finality of life to do that for God which you ought to do in the very preface of your earthly existence. In my boyhood days we had at school, a boy characterized by his meanness and stinginess. He often came from his father's orchard bringing large and luscious fruit, but I never knew him to give anything to any of his comrades save once; and when we opened our hands to receive the bright and delicious gratuity, we were surprised at his sudden outburst of generosity, but found out when we had tasted it that the fruit was rotten to the core. That was mean, but not half so mean as for you to give the best fruits of your life to the world and then, when your energies are decayed, to present them to God as a gratuity. God does not want your rotten apples! Give to God that which is fairest, brightest, sweetest. O young man! if you have never prayed before, this night surrender yourself to the Lord who made you and the Lord who redeemed you.

Another group of experiences I find in the lives of these men in mid-life. It is often said that the safest place for a ship is equi-distant from the American and the European coast, and I suppose that is so; but there is no point in life where men can sail along without temptation, and without stress of tempest, and without danger of making immortal shipwreck. You may be equi-distant from the starting and landing places, but you know, O man, very well, that to-night there are temptations in your soul, and that if God does not help you in the strife of life, you must go down and be destroyed. I see multitudes of men in mid-life making missteps, guilty of errors they never can correct. Although they seemed to start out with all that is promising and fair, to-night they are in the very shadow of death. Because a man starts for Albany or Chicago or Cincinnati, is no surety that he is going to get there. The train many run off the track at Poughkeepsie or at Fort Plain or at Syracuse.

The fact that you began well is no proof that you are going to keep on in the right direction. You would better to-night make a calculation as to where you are, how far you have come and how you are yet to travel. There is something wrong in your heart, perhaps; something wrong in your house; something wrong in your business. Correct it now while you may, O man in mid-life! Do not think that because you have passed the temptations of early life that Satan will let you get through scot-free. While in the tug and tussle and burden-bearing of life, commit your way to God "Man deviseth his way, but the Lord directeth his steps." And can it be that you have come to forty or fifty years of age and have no Christ to keep you? I commend you to God and to the word of his grace, who alone is able to build you up and keep you."

A Beautiful Incident.

William IV, expired about midnight, if we remember right, at Windsor Palace. The Archbishop of Canterbury, with other peers and high functionaries of the kingdom, were in attendance. As soon as the "sceptre had departed" with the last breath of the king, the Archbishop quitted Windsor Castle, and made his way with all possible speed, to Kensington Palace, the residence at that time of the Princess (already, by the law of succession, Queen) Victoria. He arrived long before daylight, announced himself, and requested an immediate interview with the Princess. She hastily attired herself, and met the venerable prelate in her room. He informed her of the demise of William, and formally announced to her that she was, in law and right, successor to the deceased monarch. The sovereignty of the most powerful nation on the earth lay at the feet of a girl of eighteen. She was, *de jure*, queen of the only realm, in fact or history, "on which the sun never sets." She was deeply agitated at "the formidable words, so fraught with blessing or calamity." The first words she was able to utter were these: "I ask your prayers in my behalf." They kneeled together; and Victoria inaugurated her reign, like the young King of Israel in olden times, by asking from the Most High who ruleth in the kingdoms of men, "an understanding heart to judge so great a people, who could not be numbered or counted for multitude."

The sequel of her reign has been worthy of such a beginning. Every throne in Europe has tottered since that day. Most of them have been for a time overturned. That of England was never so firmly seated in the loyalty and love of the people as at this hour. Queen Victoria enjoys a *personal influence*, too—the heart-felt homage paid to her as a wife, a mother, a friend, and benefactor to the poor, a *Christian woman*—incomparably wider and greater than that of any monarch now reigning. She is loved at home and admired abroad.—*Exchange.*

When the stiffened body goes down to the tomb, sad, silent, remorseless, I feel there is no death for the man. That clod which yonder dust shall cover is not my brother. The dust goes to its place; man to his own. It is then I feel my immortality. I look through the grave into heaven. I ask no miracle, no proof, no reasoning for me. I ask no dust risen to teach me immortality. I am conscious of eternal life.—*Theodore Parker.*

Washington Correspondence.

BY G. W. H.

Washington is very dull at this season of the year. Few Congressmen are here and the most of the heads of the departments are absent from the city. In a couple of weeks it is thought they will all be at their posts and in full blast again.

The political canvass now going on in Ohio is exciting considerable interest, and the politicians of both parties seem to be sanguine of success. Of course both cannot win. The Republican papers here affect to be indifferent as to the result, while the Democratic leaders think that victory now in Ohio means a presidential success for that party one year hence. It can hardly be the true criterion.

The principle feature entering into the canvass is the question of finance, and it is interesting to notice the variety of views expressed by the many writers upon that subject for nearly every paper has from one to three articles upon the subject. Every man thinks his idea the best and if followed by the Government would settle forever the vexed question.

The Churches in the city are all at work preparing for their extra meetings this fall and winter, when the long nights come round. Indeed, in some few the extra meetings have already commenced. In Union Chapel, Rev. Samuel Shannon, pastor, a good revival interest is commenced and last night we noticed some fifteen forward for prayers. In Wesley Chapel, Rev. R. W. Black, pastor, they are holding on each Tuesday night holiness meetings which appear to be doing great good.

We noticed some effort being made on Pennsylvania Avenue at street preaching on Sunday afternoons, but with what result it is hard to conjecture.

Your readers will be glad to hear that their old friend and brother, Rev. Dr. Newman, is hard at work, the most popular and devoted pastor in the city, laboring daily from five in the morning until late each night to fulfil the calls made upon him, and his amiable wife is in a thousand ways seconding his efforts for the Master. We cannot discover that either of them look a day older than when they were engaged in marshalling God's hosts in Louisiana and Mississippi in 1864. May they be long spared as laborers in the vineyard of the Lord.

Elder H. L. Hastings, editor of the *Christian*, of Boston, Mass., and a celebrated revivalist, has been in the city laboring the past few days under the auspices of the Young Men's Christian Association with good success. Dr. Hastings is an eloquent man and commands large audiences wherever he goes. On Wednesday night he preached in the Congregational Church on the subject of prayer, a most excellent sermon and is advertised to occupy Foundry M. E. Church for several evenings to come. The Young Men's Christian Association is doing a great work here. They have three daily services beside many special ones. We do not find the SOUTHWESTERN on file there. The weather for the past week has been warm and pleasant and the general health of the city good. This cannot last long as old Winter, bleak and cold, must shortly put in his appearance. Then will the green verdure be turned into frost covered carpeting to remain for a long dreary winter, such as our sunny South cannot comprehend.

October 6th, 1875.

Enthusiasm.

We want enthusiasm in every day life. No man can do anything as it should be, unless he loves to do it, unless his heart and soul are in it. the man at the anvil must strike with a will. The cobbler on the bench must feel that he is just the best cobbler in the world. And so, whether you drive a nail, shove a plane, saw a board, or plant a garden, or drive a horse. A servant that works merely for the pay is no servant for me. The clerk behind the counter must stir all the nimbler as he sees the customers crowd his store. The bookkeeper must take pride in his well-written ledger. A railroad conductor or horse-car driver must feel that he is just the man for his position. A bootblack must be enthusiastic to succeed. You hear that young man saying, *I will;* there is no such thing as fail for him. If this be true in secular things, how much more so in religious. You enter the church to be a living exponent of Gospel truth. You take your place; and any place will be the right one for a right-minded Christian. You go to work for God; work and pray, pray and work; be faithful, earnest, and enthusiastic; how soon you will impress [illegible] around you of the sincerity of your motives. Earnestness begets earnestness; love begets love; enthusiasm begets enthusiasm. Said an old minister of the gospel in my hearing once, "If you would move the people, *yourself must first be moved.*" [illegible] work for God with your [illegible] and the stars will [illegible] heaven than you [illegible]—*Watchman and Reflector.*

Stand by the Sabbath.

There is no institution of greater importance in this country than our Sabbath. And consequently there is none that ought to be guarded and defended with greater zeal and watchfulness than this. As a matter of mere physical economy and safety, every toiling and laboring citizen in the land should defend the Sabbath, and insist upon its strict observance as a day of rest. For no laboring man, under this simple view, can do without this rest. Both his mind and his body needs this. And it has been already demonstrated, without the least doubt, that both the health and the continuance of human life largely depend upon the proper observance of the Sabbath.

But higher considerations press the claims of this day upon us. We all need a day in every seven on which to reflect upon those great questions which tend to our spiritual and eternal peace. We must bring ourselves to these questions, and without this day and its sacred moments and means of grace, it is impossible to accomplish a work so very momentous.

There are just at this time many attempted encroachments upon the observance, as a religious institution, of the Sabbath day. Some are striving to turn this rest into a day of sport and pastime, and others are disposed to make it a day of profit and gain. No such encroachments as these are should be allowed. For no one can predict the fatal consequences of such an allowance. With the continued desecration of this day will come its total abolition. And this will surely be followed with its ultimate overthrow. And if you destroy your Sabbath you undermine the Bible, the Christian Church, the Sabbath school, and the religion of Christ.—*Christian World.*

Only Believe.

A little drummer-boy was taken prisoner. Around the bivouac fires the soldiers said to him, Now, beat us a "*reveille.*" And he beat them a "*reveille.*" Now, beat us an "advance." And he beat them an "advance." Now beat us a "charge." And he beat them a "charge." Now beat us a "retreat." "No," said the drummer-boy, "I cannot do that; I never learnt that." Even so, faith, accustomed to trial, knows not retreat; she cannot deny him. She sings, "Rejoice not against me, O mine enemy; for though I fall, I shall rise again." Be it ours to trust the Lord at all times, under all circumstances, and for all things; thus setting the Lord always before us, we follow the lovely example of our blessed Lord, and to the extent we trust Him, can say, even as Jesus said, "For He is on my right hand, that I should not be moved." If any object saying, "This is impracticable," I reply, "This is the standard of the world, the law of the Father's house, and let us not lower the standard, but walk bearing, even as Abraham heard, 'I am the Almighty God, walk before me, and be thou perfect.' It will neither stint our growth, nor lower our views of sin or holiness, to 'be strong in faith, giving glory to God.'"—*Henry Varley.*

THE PHŒNIX.—The most interesting of all fabulous creatures is the Phenix. It was exceedingly beautiful, as large as an eagle, with a plumage that shone like gold around its neck, a purple body, and a tail of blue and rose-colored feathers. It had a cock's comb under its neck, and a magnificent crest. This splendid-looking bird was supposed to live five hundred years, and then burn itself, to rise from the ashes young, strong, and more beautiful than ever.

An old writer gives a long account of this new birth of the Phœnix, which always took place at Heliopolis, the City of the Sun. A priest made a fire of spices on the altar, and the bird flew into the flames and was burned with the spices. A small worm would then be found in the ashes on the altar, and on the second day after it appeared it would be transformed into a bird, and in one day after that, or the third day after the burning, the Phenix would be itself again and would go off in fine spirits, and in new clothes that were warranted to last five hundred years.—*St. Nicholas.*

A youth thoughtless! when all the happiness of his home forever depends on the chances or the passions of an hour! A youth thoughtless! when the career of his days depends on the opportunity of a moment! A youth thoughtless! when his every act is a foundation stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in after years rather than now; though, indeed, there is only one place where a man may be nobly thoughtless—his death-bed.—*John Ruskin.*

THE [illegible] GRASS IN GRAVEL W[illegible]

Southwestern.

New Orleans, Oct. 21, 1875.

J. C. HARTZELL, D. D. .... Editor

Our editor, Rev. J. C. Hartzell, judging from the reports given of his labors in the secular press in the cities he had visited in the North up to the 14th inst., and the long list of subscribers sent, is not resting but is busily and successfully at work. While in the West he attended the Central Illinois and Rock River Conferences, speaking seven times on matters relating to our Southern work, and taking lists of subscribers aggregating two hundred and fifty. At Washington City Mr. Hartzell, with his wife, was the guest of Dr. J. P. Newman, and preached the morning of the tenth inst. in our Metropolitan Church, of which Dr. Newman is pastor, and at night in Asbury Church. The morning sermon was reported at length in the Washington morning papers. On Monday, the 11th, he addressed the Washington Preachers meeting. During his stay in that city a good list of subscribers for the SOUTHWESTERN was taken. On the 13th inst. the Tract Board of the Methodist Episcopal Church met in New York, and we learn from New York papers that Mr. Hartzell addressed the Board on the great importance of its work in the South, commending what the society had already done and urging yet larger aid. The sum of $2,000 was voted to continue the publication of the Lesson Tract for the South during 1876. The Sunday School Union is expected to give a similar [illegible]. Mr. Hartzell expected to spend last Sabbath in New York and [illegible] homeward.

[illegible] in which the ignorant [illegible] of the Catholic world are [illegible] swindled is shown by the [illegible] we quote from the [illegible] *Advocate*:

"[illegible] readers will not forget the [illegible] in Brussels, of the girl [illegible], who for some time has been able, according to her friends, to live so long without eating, and on whose hands and feet [illegible] periodically, signs of [illegible] of our Savior, giving [illegible]. Scientists offered to [illegible] miracle if given [illegible], but this has never [illegible]. Now the bubble [illegible] a way quite as ridiculous [illegible]. The wounds have [illegible], and the girl has com[illegible] appe[illegible] forsooth, is [illegible]. A sig[illegible] absent from [illegible] the assertion [illegible] charm. [illegible] partly by [illegible] by force, in[illegible]. This [illegible] long ago [illegible] Charbonnier, [illegible] to put [illegible] this, [illegible] have [illegible] the [illegible] Ul[illegible] not [illegible] the farce, [illegible] accord[illegible]

EDITORIAL CORRESPONDENCE.

WASHINGTON CITY, Oct. 12, 1875.

Accompanied by Mrs. Hartzell, I left New Orleans September 15th; stopped over one train at Cairo, and spent the following Sabbath quietly in my childhood home, in Moline, Illinois. Here father and mother, and a large circle of relatives and friends greeted me. On the 22d the Central Illinois Conference began its session in the same city. This is the Conference in which my ministry began and from which, six years ago, I was transferred South. I was at home then in a double sense. Here was the parental roof under which clustered so many hallowed associations. Here were the pastors from whose lips I had heard the gospel, and by whose teaching I was led to Christ. Chief among these in memory, are Revs. J. S. Cummings and N. C. Lewis. I was converted at a protracted meeting in a school house near Moline. The meeting was held by Bro. P. I. Williams, a local preacher, and a school mate several years my senior, who afterwards joined the Conference, and after a year or two of good work, entered the army, was wounded and died before Vicksburg. His father kneeled beside me at the mourner's bench, and to the struggle of his soul next to my own faith in the Redeemer, do I owe my conversion. It was a rare joy to greet the old veteran still in the good old way, waiting for the Master's summons. Here I met "Father Walsh", with hair now white as the driven snow, whose exhortations and prayers heard when a boy, have been a benediction to my whole life. Here was Rev. E. Wasmuith who considered me worthy of exhorter's license, and who left me to fill his pulpit twice a day, for a month and a half, when my "stock of sermons" had not yet begun. I never understood why I did not fail altogether until the other day. I learned that during the week, especially as the Sabbath approached, my mother was so agonized in soul for her boy, lest he failed, that she could scarcely attend to household duties. It was the effectual, fervent prayer of the righteous. Here too, was Rev. E. Ransom, who as presiding elder, signed my local preacher's license, and also Father Worthington, who baptized me in infancy.

The Central Illinois Conference is one of the finest bodies of men in the Church. Two hundred and fifty strong, and occupying the most central parts of a great State, its power for the Master can scarcely be estimated. The greeting received from the brethren and the interest manifested in our Southern work was most gratifying. If the whole church was as deeply in earnest on our Southern work as this Conference we would not need for men, means, or sympathy. Some of the best men of the conference stand ready to go South whenever needed. The conference sent a good strong delegation to General Conference, led by Dr. W. H. Hunter. The other brethren are G. E. Palmer, J. G. Evans, Wm. Underwood and V. Witting. Judge Culver and Edward Spencer were sent as lay delegates. Bishop Haven dropped in suddenly upon the Conference for the day, presiding in the morning and giving an excellent speech at night. He is the embodiment of a strong, brave and devoted soul. Conference adjourned on Monday night, and Tuesday morning, Mrs. Hartzell left for Chicago, and I left for Springfield in company with Bishop Ames, to attend the Illinois Conference. Bishop Ames is one of the great men of American Methodism. Although in his seventieth year, he still presides with the dignity and grace of former years, and [illegible] exactness grasps all [illegible] the business of a large [illegible]. The Bishop has a spe[illegible] our work in New Or[illegible] the [illegible] of our leading [illegible] brethren are still familiar to [illegible] greatly pleased to [illegible] success and devotion [illegible] Church. We arrived in [illegible] in the evening and were [illegible] to the Executive Mansion [illegible] of Governor Beverage, [illegible] lady. Years ago [illegible] at Evanston, Ills.,—[illegible] the Governor—I learned [illegible] good people. Their [illegible] place where I enjoyed [illegible] of christian social inter[illegible]. The little cottage among [illegible] on the shore of Lake [illegible] been exchanged for the [illegible] the hearts [illegible] just as warm and [illegible] as cordial in the [illegible]. And what a bless[illegible] of [illegible] West and [illegible]. May [illegible] that [illegible]

more of the veteran pioneers of Western Methodism than either of the four Illinois Conferences, and, on this account as well as because of its strong younger men, is a most interesting body of men to look upon. Would that time and space allowed me to speak of many personally. The Conference seemed glad to learn facts concerning the South, and, besides addressing the Conference, I was assigned a place as speaker at the Missionary Anniversary, with Dr. Peame, of New Jersey, and William Taylor, the formerly famous California preacher, but now more famous India preacher.

Beyond the matters of interest centering in the Conference, it was a great pleasure to me to visit Lincoln's monument. Bishop Ames, Dr. Edwards of Chicago, and Dr. Fry of St. Louis, and myself spent an hour at this one of the famous spots of the world. I have collected facts so that when time will permit I can give the readers of the SOUTHWESTERN a full description.

I also had the pleasure of meeting, and by her invitation dining with, a sister of my friend, Dr. Parker, of the *New Orleans Christian Advocate*. She is a charming lady and a devoted member of the Methodist Episcopal Church. If the brother had more of the grace and spirit of the sister, "Brothers Hartzell and Haven" would not be growled at quite so often from the headquarters of Southern Methodism in the Crescent City.

Friday night I left Springfield for Chicago, thence to Evanston, the Athens of Western Methodism. Here with my family the Sabbath was quietly spent. Of Evanston, with its great University, its Biblical Institute (where I spent four years), its splendid drives, and elegant Methodist houses, more again.

Wednesday and Thursday forenoon were spent at the Rock River Conference, held in Joliet, two hours and a half by rail from Chicago. I had a cordial greeting from Bishop Harris, whose acquaintance I had made last winter in Texas during a traveling sojourn of three weeks, under circumstances calculated to make friends of strangers. Bishop Harris is a prince in Israel, full of that royal good nature, promising long life; of devotion to Christ and the Church, and of splendid executive ability; promising prayerful and successful episcopal superintendence. I was glad to accept the offer of the Conference to say a few words on the South; and was only sorry that I could not remain longer among this noble band of men, but could not, and so, on Thursday noon, left for Chicago; and at ten o'clock at night, in company again with wife and boy, was on the wing.

Saturday morning, we were in the depot at Washington city, where Dr. Newman greeted us, and conducted us to his elegant home, where a good warm breakfast and, what was better, a Christian welcome from his excellent wife awaited us. Sabbath morning I preached for Dr. Newman to his magnificent audience in the Metropolitan Church, of which he is the honored and successful pastor. At night I preached in Asbury Church, and, on Monday morning, addressed the Preachers' Meeting. Up until this evening (Tuesday) the hours, not occupied as above, have been given to delightful and instructive conversation with Dr. Newman and wife on our work in the South in which both have still a deep interest, upon their trip abroad, and in visiting the places of interest in this city. I cannot now speak in detail, but hope to give our readers the benefit of what we have seen, in the weeks to come. Here we met Rev. G. W. Honey, of Texas, Mr. and Mrs. W. R. Fish, of New Orleans, and other Southern friends.

Dr. Newman's second pastorate in Metropolitan Church is even more successful than his first. His audiences steadily increase, and the evidences of earnest spirituality seen in the hearty amens, given forth from the audience, and the exhortations to a personal consecration to Christ given by the pastor, show that a Methodist Church can be grand in its building and its surroundings, and be attended by the great and renowned, and yet retain its distinctive peculiarities as a Methodist church.

The Indian Policy.

Every complaint of the Indian policy of the Government brings some new light, and every new disclosure of facts serves but to illustrate the wisdom and excellence of the line of policy that has characterised the administration of President Grant. Every week but shows more clearly that the howling proceeds from *hell-hounds*, in the shape of white men, seeking to make prey of the hapless Indian.

The latest charge that the Indian Bureau were requiring unrequited toil of Indians has called out a very significant letter from Commissioner Smith to Secretary Whipple, of the American Missionary Association, published in the *Advance*. We extract the following: "This money, if received in cash by the Indians, will be of little if any value to them. It is certain to be of some injury, tending, as all gifts do, to pauperism and idleness, and may be of material damage in inducing intemperance on their part and intrigue on the part of the miserable set of white men who always hang around an Indian reservation. On the other hand, if these Indians are first given distinctly to understand that the money is their own and that the Government proposes to give them every dollar of it; but, that being wards for whom the Government is bound to provide, not only during the few years for which this annuity has been pledged, but for all their future, until they come to citizenship, it must insist that they shall get the most good out of their funds; that it will be greatly for their good to labor, and that therefore the Government will insist that they shall labor as a condition of getting this money, would not the moral sense of mankind endorse this position and action of the Government? Especially when it is kept in mind that the labor required of the Indian is not for the benefit of the Government, but is exclusively for himself—labor upon his own house and farm, from which he is to derive the entire benefit, and which, in crops and improvements, will bring him in, with scarcely an exception, immediate returns from ten to twenty-fold the amount of his money annuity; and this without taking into consideration the much greater benefit which has been forced upon the Indian by his labor leading him to acquire habits of industry and learn first lessons in self-support. * * * I could give you an instance of a tribe which had been accustomed for twenty years to receive from $150 to $300 per family annually, who have been occupying one of the richest tracts of land in the United States, and yet had every year become more squalid and wretched and generally had been annually brought into a starving condition within a few weeks after receiving their annual cash payment. These Indians were very much aggrieved and angered when under my order the agent compelled them to go to work on their own land and make a crop for themselves as a condition for receiving their own money. They pleaded their rights and the faith of the Government. I pleaded in answer their necessities and the purpose of the Government to benefit them by it. The result is a complete transformation in the habits and prospects of that tribe. They get a good crop from their land, their children are coming into schools, they are taking up their land and putting up houses and acquiring stock. They need only to be held steadily to their present restrictions and a few years, five at the most, will bring them into a condition for citizenship."

A NEW TESTIMONY.

A new and most forcible testimony to the excellence of the Indian policy now in vogue is found in the book of Hon. A. B. Meacham, ex-Superintendent of Indian affairs, who says:

"What is known as the "Church Policy" has done more, in the few years that it has been on trial, for the elevation of the Indian than all the long years of military and political rule together have ever done, notwithstanding the constant opposition that it has met from those who had not the interest of the Indian at heart. * * * It is really the first policy that has ever given the Indian any confidence in the good will of the ruling race."

The Bible In The Schools.

Chicago has attained the blessedness of *no Bible in the schools*. "The Bible bounced," is the announcement made in the papers. And it does not seem to be the result of the direct agency of Roman Catholics in the council. There were but two or three of the Romish faith in the council. There was no controversy on the subject then in vogue. All was quiet as a summer eve. The great prairie metropolis awoke in the morning to find that her schools were suddenly Bible-free. The children of this Babylon can now go to their arithmetic and grammar without an introduction from the First Psalm or the Thirtieth of Corinthians! Wont all the Babels now follow the shining track? Forward, ye disciples of free thought! God is a hard master. Truth is a tyrant! Let free men and a free devil have a clear track. Yes, gentlemen. Onward, until the American people learn that the abominations of Romish priestcraft are less devilish than the machinations of *political rings*. These rings are carrying us to the devil faster than ever Torguenada sent heretics to Purgatory. The worst of the matter is not that the Bible is excluded from the schools: for the want of it there will find ample compensation in its power elsewhere. But the appalling mischief lies in our subjection to fearless, irresponsible, unscrupulous [illegible] of the lowest [illegible] [illegible] the people.

The last two weeks have witnessed a [illegible] of terrible crimes growing out of the "white-line" policy which has been adopted by the lawless and rebellious elements in Mississippi and Louisiana. On the evening of October 4, a gentleman from Chicago was mobbed and shot near Raymond, Mississippi, by a posse of thirty armed men, for teaching a colored school. After being shot and dangerously wounded, he was carried to Clinton and thrown into a cell where he remained uncared for until permitted to go by rail to Jackson, where he made a sworn statement of the above facts. Friar's Point, Miss., has been the scene of a not insignificant warfare on a strict color line, originating in the refusal of the White Leagues to allow the friends of sheriff Brown to hold a meeting and hear a refutation of certain statements made about Brown by Senator Alcorn, the leader of the rampant Democrats. Several fights ensued between the factions, and at present everything is unsettled and only waiting for the slightest occasion for an additional outbreak. Numerous other acts of violence have witnessed the constant and unremitting purpose on the part of the White Leagues to expel all colored men from office and establish a reign of terror which will remand them to a servitude to violent supremacy. October 7, Henry Smith, a colored man, sheriff of the parish of East Feliciana, was attacked by a mob, in the court-yard, while in the discharge of his duties, shot, and forced to flee for his life, and the court compelled to adjourn. In the same parish, John Gair, a prominent man, is shot by a mob while on his way to court to answer a charge of crime based simply on suspicion, and his sister-in-law brutally hung for alleged complicity in the same crime—without trial or established guilt. The recital of kindred horrors is constantly in our ears, and we turn away, with the cry, "How long, O Lord!" It seems to be the clearly defined purpose of the rebel element to verify their motto of "Peaceably if we can, forcibly if we must," until every colored man now having any part in the State or county government, though ever so legally elected, shall be driven from his home and position and forced to crave his life at the hands of blood-thirsty villains. Those who participate in such acts of injustice and violence are, we are aware, so far lost to all sense of right that nothing but the stern arm of the law can avail with them. But it is high time the voice of the commonwealth should demand a veto of their proposed course of anarchy; and an immediate change *would* result were it not for the fact that the perpetrators of these and kindred crimes have the sympathy and tacit approval of a large class of our citizens who are well content to rest in peace so long as only the objects of their base prejudice are the unfortunate sufferers. God pity the black man when he is consigned to the tenderest mercies of the "White Leaguers."

We are in receipt of a letter from Rev. A. M. Gregory, of McKinney, Texas, concerning his arrest and trial under a charge of an attempt to break up a meeting in charge of one Chas. Augustus. Bro. Gregory denies making any such attempt, and states that the specific charge of blowing out the light, though correct, is without weight and meaning, since he did it on purpose to save a post which was on the point of taking fire from it. The circumstances, so far as we are acquainted with them, are so insignificant that we are utterly unprepared for the fine which was ordered by the court, amounting to $128. The spirit of that judiciary is manifested in his charge to the jury, from which we quote the following: "Gentlemen of the jury, you know this man Gregory is from the North, and has no right here any how. You ought to send him to jail and make him pay $500." We are not prepared to judge of the merits of the case, but the disproportion between the crime alleged and the fine, with the above expressed sentiment of the judge, are sufficient proof of an entire absence of any disposition to recognize the rights of a member of the M. E. Church, North. The idea of making a man's birth-place and church fellowship an objective point against which juries are directed to hurl their vengeance is, we are sure, confined to Southern judges who, instead of being governed by the merits of the case and the dictates of justice and common sense, are the complete subjects of a blind prejudice against a race which, though, perhaps, very nearly related to the said judges, are of a darker color. If we were in quest of a "just judge," we would certainly give the [illegible] of this modern Lycurgus (?) a wide berth.

The Lower Law.

The law of violence, so rampantly prevailing in Mississippi, has overflowed into East Feliciana parish of this State. According to the official report of Judge Dawing, during the session of the Firth Judicial District Court in that parish, at 10 A. M., October 7, Mr. Henry Smith, a colored man, was rudely beset by white men, on his entering the court-room. The Judge directed the Sheriff to request them to take seats, cease smoking and lay off their hats. They retired without. Afterward, without orders from the Court, Smith went outside, where he was attacked and shot. There are no allegations against Smith's character that we can find any published accounts. His crime seems to be his color. The attack is in fulfilment of published threats against colored office-holders. The Democratic party seems to confess itself a *mob and murder party*. John Gair, on his way from Baton Rouge, under escort of a sheriff's posse, is captured by an overpowering force and killed. A woman is taken from jail and hung to a tree. Both these persons were suspected of crime, but not proved guilty. Are these perpetrators of unmitigated crime the persons to talk of their "rights?" Let them remember, "He that taketh the sword shall perish by the sword." There is a just God.

Farewell to the South.

To the Members of the Louisiana Conference:

DEAR BRETHREN—I have just received a transfer from Bishop Foster which changes my ecclesiastical relation from the Louisiana to the Wisconsin Conference. I was led to ask this change through the claim of friends, and the conviction that I might return home without embarrassing any of the church enterprises in the South to which I was connected, a good man having been secured to take my place.

Trust I have not been selfish nor wanting in sympathy and love for our ministers and church work in Louisiana, but have followed the leading of that spirit which guides all the servants of God.

My work among you being in the educational line, is known to you all and needs no lengthy review by myself. Let it speak for itself. I only claim to have assisted in laying a few foundation stones. The work had been well begun before I went to New Orleans, but lacked unity and breadth. The idea of securing a University charter and then building with reference to it and the future, was at once entertained, and a liberal act from the Legislature, embodying all we desired, was secured the following March, 1873.

Real estate, to the amount of $6,000, was added to that we already possessed, thereby giving us a most desirable and permanent location for the University in the heart of New Orleans. Also, not less than $1400 was expended in repairing the buildings and providing furniture for school and teachers' rooms and boarding hall.

The thirteen scholars with whom I began in 1872 have been increased to over three hundred, some of whom have been carried through into the higher mathematics, Latin, Greek, etc.

The University has been organized as far as praticable, courses of study prescribed, and catalogue published.

The institution is in a prosperous condition, having the confidence and sympathy of all our people and many others throughout the State. Its future is not uncertain, and I trust, under the guidance of the experienced man who follows me in its presidency, it will become a fountain of thorough culture and sanctified knowledge, and that men and women may go out from the *New Orleans University* to bless the world.

In all this work, extending over a period of three years, I am much indebted to our faithful Christian workers in New Orleans for counsel and assistance. The Master only can reward them.

In taking this my leave of the South, it is not to forget its demands or to cease advocating its claims.

I shall still have a living interest in all the institutions of the Church planted there for the elevation of an oppressed race. May God's richest blessing rest upon them, and the men especially having them in charge.

To the ministers of the Conference with whom I have been so pleasantly associated for the past three years, and all of whom I love as brothers in Christ, I bid an affectionate farewell.

May the Lord abundantly bless and prosper you in his work in that long-neglected field; and should we never meet again on earth, let us meet in that Conference above from which there are no transfers.

Fraternally, I. L. LEAVITT.

Upper Coast District, La. Conference.

MR. EDITOR:—The fourth round of quarterly meetings on this District opens out gloriously, with the shout of victory, thus far, all along our lines. At Donaldsonville, Rev. T. Kennaday, pastor, they have had a very gracious revival, and our quarterly meeting was a precious season of refreshing and triumph. And, many thanks to the generosity and untiring zeal of Hon. Pierre Landry, they are putting $700 worth of improvements on their commodious church, which will make it one of the finest and most tasteful audience rooms in the bounds of our Conference. Some good man will want this station next year, as successor to Bro. Kennaday, who is just gloriously finishing up his third year. He will leave everything all right for his successor.

East Baton Rouge Circuit, Rev. A. Spears, pastor, is decidedly prosperous. After preaching on this Circuit on Saturday morning, and holding Quarterly Conference, I turned the command over to my efficient aid, Rev. S. Davage, who most gloriously carried forward the engagement through Saturday night and Sunday, to the great satisfaction of the people, while I passed on to another field—twelve miles further out—to Stoney Point Circuit, Rev. A. Gunby, pastor. Here I found all things ready for a forward movement—all the appointments on the circuit represented. I talked to the people Saturday night, and then held Quarterly Conference. Sunday was a great day, a day of power, a day of great rejoicing and victorious triumph. I preached, administered the sacrament of the Lord's Supper, and baptized a number of children. We all thanked God and took courage. I then returned to join Bro. Davage in his shout of triumph at the close of the Sabbath. Thus we start out on our fourth round. And now I am off for the Felicians parishes to see how our comrades in the ministry are getting along in the glorious warfare. More anon.

Truly yours, etc.

Oct. 13, 1875. WM. M. DAILY.

Literary Notices.

A charming magazine for the young folks, *Wide Awake*. The October number of this new magazine presents an array of sweetmeats that will prove tempting to all the children. It is beautifully illustrated, and rich in new and nourishing matter. A single article, "The Cash Luggage of a Mermaid" is worth the subscription, $2 per year. D. Lathrop & Co., Boston.

The Methodist Quarterly, for October, presents the following table of contents:

Motley's John of Barwoeld (2d art.) Rev. R. H. Howard.

Georg. Stjernhjelm, the Brother of Surdish Poetry. Prof. Bernard Moses.

Mr. Wesley's Ordination of Dr. Coke. Rev. Alfred Brunson.

The Religion of Christ. Rev. A. C. George.

A "Statesman" of the Period. Rev. J. F. Richmond.

Our Next-Door Neighbor. Rev. Thomas Carter.

Quarterly Book Table, etc.

$2 50 per annum. Wilson & Phillips, 805 Broadway, New York.

The Ladies' Repository, for November, is before us. It is beautifully embellished with engravings of the Missionary Secretaries' and Bishop Kingley's tomb at Beyroot, Syria. It presents the following table of contents:

"Christian Life in the Catacombs;" "Rambles in Egypt;" "Confessions of an Artizan," chap. xii.; "Italy in the Middle Ages;" "Things that Never Die;" "The Art of Jewelry;" "Connecticut in 1775;" "What can American Educators Learn from the 'Heathen Chinee?'" (Ed.); and as many others of equal interest. All the departments are well filled. Terms $3 50 per year. Hitchcock & Walden, Cincinnati, Ohio.

Lippincott's Magazine for November, handsomely illustrated, contains: Up the Thames, by Edward C. Bruce; St. Augustine in April, by Sidney Lanier; The Atonement of Leam Dundas, by Mrs. E. Lynn Linton; Camp-Fire Lyrics, by Edward Kearsley; Dost Thou Remember? a poem, by Mary E. Atkinson; The Comrades, a Story, in four chapters, chap. iii., by Sarah Winter Kellogg; A French Provincial Writer, by Will Wallace Harney; Retrospect, a Poem, by Kate Hilliard; Of Going Hopping, by Mary Dean; Our Monthly Gossip; Literature of the Day; etc. For sale by all periodical dealers. 35 cents per number; $4 per year. Specimen number mailed on receipt of 20 cents.

J. B. [illegible] & Co., publishers, 715 [illegible] Philadelphia.

Harper's [illegible] November, 1875.—The November number, concluding the fifty-first volume, is in itself a volume of rare pictorial and literary excellence. The following is the table of contents: Living Glaciers of California, by John Muir, with seven illustrations; Barry Cornwall and Some of his Friends, by James T. Fields, with nineteen illustrations; Recent French Caricature, by James Parton, with sixteen illustrations; Alt Towns and their Inhabitants, by W. E. Webb, with three illustrations; Rapp, the Gnome King, a Catskill Fairy Tale, by Virginia W. Johnson, with six illustrations; New Neighbors, by Elizabeth Stuart Phelps; The First Century of the Republic (thirteenth paper), Educational Progress, by Eugene Lawrence; The Lover's Prophecy, by Mary N. Prescott; Legislative Humors (Part II.), by the Hon. S. S. Cox; Garth, a Novel, by Julian Hawthorne; The Modern Psyche, by Edward Everett Hale; Gentleman Farming, by Marie Howland; Protest, by Celia Thaxter; and departments in full.

The Baptist Quarterly for October, a very fine volume, containing papers on the following subjects: Romans vii. 7-25, by Rev. W. N. Clarke (D.); Arabia's Literature and Dogma; The Missionary Future in the Light of Prophecy; Renan's Antichrist; John the Apostle and his Writings; Exegetical Studies; Notices of Books. $3 per year. American Baptist Publication Society, 530 Arch street, Philadelphia.

From our Letters.

[illegible], October 14th, Bro. [illegible] writes: "My church pros[illegible] up to Centreville on the [illegible] a good time, re[illegible] the church. We [illegible] here on the [illegible] the purpose of tak[illegible] on cir lot. It was [illegible] a success, giving us $50.00 [illegible] report of [illegible] purposes at our last quarterly conference, it should [illegible] $37.00 instead of $27.00."

[illegible] writes of the [illegible]

[illegible] church [illegible] are in a very [illegible] under [illegible] of the good [illegible] was held [illegible] crops are good, [illegible] now laboring [illegible]

[illegible] 11. Rev. J. [illegible] of the sudden [illegible]

[illegible] This [illegible] all [illegible] meeting [illegible]

[illegible] Tex. [illegible] 6, [illegible] had [illegible] have receiv[illegible] all [illegible]

J. M.

[illegible] and [illegible] Prairie Circuit [illegible] hundred and ten accessions; [illegible] sixty-one; at Shuqualak a wonderful meeting is being held—up to this time there have been seventy-two conversions. Everywhere we are encouraged, and are thankful.

Yours, M. Adams, P. E.

Hempstead, Texas, October 5.—Bro. Lillory writes: "Our quarterly conference was held on the last Saturday in September, by P. E. Cole. A rich blessing was enjoyed during all the services, which were immediately followed by a protracted meeting, which is yet in progress, and resulting in many conversions."

Latest News.

PERSONAL.

—George McDonald, the novelist, has joined the Church of England.

—Bishop Haven is delivering a lecture on "John Wesley's Relation to Modern Thought."

—Mrs. Bishop Janes at last accounts was growing feeble, and her friends have great anxiety concerning her recovery.

—A private letter from Bishop Janes announces the continued illness of Mrs. Janes—but her case seems more hopeful.

—Dean Stanley, being convinced that John and Charles Wesley deserve memorials in Westminister Abbey, arranged to introduce them himself, and at his own expense.

—Mrs. Janes, wife of Bishop Janes, was stricken with paralysis, September 25th, and is lying seriously ill at the house of her son in Madison, N. J.

—Dr. Porteus, the broad-church Episcopal minister who was drowned in Long Island sound last week, came to his untimely end, it is said through, an excessive use of alcoholic liquor.

—Prince Leopold, the youngest son of the Queen of England, has joined the temperance movement, having accepted the presidency of the Oxford branch of the Church of England Temperance Society.

—The Rev. J. C. Hartzell, of New Orleans, arrived in this city on Saturday, and will leave on Thursday for Washington, where he will be the guest of Dr. Newman.—*Inter-Ocean*, Oct. 6.

—At last is been definitely settled that Moody and Sankey are to open their religious crusade in Brooklyn, beginning October 31st. The meetings are to be held in the Rink which seats 7,000 and has been secured at a rental of $1,000 per month.

—Bishop Simpson has been for some time in Norway and Sweden. August 11th he attended the Swedish conference at Wisby. August 16th, he laid the corner stone of a Methodist church in Stockholm. He was in Paris a few days since en route home.

GENERAL INTELLIGENCE.

—A native Japanese publisher has issued a translation of The Pilgrim's Progress.

—Seventeen Sunday schools for the Chinese are in operation in San Francisco and Oakland.

—Michigan University has just graduated twelve ladies, ten of them medical, and two law students.

—The Vienna papers are waging war pro and con over the recent introduction by the ladies of long [illegible]

—[illegible] dead letters have some [illegible] as the Government realizes [illegible] $4,000 annually from their sale [illegible] waste paper.

—The elections in Ohio, Iowa and [illegible] have gone strongly re[illegible] against the inflation [illegible] party.

[illegible] of Belfast, [illegible] first an[illegible] coming [illegible] Sankey to that city by [illegible] spirited meetings.

[illegible] church in [illegible] in [illegible] and its [illegible] between [illegible]

[illegible] Pennsylvania [illegible] for [illegible] that the [illegible] from [illegible] worth $2 25

[illegible]

[illegible] twenty years the number of [illegible] is prin[illegible] quadrupled. [illegible] fifty lan[illegible] two hun[illegible]

[illegible] North [illegible] that [illegible] interest of the [illegible] was held [illegible] by [illegible] present.

—A distemper similar to, but milder than the epizootic of 1872, has been general among the horses of the country, and the humans have not escaped from a malady resembling it in its widespread and disagreeable prevalence.

—Moody and Sankey will begin their work on Sunday, Oct. 31, at the Rink Building in Brooklyn. The Building will seat between 7000 and 8000 people. The services will be held on the same general plan that was observed in Great Britain.

—The Christian people of Cincinnati are excited over the action of a street railway company which tore up the streets and put down its rails on a Sunday. The papers are complaining about it, an indignation meeting has been held, and the mayor is to be appealed to, to do his duty in the future.

—A company of German artisans, engineers, and scientific men has been formed who propose to colonize the Shoa territory, the southern province of Abyssinia, a country abounding in a variety of valuable products. The colonists bind themselves to give the association the benefit of their labor for three years.

—A great meeting was held in Detroit, Oct. 4, to take measures for the support of the law closing the saloons in that City on Sunday. Resolutions were adopted pledging the members of the meeting to support no man for the office of mayor or alderman who is not fully pledged to sustain the Sabbath as a day of rest.

—Some good has been derived from the terrible storm which visited Galveston a few weeks since. The harbor was greatly benefited by the storm having washed and deepened the channel over the bars several feet. There are now fourteen to fifteen feet of water on the bar. Liverpool steamers come over to the wharf without lightering.

—The new building belonging to the Central Tennessee College, of Nashville, was dedicated Oct. 7th. Bishops Bowman and Haven, Dr. Rust and others participating in the exercises. The building is ninety by fifty-two feet, four stories high and is an object of which its projectors and the colored people of Tennessee may justly be proud. The funds for its construction have been supplied in part by the "Tennesseeans."

—Stanley, the explorer, is again heard from; his letters to The New York *Herald* and London *Daily Telegraph*, dating in March last. He had made a voyage of over a thousand miles on the great Victoria Nyanza, coasting its whole shore, and examining the large and beautiful islands which diversify its surface. He thus settled the vexed problem whether this hitherto almost unknown body of water was a single expanse or a collection of small lakes, as Livingstone supposed.

—The Directors of the Chicago Exposition have resisted the demands of the daily press and the offer of the "Sunday Lecture Society," and refuse to open their art gallery on Sunday. They feel that their course is justified by the failure of the experiments of the New York Academy of Design and the Cincinnati Exposition which induced those corporations to abandon their Sabbath-day exhibitions. In their decision, in which policy and principle unite, they will be sustained by right-thinking, order-loving citizens.

—There is once more a prospect that great thief Boss Tweed, will have justice meted out to him, if we can only await the law's delay. The New York supreme court last week refused the application for a reduction of the bail below three million dollars, which insures the detention of Tweed in Ludlow street jail. The court also refused to order a bill of particulars, such as Judge Donohue had called for. These decisions take the ground that the defendant by his own guilty act or that of his associates or agents, in stealing and destroying the vouchers, has put it out of the power of the people to furnish [illegible] bill of particulars as he de[illegible] [illegible] these questions [illegible] can be regarded as definitely settled.

The report of the Rocky Mountain Conference on Mormonism and the condition of civil affairs in Utah has been bitterly assailed in the Mormon papers. The mode of warfare pursued is not to attempt a defense of Mormonism, or to prove the incorrectness of the report of the Conference, but to abuse Methodism and the writer of the report. Rev. C. P. Lyford, stationed at Salt Lake City, the author, we presume, of the report, has made an able reply to these attacks. He re-affirms the facts of the report, and adds to the testimony by producing other statements from their principal men no less damaging than those first published. Mormonism is defensible. Methodism having gained a sufficient foothold in Utah becomes in a measure responsible to the public to show it in its true colors. And we have entire confidence that our ministers cannot be intimidated by the Mormon officials. —*Central.*

Short Sermons.

Our contemporary, the "Congregationalist," issues a broadside on the subject of short sermons. It contains contributions from all sorts of writers, lay and clerical. The general lay judgment is twenty-five to thirty minutes; and that is not far from right. He is a good preacher who sends his people away hungry. It is a good sign if the congregation look at their watches when the minister is through; it is a bad sign if they look while he is preaching.

A Methodist minister gave us a bit of counsel when we entered the ministry which has been very serviceable to us ever since. "Brother" said he, "don't try to make yourself immortal by being eternal!"

Another piece of counsel by a wise layman was this: 'If I were a minister I would take five minutes off my sermon every successive Sunday, till people began to complain that my sermons were too short Then I would take off five minutes more and make that the standard." We have never tried the experiment and never known the experiment tried. But certainly it is better that people complain that sermons are too short, than that they are too long.

Why do some short sermons seem long, and some long sermons seem short? Because some sermons are compact and others diffuse. Some men preach as though they had not enough to say, and others as though they had not time enough in which to say it. When a minister begins with a long introduction, branches off, all along the way, in rhetorical digressions, paints elaborate pictures as though he had all day to do it in, and tapers off in a repetitious hortatory peroration, his twenty minutes seem like an hour; when he strikes at the heart of his subject in his first paragraph, keeps close to his theme, moves rapidly from step to step in his discourse, suggests rather than elaborates his illustrations, and makes every one really illustrate and enforce his theme, speaks with animation, as though time were short and his heart and his mind were overfull, and stops when he has got through, his hour seems like twenty minutes.

Many ministers dilute a twenty-minute theme into a forty-minute sermon. It is a good method to compress a forty-minute theme into a forty-minute sermon. Preach as editors are compelled to write. Give us the pure milk of the Word, not milk and water.

Brevity is the soul of more than wit. It is wonderful how much a man can say in a short time if he tries. One of the most effective Gospel sermons reported in the New Testament, is comprised in four short verses. It is the sermon preached by Peter before the Sanhedrim, and reported in Acts 5:29-32. If Peter had preached a longer one the council would not have heard him though.

Brethren in the pulpit, the pews repeat to you your oft-repeated exhortation in the prayer-meeting—Be brief. —*Christian Weekly.*

Bishop Foster on Instantaneous Sanctification.

"We fear that just at this point many miss their way. If the work of entire sanctification may be the end of a line of progressive sanctification they infer that it cannot be instantaneous. This we doubt not is a dangerous mistake. A traveler may reach a point which lies near him by going around the globe to get to it and every step may be precisely along a line that will bring him to it, but the journey will be a great waste of time and force; he might have reached it by a single step the day he started. We doubt not it is so, in this case. There is no intelligent Christian that does not believe that advances in ripeness and holiness may be more or less rapid, varying from the slowest and most tedious to the most vigorous and swiftest paces. This given, the problem is to find the quickest possible attainment. That the *earliest possible attainment of the end is most desirable*, is *duty*, we must believe. Three months were sufficient to bring Israel from Egypt into the promised Canaan; they were forty years on the journey. It was their sin that they were so many times sick and weary and foot sore and heart sore when they might have been over the Jordan, feasting on the grapes of Eshcol and the choicest fruits of Engodi; and more yet when they might have been driving out of their heritage the enemies of the Lord. Are we fight then in this conception of the possibility of immediate attainment? Not denying that we may progress by slow approaches and reach the good after a long journey, may we accelerate the motion and diminish the time! That this is possible we can no more doubt than we can question the former. Sad indeed will be the mistake if any should imagine that because they may progress by insensible degrees, therefore there is no need of haste; a sadder still if they should conclude that there is no possibility of attainment at once."—*Christian Standard.*

Latimer's Candle.

The martyrdom of the venerable Bishops, Latimer and Ridley, took place at Oxford October 16th, 1555. The two noble martyrs quietly stood on either side of the stake, while, as chained captives, they were firmly fastened to it. Ridley was supplied by Shipside with some gun powder, as was also Latimer. All being ready, a light was than brought and applied to the fagots. Bishop Latimer turned and addressed to his fellow martyr those memorable, prophetic, and imperishable words, which every Protestant should have engraved on his memory, "Be of good comfort, Master Ridley, and play the man; *we shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out.*"

The flames arose, and with them the cry of Ridley, "Lord, receive my spirit!" Latimer vehemently crying out—"Oh, Father of heaven, receive my soul!" He appeared to welcome the flames, embraced them, bathed his hands in them, and soon died with little pain. Thus Latimer and his companion, like Elijah, entered heaven in a chariot of fire

Men may die, but their words live on, and it is well, at the present time, to ponder over Latimer's last words as a sacred legacy. Can it be possible that at Oxford spiritual decay has commenced, and that scriptural truth is less appreciated than formerly? In nature, above all things, the water must be pure at the fountain; in like manner, at the fountain-head of learning, the school of the prophets, the truth, pure and simple, ought so be taught. The martyr's memorial, standing as it does at Oxford, should be a sermon in stone to remind professors and students of Latimer's memorial words.—*The Rock.*

Treatment of Girls.

How many unhappy girls have paid dearly for the early upbringing of their young husbands, who, the first glamor of love passed, treat their wives as they were allowed to treat their sisters, and as they saw their fathers treat their mothers, carelessly, disrespectfully with a total want of that considerate tenderness which is worth all the passionate love in the world. This—though they may muster outside as excellent husbands, never doing anything really bad, and possessing many good and attractive qualities, yet contriving somehow quietly to break the poor womanly heart, or harden it into that passive acceptance of pain which is more fatal to married happiness than even temporary estrangement. Anger itself is a safer thing than stolid, hopeless indifference.

The best husbands I ever met came out of a family, where the mother, a most heroic and self-denying woman, laid down the absolute law, "Girls first." Not in any authority; but first to be thought of, as to protection and tenderness. Consequently, the chivalrous care with which these lads were taught to show to their own sisters naturally extended itself to all women. They grew up true gentlemen—gentle men—generous, unexacting, courteous of speech and kind of heart. In them was the protecting strength of manhood, which scorns to use its strength except for protection; the proud honesty of manhood, which infinitely prefers being lovingly and openly resisted, to being "twisted round one's finger," as mean men are twisted and mean women will always be found ready to do it; but which, I think all honest men and brave women would not merely dislike, but utterly despire."—*Miss Muloch,s Sermons Out of Church.,,*

The third quarterly conference of the Indian Valley Napoleon M. E. Church was held September 26, by Rev. George Gould, of Wesley Chapel. The regular order of business was called, and attended to. Pastor's report favorable.

—If a teacher has not the love of his scholars, they are not alone to blame. It is his duty to be loved by those given into his charge. He must not be satisfied short of this.

MARRIED.

GREEN-NELSON.—On Wednesday, October 13, by Rev. Joseph Gould, at Wesley Chapel, Mr. Evans Green, Jr., to Miss Selena Nelson, both of this city. No cards.

The Sunday-School.

LESSON XLIII.

OCTOBER 24, 1874.

The Vine and the Branches

Scripture—John, 15: 1-8. *Golden Text*—"By their fruits ye shall know them."—*Matt.* 7: 20. *Topic*—Fruit bearing.

Home Readings.

M.—Isaiah, 5: 1-7.
T.—Matthew, 21: 33-44.
W.—Luke, 13: 1-9
T.—Mark, 11: 12-26.
F.—Matthew, 7: 15-27.
S.—Matthew, 13: 1-12.
S.—Galatians, 5: 1-26,

LESSON XLIV.

OCTOBER 31, 1875.

Friends and Foes of Jesus.

Scripture—John 15: 11-19. *Golden Text*—"Whosoever therefore will be a friend of the world is the enemy of God."—*Jas.* 4: 4. *Topic*—The love of Christ.

Home Readings.

M.—Romans 5: 1-21.
T.—1 John 4: 7-21.
W.—Luke 19: 1-10.
T.—John 10: 1-18.
F.—1 John 1: 1-10.
S.—1 John 5: 1-18.
S.—Romans 8: 28-39.

An Illustration.

An infidel said, "There is one thing that mars all the pleasures of my life."

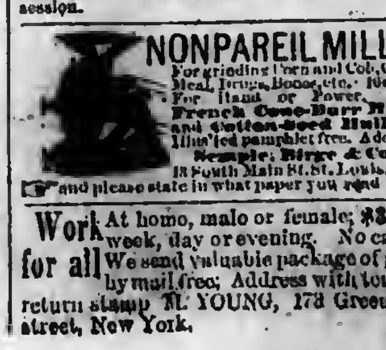
"Indeed!" replied his friend, "what is that?"

He answered, "I am afraid the Bible is true. If I could know for certain that death is an eternal sleep, I should be happy! My joy would be complete! But here is the thorn that stings me; this is the sword that pierces my soul: if the Bible is true I am lost forever."

That is indeed a well grounded apprehension. The Bible is true—tremendously true. And however boastful infidelity may be, however brazen its countenance, there is an inward trembling which disturbs the mind's quiet, and mars all the pleasures of life. Into whatever excess of riot the devotee of black infidelity may run, the tormenting thought will follow him. But what is torment to the unbeliever is bliss to the believer. The thought that the Bible is true in all its grand unfoldings, from first to last, is enrapturing! And that it is true the revealings of past ages attest, and the present furnishes the grandest demonstrations. —*Christian Standard.*

Some travelers who ascended a very high mountain, found at the base the fruits and flowers of the tropics. When they had gone half way up they found those of the temperate zone, and near its summit, the moss and herbs of the frigid. They could tell how high they were by the products they saw. We as "teachers of the way" can tell how near we are to God by the results of our labors. We may gather the riches, fruits and flowers, or famish amid the scanty herbage of cold indifference. Choose ye!

—A Bible drill at the breakfast-table is a good thing in a Christian family. It may precede the eating, or the two may proceed together. A good substitute for useless conversation or uninteresting silence may thus be found. Let the head of the family say "Exodus," and so run through the books. Topics, golden texts, dates, facts from the lessons, etc., may be all polished up in this way.



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Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Whenever you can, it is best to send money by Post office order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly and give the name of your Postoffice, county and State.

Southern Farmer, Memphis, Tenn., for August 1, received in due time, as now published semi-monthly, is one of the best agricultural publications on the continent, replete with valuable and interesting matter for the farmer, stock-raiser and house-keeper. It has also a family and miscellaneous department that is alone worth the money. Subscription price, including postage, only $2 per annum. Subscriptions may be sent to us.—*Texas Baptist Herald.*

The Best Evidence.—We are this day in receipt of a circular relating to *Durang's Rheumatic Remedy*, an advertisement of which appears in another column; and judging from the gentlemen whose names are appended to the certificates, together with the extracts from the Press of Washington city where it is manufactured, would have no hesitation in recommending it to the sufferers from rheumatism and rheumatic gout. Our druggists, always alive to the importance of adding a good medicine to their stock, will not lose sight of this wonderful remedy, for beyond a doubt it has true merit, and one, too, that is much needed here in our city and State. Don't fail to read advertisement in another column. 4t

RELIGIOUS NOTICE.

The 4th Quarterly Meetings of Gulf District, Mississippi Conference, will be held as follows:

Hamburgh, at 16th Section, Oct. 16 & 17. Meadville, Oct. 17 and 18. Columbia, Oct. 30 and 31. China Grove, Oct. 31 and Nov. 1. Brookhaven, Summit, at Brookhaven Nov. 13 and 14. Augusta at Leaf River, Nov. 27 and 28. Pascagoula, Dec. 4 and 5. Ocean Springs, Dec. 5 and 6. Handsboro, Dec. 11 and 12. Pass Christian, Dec. 12 and 13. Bay St. Louis, Dec. 14 and 15 Liberty, Dec. 25 and 26.

McComb City, Miss., Sept. 20, 1875.

Dear Brethren—Let every preacher have ready a written report of his circuit, according to the Discipline on pages 108 and 109. Don't fail to take your missionary collection and church extension this quarter. Do your best. Let every local preacher and exhorter, who wants to have his license renewed, be recommended by the Leaders' and Stewards' Meeting, and be prepared for a good examination.

H. M. Church, P. E.

DURANG'S RHEUMATIC REMEDY

Will most positively cure any case of rheumatism or rheumatic gout, no matter how long standing on the face of the earth. Being an inward application it does the work quickly, thoroughly and permanently, leaving the system strong and healthy. Write to any prominent person in Washington City, and you will learn that the above statement is true in every particular.

Washington, July 13, 1874.

Messrs. Helpenstine & Bentley:

I suffered for more than thirty years from chronic rheumatism, at times in a helpless condition, during which period I employed the best medical skill, but finding no relief, bought a bottle of "Durang's Rheumatic Remedy," and when I had taken it all (sixteen doses) was a well man, and as I write this certificate am perfectly free from pain, all owing to taking the above medicine. I regard it as the only preparation ever gotten up that will effectually cure rheumatism.

JOHN P. BENTLEY,
Chief of Public Debt Division, 1st Auditor's Office, Treasury Department, Washington, D. C.

National Hotel, Washington, D. C., Dec. 2, 1874.

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Yours Truly,
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FEEBLE-MINDED YOUTH Private institution at Barre, [illegible], M. D., Supt

The Farm.

Evergreen Trees Among Fruit Trees.

The *Scientific American*, one of the most reliable papers I ever saw, recommends planting evergreen trees among fruit trees, declaring such a course pursued will give health to the trees, and be productive of more regular and uniform crops of fruit. They contribute to protect the fruit buds in the spring. They are said to give off continually an exodium of warmth and moisture. I have seen peach trees immediately at the foot of pine trees, and heard a gentleman say he had seen an orchard in which the pine trees, as nature had left them, were, to appearance, benefitting the peach trees. Some six or eight years ago I called attention to this same thing. I again call on our fruit growers to test this matter in the South. A belt of evergreens, north and west of an orchard will certainly do much to protect. I saw the advantage, in '67 or '68 I think, from the protection of our large pine trees, and had they been nearer together, and say twenty to thirty feet high, one crop saved would have tripple the cost. Delaware is selling millions of dollars worth of fruit, while perhaps either of three or four States in the South, though half dozen times as large, cannot come up to the hundreds of thousands that Delaware does in the millions. But a great many think it is a small business to sell small things when we can sell cotton bales by the million, and bring back corn and meat in return.—*Southern Farmer.*

Maxims for Farmers.

It is worth while for all farmers, everywhere, to remember that thorough culture is better than three mortgages on their farms.

That [illegible] war against weeds is five [illegible] less expensive than a defensive one.

That good fences always pay better than lawsuits with neighbors.

That hay is a great deal cheaper made in summer than purchased in winter.

That more stock perish from famine than founder.

That a horse who lays his ears back [illegible] lightning when any one [illegible] him is vicious. Don't buy him.

[illegible] the feed of fatting [illegible] of grain.

[illegible] won't lay eggs.

[illegible] children properly is [illegible] lent at one hundred per cent.

[illegible] one evening spent at home [illegible] profitable than ten [illegible] taverns.

[illegible] always be milk [illegible]

[illegible] duty of every man [illegible] reliable, entertaining [illegible] pay for it promptly, of [illegible]

[illegible] be Thankful.

[illegible]

[illegible] by heavy [illegible]

[illegible] —*Farmer.*

[illegible]

[illegible] of a Thousand.

[illegible] Cured.—When death [illegible] from CONSUMPTION [illegible]

At Home.

Educate Your Boys and Girls.

Some people pass through this world and never see in the surroundings anything to impress the great importance of any one thing, while others seem to find in any ramble something to make an impression. My mind is so led, even from a trifling occurrence that those present never noticed. An election is on hand, several talking of the merits of different individuals—one led to prefer the son of an old school-master, another prefers steady habits, proficiency, certain church, etc., etc. One man was a soldier in the late conflict and lost an arm, or disabled in some way from active industry. One modest, diffident, received a good education, and withal, true as steel, and with all his shyness, never turned his back on the foe; now unable to work from wounds received; honest and competent. He wins. Why? Others were needy. Others were bold. But he has an education, and even those who had not his advantages prefer the educated man—all else equal. This I see. Again I have known applications made for a teacher's position, all influences brought to bear, but—education bears off the palm—though entirely unknown to a trustee or member of the community, and no friend or relative to urge her claims.

We have passed through a fiery ordeal. Large fortunes have passed away like dew before the summer's sun. What has been may be again. Where would I be at seventy but that a hard working father and mother—I mean what I write—not only gave me an opportunity, but *made* me obtain an education. I beseech all to put their money in a liberal and practical education. I mean by this to require absolute attendance at the best schools, and a use of tools—to be competent to use expertly. I am for having all boys and girls able to teach, and able to make a living at some manual labor.—*Southern Farmer.*

IMPOLITE THINGS.—Loud and boisterous laughing.

Reading when there is talking.

Reading aloud in company without being asked.

Talking when others are reading.

Spitting about the house.

Cutting finger nails in company.

Gazing rudely at strangers.

Leaving a stranger without a seat.

A want of respect and reverence for seniors.

Correcting older persons than yourself, especially parents.

Receiving a present without an expression of gratitude.

Making yourself the hero of your own story.

Laughing at the mistakes of others.

Joking others in company.

Commencing talking before others have finished speaking.

Answering questions that have been put to others.

Commencing to eat as soon as you get to the table; and,

Not listening to what one is saying in company.

HORSE-RADISH SAUCE.—Four tablespoonfuls of grated horse-radish, one teaspoonful of sugar, one teaspoonful of salt, one-half teaspoonful of pepper, two teaspoonfuls of made mustard-vinegar, three or four tablespoonfuls of cream, a little vinegar. Mix the horse-radish well with the sugar, salt, pepper and mustard; then moisten with sufficient to give it the consistency of cream. Mix thoroughly; add the cream. Serve [illegible] cold with cold meat, and heat (not boil) it for hot roast beef.

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Dr. R. V. PIERCE, Buffalo, N. Y.: *Dear Sir*—I have not words to express my gratitude to you for your [illegible] assistance in my case. [illegible] one who has used your [illegible] they have been [illegible] but that can say with [illegible] greatly benefited [illegible] have been so helped [illegible] given [illegible] me [illegible] other medicines [illegible] to their families [illegible] of the same disease [illegible] You do not know [illegible] created in our city, [illegible] I wrote [illegible] had been unable [illegible] of three of our [illegible] but could not [illegible] a few minutes at one [illegible] her to try your medicine [illegible] she had used half [illegible] could go all around [illegible] has now just come [illegible] a visit five miles away.

MRS. THOMAS MCFARLAND.

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Christian Theology.—A concise, comprehensive and systematic view of the *evidences, doctrines, morals and institutions* of christianity; by Samuel Wakefield, D.D. Price $3 50.

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For particulars inquire of the President at LA TECHE, LA., until September 15, after that, his address will be New Orleans.
18 tf

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SPECIAL NOTICE.

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The next term of Shaw University, Holly Springs, Miss., begins Wednesday, September 29, 1875. For information concerning tuition, board etc., address,

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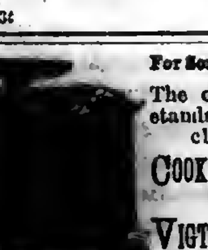

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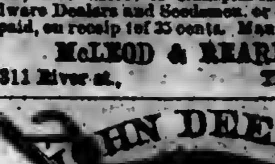

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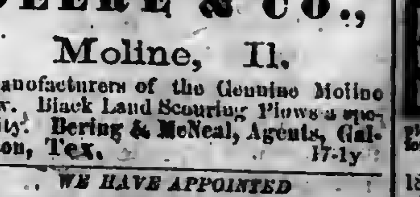

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Persons laboring under this distressing malady, will find "Hance's Epileptic Pills" to be the only remedy ever discovered for curing Epilepsy or Falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true; and should they be read by any one who is not afflicted himself, it he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

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SETH S. HANCE—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summonded, but could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever occupied with, and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your pills. I had only two attacks afterward. With the blessing of Providence, your medicine was made the instrument by which I was cured of that distressing affliction. I think that the pills and their good effects should be made known throughout the world, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third street, Philadelphia, Pa.

WM. ELDER.

IS THERE A CURE FOR EPILEPSY?

SETH S. HANCE—Dear Sir: You will find enclosed $5, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since. It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee, on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them and in no instance where I have had a chance of hearing from their effect, have they failed to cure. Yours, C. H. GUY,
Grenada, Yalabusha County, Miss.

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MONTGOMERY, TEXAS, June 20, 1867.

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Yours, respectfully, etc.,
W. P. LIGON.

Sent to any part of the country, by mail free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore street, Baltimore, Md. Price, one box $3; two, $5; twelve, $27.

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will be sent 3 months to all applicants. We do not ask any one to subscribe for our paper until they know what they are to get. [illegible] A. M. PURDY, Rochester, N. Y.
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Southwestern Advocate.

VOLUME X. NEW ORLEANS, LA., THURSDAY, NOVEMBER 4, 1875. NUMBER 22.

THE

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Poetry.

After The Storm.

BY ALICE ARNOLD CRAWFORD.

After the storm a calm;
After the bruise a balm;
For the ill [illegible] good in the Lord's own time,
And the sigh becomes the psalm.

After the drought the dew;
After the cloud the blue;
For the sky will smile in the sun's good time
And the earth grow glad and new.

Bloom is the heir of blight;
Dawn is the child of night—
And the rolling change of the busy world
Bids the Wrong yield back the Right

Under the [illegible] of ill;
[illegible] a cup doth fill,
And [illegible] patient lip, tho' it drinketh oft
[illegible] only the bitter still.

Truth [illegible] oft to sleep,
[illegible] slow to reap,
Till [illegible] hours of waiting are weary to bear,
And the courage is hard to keep.

Nevertheless I know,
Out of the dark must grow,
Sooner or later, whatever is fair,
Since [illegible] heavens have willed it so:

Life is the storm and calm,
Life is the bruise and balm,
But the peace and healing are sure to [illegible]
And [illegible] is to be the psalm.

Glimpses of Heaven.

BY MRS. M. A. HOLT.

"[illegible] brightly beaming,
[illegible] home;
[illegible] dreaming,
[illegible] to roam;
Of [illegible]."

[illegible] heaven looks [illegible] beautiful, and I al[illegible] the heavy burden [illegible] go away to the ho[illegible] life wears its [illegible] not look so eagerly [illegible] the mountains [illegible] in the dis[illegible] pain and sor[illegible] make [illegible] turn [illegible] world [illegible] glad[illegible] in [illegible] of earth, [illegible] al[illegible] vision, [illegible] love both [illegible] of ex[illegible]

The Insurrection in Herzegovina.

Everybody who reads the newspapers knows that there is a popular outbreak in Herzegovina against the cruel Turks, but precisely where that may be, or what it is all about, is known to comparatively few. If the reader will consult the map, he will find, just south of the river Save, the vilayet of Bosnia, in the southwestern part of which is the province of Herzegovina. Montenegro lies on the south, and Turkish Crotia on the northwest, while on the west and southwest, separating it from the Adriatic, is the narrow strip forming the lower extremity of Dalmatia. To the east, beyond Bosnia, lies Servia. These are the chief points of interest. With the exception of Dalmatia, which belongs to Austria, all these provinces are more or less dependencies of Turkey.

Herzegovina in itself does not count for much. It is a small bit of territory, with not over 300,000 inhabitants. Most of these are Christians, 180,000 of them belonging to the Greek Church and 48,000 to the Roman Catholic. The Christians, therefore, outnumber the Turks by three to one. The same or even a larger proportion holds good in favor of the Christians throughout the entire Turkish empire in Europe. According to the *Statesman's Year-Book* for 1875, the total population is 13,000,000, of which only 4,050,000 or four out of thirteen, are Mussulmans. To keep down so large a number of discontented subjects is no easy matter, and the government of the Sultan has resorted to the most barbarous measures to sustain its authority. Moslem bigotry and hate have enforced offensive laws with harsh disdain of justice, and many of the persecuted Christians have been driven from their native land to seek refuge and safety on foreign soil. Thousands of these fugitives have fled to the Austrian provinces of Croatia and Sclavonia, where they found sympathy and protection. Within the past few weeks many have returned to avenge their wrongs.

The present revolt had its origin in resistance by the people to the exactions of the Turkish tax-gatherers. In June or July of each year these officers start out with bodies of troops and retainers at their backs, and scour the provinces, levying upon each farmer an arbitrary tax, and enforcing payment on the spot. When the cultivator is either unable or unwilling to comply with the demand, he is tied to a post, and beaten until he finds some way of satisfying the cupidity of the officers. Should he still hold out in spite of all efforts to intimidate him, his harvest is cut down and carted away, or his cattle are driven off. During the recent terrible famine in Asia Minor these heartless men actually took the last measure of corn out of the houses of the starving people.

It appears that the crops of this year have been unusually bad, and the people have been much impoverished in consequence. The imposts on the suffering Herzegovinians were high, much more than they could meet. To part with their scanty hoard of food—and they had no other means of paying tribute—would have exposed them to certain starvation, and they refused to do so. The barbarous revenue officers proceeded to take by force their means of subsistence. The revolt followed, the tax-collectors were driven away, and the question of religion and race seems at present to have taken the place of complaints against oppressive exactions.

The little spark first lighted in Herzegovinia was quickly fanned to a flame, which spread until each neighboring province was embraced in the conflagration that now threatens the destruction of the empire. The steady growth of the rebellion may be inferred from the following passage in the Montenegrin official journal, the *Glas Cernogoza*: "The insurrection is fast assuming formidable dimensions. Symptoms of serious designs multiply. Men are [illegible] for war, and oily tongued diplomacy is impotent to prevent [illegible]. This time insurrection is sure [illegible] result in emancipation. Not the [illegible] but the nations, will decide what is to be done. If the rebellion [illegible] general, Servia and Montenegro will not be idle spectators. [illegible] now or never."

[illegible] leader of the insurgents is [illegible] Lyubobratich (literally, "[illegible] your Brother"), who was [illegible] to [illegible] Vukalovitch, who [illegible] rebellion in Herzegovina, [illegible]. He is very popular, and is said to possess all the qualifications of a successful general.

[illegible] carried on under far great[illegible] in Herzegovina than in [illegible] country in Europe. Al[illegible] mountains both of Bosnia [illegible] are spurs of the [illegible] their character in [illegible] is essentially dif[illegible] in Bosnia [illegible] those in Herze[illegible] or in "Karst" [illegible] of these Karst [illegible] formed the [illegible] composed of [illegible] the [illegible] ties, and the want of wood and water. The rivers, by their powerful abrasion, have worn for themselves deep beds in the rocks, having perpendicular banks of immense height, sometimes more than 3000 feet, while many rivers disappear suddenly in the abysses at the foot of the mountains. Most plateaus are watered exclusively by such gully rivers. The brooks and many small rivers dry up so entirely in summer that not a drop of water is to be seen. The consequence is that large bodies of troops can be assembled only at certain points, and those often strategetically unfavorable; that the direction and extent of their marches must depend entirely on those places where man and beast can find water. The latter is transported on pack-horses, in leather bags, and in time of war a bloody conflict takes place at every spring. To this is added the want of roads. The so called bridle-paths are indescribably toilsome; down hill the rider must always dismount and lead his horse, for the descents are almost perpendicular. They do not follow the winding of the hill bases, but take the shortest way between the two places. In the Karst Mountains are often found round holes three to six inches deep, which are formed by each horse planting his foot in the deep dent of his predecessor's hoof, in order to find a firm footing in the smooth stone. The way-side cisterns are probably dry at present.—*Harper's Weekly.*

Washington Correspondence.

WASHINGTON, Oct. 11, 1875.

The religious portion of this city has been considerably exercised within the last ten days on the question of extra religious effort and meetings. The pastors of the evangelical churches have held several meetings of consultation looking to the unity of effort among themselves and their people, with the design of being in good working trim when the whims of good Bro. Moody, or the Spirit of the Good Lord, or something else shall bring him to the Metropolitan city. These meetings have been a failure, and as no plan could be devised upon which all could unite, no method has been adopted, and, it is not likely, will be.

In the mean time, the Rev. Dr. Hastings is trying to create an interest in religious things by holding forth in different churches and in open air. Yesterday P. M. he spoke from the Capitol steps to a congregation variously estimated at from two to five thousand persons.

We were agreeably surprised on going to the Metropolitan Church yesterday to see the editor of the SOUTHWESTERN ADVOCATE in the pulpit, with his old friend and warm sympathizer, Dr. Newman, and greatly enjoyed the sermon from Bro. Hartzell. An effort was made by one of our city papers to report the sermon, but it was not creditably done.

Bro. H. met the preachers' meeting this morning, and gave a very interesting account of the work of the church in the South. We learn that he is increasing his subscription list to the ADVOCATE largely, and we are glad of it. If Northern methodists read it more, they would the more thoroughly understand the situation of things in the South.

If the ministry of our church could have a tithe of the experience of the pastor of Metropolitan, they, like him, would engage earnestly in promoting the proper feeling among the laity. Dr. Newman endorses the Southern work and hails gladly any of the heroes from that field. He cannot forget what he too had to endure and his extreme labors of the South, and his burning words of endorsement of the SOUTHWESTERN and its editor will not soon be forgotten by the preachers of Washington.

Extra meetings are being held in nearly all of the Methodist churches of the city, both white and colored, and great good is being accomplished. Our Methodist brethren are taking the lead in religious matters evidently in Washington.

The financial question has been the principal one, and there has been a recklessness about its discussion which evinces altogether too much inattention or ignorance. Strange that men should so ignore the real condition and necessities of our country as to discuss either an arbitrary return at once to a specie basis on the one hand or a reckless inflation of currency on the other. Midway lies the true policy. Make the legal tenders receivable for customhouse dues, multiply these, do away with national banks, put legal-tender notes in their stead, give a low interest bond as a regulator, and there will be a very little call for coin, and the premium upon this commodity will cease to exist.

The agony is over. The long suspense is broken. At last we have a new Secretary in the place of Mr. Delano. Hon. Zachariah Chandler, ex-Senator from Michigan, was sworn into office by Chief Justice Carter yesterday, and immediately took his seat with the other officers in the regular Cabinet meeting at 12 M.

This appointment by the President, like all his acts, does not meet with universal approval. The New York *Tribune* denounces it as "monstrous" and a "gross outrage," while the *Republican and Chronicle* of this city speak of it in highest praise. Sure it is that, in point of ability and experience in public life, Mr. Chandler must excel, having been in the United States Senate for a period of eighteen years. It is generally believed that the several heads of bureaus, to-wit: Pension, Land, Indian and Patent offices will each tender their resignations, as is the usual custom, and that some, if not all, will be accepted. It can hardly be supposed that the Commissioner of the Indian Bureau will be retained whatever may be true of the others, as the recent report of the special commissioners sent out to investigate the Red Cloud Agency reflect upon that officer, and implies a conviction of incompetency and neglect. It is thought that the President will recommend to Congress the propriety and urge upon that body the transfer of said Bureau of Indian Affairs to the army, and place the whole control under army officers. The above mentioned report, however, does not seem to favor such a change, and it may be impossible to effect it.

The usual autumnal weather of this section is upon us—changeable and uncertain cold winds, succeeded by rain and alternating with pleasant sunshine. The cold northwest winds, shivering, piercing and damp, make the Southron think of home and "long to be there."

Washington is washing, and painting, and repairing up. This is custom here prior to the meeting of Congress, and the boarding-houses are filling up, extra rooms are being taken, and the city is fast putting on the airs of winter.

The churches continue their extra meetings, and good is being accomplished. Nearly all of the Methodist churches are holding protracted meetings, while, at the Foundry, an extra "Union" of evangelical labor is carried on. Occasionally imported clergy are made available, but the most of the work is done by the resident ministers of the city; and the good Lord is giving very gratifying success, with a prospect of greater results in the immediate future.

We are trying to press the claims of the SOUTHWESTERN here, and we hope to report a degree of success soon. It is surprising to see how little our work in the South is understood and appreciated, and the SOUTHWESTERN will help to open blind eyes.

G. W. H.

Wonderful Memories.

Pliny says that Cyrus had a memory so prodigious that he could name every officer and soldier in his armies; and that Lucius Scipio knew every Roman citizen by name when that city contained more than two hundred thousand capable of bearing arms. Seneca speaks of a friend, Pontius Latro, who could repeat *verbatim* all the speeches he had heard declaimed by the Roman orators. It is said that Joseph Scaliger committed to memory both the Iliad and the Odyssey in twenty-one days. Sir William Hamilton tells us of a young Corsican of good family who had gone to Padua to study civil law, in which he soon distinguished himself. "He was a frequent visitor at the house and gardens of Muretus, who, having heard that he possessed a remarkable art or faculty of memory, though incredulous in regard to reports, took occasion to request from him a specimen of his power. He at once agreed; and, having adjourned with a considerable party of distinguished auditors into a saloon, Muretus began to dictate words, Latin, Greek, barbarous, significant and non-significant, disjointed and connected, until he wearied himself, the young man who wrote them down, and the audience who were present; —'we were all,' he says, 'marvelously tired.' The Corsican alone was the one of the whole company alert and fresh, and continually desired Muretus for more words, who declared he would be more than satisfied if he could repeat the half of what he had taken down, and at length he ceased. The young man, with his gaze fixed upon the ground, stood silent for a brief season; and then says Muretus, 'Vidi facinus mirificissimum. Having begun to speak, he absolutely repeated the whole words in the same order in which they had been delivered, without the slighest hesitation; then, commencing from the last, he repeated them backward till he came to the first. Then, again, so that he spoke the first, the third, the fifth, and so on; did this in any order that was asked, and all without the smallest error. Having subsequently become familiarly acquainted with him, have had other and frequent experience of his power. He assured me (and he had nothing of the boaster in him) that he could recite in the manner I have mentioned to the amount of thirty-six thousand words. And what is more wonderful, they all so adhered to the mind, that after a year's interval he could repeat them without trouble. I know, from having tried him, he could do so after a considerable time.'"—*E. S. Drone; Scribner for November.*

"Not Yours, but You."

BY REV. JAMES MORROW.

Moody and Sankey, in declining any testimonial from their London committee, did more to crystalize the confidence of the English people than by any other act. The insinuations and assertions that the evangelists had a large money interest in the monster meetings, greatly militated against their success. When, however, they determined to shear off mercilessly every profit which they had from organs or hymn books, men began to believe in them; and when they declined large gifts from their well-wishers and converts, men trusted them with their whole hearts.

It is an easy way for religious people and papers to explain the early opposition to Moody, to remind their friends of the wholesome doctrines of "original sin" and "total depravity." But easy explanations are often shallow platitudes. This was one. Writing with an intimate acquaintance of the facts, I do not hesitate to assert that quite as much distrust of "evangelists" existed inside the church as outside it. Now, here we may timidly hope, original sin, etc., is out of court. Then, was it ministerial prejudice that inspired the press? or was it British watchfulness against Yankee cuteness? Neither. The answer lies in a different direction. For many years before Moody and Sankey arrived, many "wandering stars" had come and gone, invariably much richer as they vanished. When one of the most successful evangelists that America ever sent to England, Rev. James Caughey, was shipwrecked and lost nearly $20,000, men first wondered and then decried. That every dollar was received in presents and free-will offerings, no one in the church doubted. But still the withering whisper spread that evangelists, with their special unctuousness, ought, like Cæsar's wife, "to be above suspicion." Then followed loss of ministerial brotherliness, the closing of the churches, and a slimy deposit of distrust. Then others appeared of the same ilk, not one of whom removed, although many disturbed, that sediment.

Within the last ten years, religious vitality in London has produced as rare a crop of weeds, yclept evangelists, as the world has seen. Here is one, Will Carter, the chimney sweep, who, in a few years, graduates into the fine gentleman, with a servant in livery standing behind his chair at dinner, in his own house. Here is another, Richard Weaver, out of the coal mine, who, in a short time, has the best conservatory in Macclesfield, orders the choicest wines as he makes his evangelical tours, lives like a lord, and finally flounders into a sink of abominations.

In all these cases, and many more, it was—*not only you, but yours.* That Moody and Sankey have kept to the text of this article, ought to be matter of thankfulness to every American and to every Christian. To every American, for every one familiar with European thought, knows how the almighty dollar shadows our nation's honor. To every Christian, for now it is universally felt that men may work for the salvation of their fellow-men without being paid for it. I have no doubt but that our evangelists might have come home richer by $100,000 each than they are to-day. Let us thank God for their self-denial, and let us all pray that Christian workers of every type may so live that when they say, "We seek not yours, but you," men will believe them.

Small Economies.

A writer in *Cassell's Family Magazine* says: If any who read these lines are conscious that their pockets are made of such materials that whatever money is put into them will burn a hole until it gets out, I would advise them, whenever they take the air, to leave their money at home, or better still, to keep an exact account of every halfpenny they spend. It is astonishing how foolish small extravagances appear, when they have to be put down in black and white, after the temptation to indulge in them is over. And they must be put down in detail, and not conveniently classed together under the general heading of "sundries." The item "sundries" is never admitted into well-kept household accounts. No one who has not tried it would believe what a check it is upon personal expenditure to keep a thorough account of money spent, and not only a check, but a help; for prices may be compared, and thus lessons learned from experience.

Generally speaking, whenever large savings have been made, they have been effected in little sums. Very few persons of ordinary honesty deliberately set to work to make large purchases which they cannot afford, and yet numbers spend just as much in the long run in little things that they scarcely think worthy of notice. It is very difficult to realize fully the value of small sums. If the half-pennies and pennies that lie loose in the pockets were properly appreciated, there would not be so much pecuniary embarrassment in the world as there is. "Many a mickle makes a muckle;" this is true of nothing more than of half-pennies and pennies.

These little savings, as a rule, must be made in personal expenditure more than in anything else. What is spent over the household is generally needed, but the small personal luxuries which cost so little are not. And when any saving is made in this way, the money should be put aside as saved, instead of being mixed with the spending fund, and additions made to it as frequently as possible; that will make you understand as soon as anything what small economies amount to.

When money is put aside to be saved, it should be put in some place where it cannot be directly got at. I cannot speak too highly of the Post-office Savings Bank for this purpose. The very fact that a little trouble and formula has to be gone through before it can be obtained, prevents it being spent many a time when it most certainly would be if it were close at hand.

Another way to save expense is to pay for everything as you get it. If you do this you will avoid overcharge, and will buy far less. If the money had to be put down at the moment, many an unnecessary purchase would be avoided. People who have limited incomes are those who can least afford to live on credit, and unfortunately they do it more than any others.—*Home Journal.*

The New Devotional and Practical Pictorial Family Bible.

This new Bible, now being sent out from the Subscription Department of the Methodist Book Concern, is every-where received with favor. In describing it a few weeks ago we pronounced it a "Bible Library." Our friends who have seen it endorse our statement, and volunteer the strongest words of commendation in its praise. In addition to the full text of the Old and New Testaments, the Apocrypha, Concordance, and Psalms in meter, it contains a large amount of explanatory matter in aid of Bible study, compiled and arranged with great care. The following are among some of its leading features:

1. A complete and practical household Dictionary of the Bible, comprising its Antiquities, Biography, Geography, and Natural History, carefully abridged from the works of the distinguished and popular author, William Smith, LL.D., expounding every subject mentioned in the Bible; giving the most comprehensive, correct, and useful information possible, and guiding all to a higher appreciation of the correctness, authority, and harmony of the Holy Scriptures.

2. Table of Contents of the Old and New Testaments, so arranged that any subject or occurrence mentioned in the Bible can be readily referred to.

3. Nearly One Hundred Thousand Marginal References and Readings arranged in the center of the page.

4. History of all the existing Religious Denominations, and various Sects, ancient and modern,

5. A Comprehensive and Critical History of the Books of the Bible, carefully complied from the writings of Dr. William Smith.

6. A History of the Translation of the Bible, and the Chronology of the Books of the New Testaments, with the Times and Places at which they were written.

7. The Parables, Miracles, and Discourses of Christ, in Chronological Order; Tables and Chronology of the Saviour's Life. A Harmony of the Four Gospels, and Analysis of the Old and New Testaments.

8. Tables, showing at a glance how the Patriarchs succeeded each other, and, consequently, how easy it was to hand down from Adam to Isaac the particulars of the Creation and Fall of Man.

9. A Table of Proper Names in the Bible, with their signification in the original languages.

10. Prophecy compared with History; Symbolical Language used by Poets and Prophets; the Jewish Calendar, with corresponding dates of the Christian Calendar.

11. A beautiful Lithographic Family Record; a very elegant and unique Marriage Certificate; and Photographic Album of Sixteen Portraits.

12. A Table of Kindred and Affinities, wherein those related are forbidden by the Scriptures to marry; a Table showing how the earth was repeopled by the descendants of Noah.

13. A Chronological Table, showing the principal events of Jewish and contemporaneous History from the creation of the world, and a large number of other valuable tables.

The work is embellished with one thousand pictorial illustrations and maps. The publishers, prospectus very properly claims that no single edition of the Holy Scriptures has ever been given to the public combining so many attractive features and valuable aids to practical and profitable reading and study as this. To Sabbath-school workers and to families this volume is almost indispensable, furnishing in a convenient and practical form nearly every requisite aid in their study of the Word of God.

The agents who have been engaged, and who have entered upon the canvass of their respective districts, are meeting with very encouraging success. One agent sold a sufficient number of Bibles during the last two weeks to give him as his commissions on the sale over two hundred dollars.

The work is sure to sell in most communities as soon as known. The publishers, Nelson & Philips, desire to secure a live and competent agent in every town and county in the whole land. Now is the time for those interested to send for circulars, and thus secure full information as to territory, term, etc. See Publishers' Announcement on another page.

LIGHT IN DARKNESS.—"You have done so little good, and done it so feebly; you have done so much wrong, repeated it so often, and repented of it so slightly!" How many Christians have had such thoughts pass through their minds. They have been dismissed, but have returned again. They are facts, and facts which cannot be denied nor undone.

It is true wisdom to turn to other facts, and to hold them fast. If I had done far worse than I have, yet I am not beyond the reach of the infinite mercy of God, and the boundless merit of the blood of Christ. If I had repented of my wrong doings a thousand times more bitterly than I have done—if I had done ten times more work for God, and done it a thousand times better, none of these things would furnish the best foundation for hope.

The Lord's work only is perfect, and on that I am invited, yea, commanded to rest. And it cannot be that any one who rests alone upon *that,* and who longs to be conformed to *Him* who has done all so perfectly, should fail of blessing. I am constrained daily to cry "behold I am vile;" but daily, yea hourly I will sing "Behold God is my salvation, I will trust and not be afraid." "I will hope continually, and praise Thee more and more."—*Christian Treasury.*

AN ILLUSTRATION.—The *Central Advocate,* of St. Louis, says: "We have a late illustration of Methodist fraternity that is worth telling. It was not sent forward for publication, but we exercise editorial prerogative, and put it in print. Only two or three Sabbaths ago Rev. R. R. Pierce, presiding elder of the Carbondale district, Southern Illinois Conference, held the fourth quarterly meeting at Marion. The M. E. Church South has a small society there, and it was also their quarterly meeting occasion. Bro. Pierce extended an invitation to their presiding elder to unite and hold the services in the Methodist Episcopal Church. The invitation was accepted, preachers and people labored and worshiped together and were happy. The public collection more than met the claims of both presiding elders. Now this is the kind of fraternity that will spring up everywhere if no one interferes. The more we have of it the better."

CHURCH EXTENSION THE BEST WORK FOR METHODISM.—One of our most intelligent laborers in the Southwest, in acknowledging the receipt of $300 from the Board of Church Extension to aid in building a church for one of our colored congregations, says: "The cheering appreciative words accompanying the draft, do us much good. The Lord be praised for the privilege of working for him. May your glorious work prosper yet more and more. Believe me when I say that I think you are doing the best work of the day for Methodism." This puts the case strongly, but certainly the Board of Church Extension is doing good work, large work for the means employed, permanent work and profitable in the highest and best sense. The fruit of it, ever increasing, is seen, and will be, after many days and years. It is worthy of the much more earnest and liberal co-operation of all the friends of Methodism.

The Rev. M. F. Mallalieu, in his late visit to England, writes to *Zion's Herald,* that when at Oxford, he visited the room occupied by John Wesley when tutor at Lincoln College. He says: "The room is nearly square and is about 15x15 feet in size, low studded, and as plain in all of its appointments as though another Wesley might now be in its occupation. There is one back and two front windows. A very small bedroom is connected with the room. About the back window is trained a beautiful and thrifty grape vine, said to have been set out by John Wesley when he occupied the room. It is very large, having a stem nearly four inches in diameter a foot from the ground. It is vigorous and full of fruit, and, like the spiritual vine which Wesley with the blessing of God also planted, promises to yield abundant returns for many years to come.

For a model class, a model [illegible] a model theme, a model [illegible] and model [illegible] 13-15, [illegible]

Southwestern.

New Orleans, Nov. 4, 1875.

J. C. HARTZELL, D. D. .... Editor

The Southwestern for 1876.

THE TIME IS UPON US WHEN EVERY FRIEND OF THE **SOUTHWESTERN** MUST AGAIN GIVE A FEW WEEKS OF EARNEST WORK TO THE SECURING OF SUBSCRIBERS. BRETHREN OF THE MINISTRY TAKE THE MATTER IN HAND AT ONCE. TELL YOUR PEOPLE FROM THE PULPIT THAT THE TIME TO RENEW THEIR SUBSCRIPTIONS IS AT HAND, AND IF THEY DO NOT WANT THEIR PAPER STOPPED THEY MUST SEND FORWARD THEIR NAMES AND MONEY FOR ANOTHER YEAR. ONE DOLLAR A YEAR PAYS FOR THIS PAPER.

At Home.

Our last words to the readers of the SOUTHWESTERN were written October 12th, in Washington City. From that point we made brief visits to New York, Brooklyn, Philadelphia, Pittsburgh, Cincinnati and Chicago. We have been absent six weeks, traveled forty-five hundred miles. Spoke before conferences, preachers meetings, and in pulpits about twenty times, the burden of our theme being—our work in the South, its success, its difficulties, and its pressing wants. For the many kind things said of us by the editorial fraternity we are heartily thankful. We return with broader and clearer views of our Southern work, more profoundly impressed with the greatness and power of the church, and better prepared in body and mind to prosecute the work committed to us.

The editor of the New York *Methodist* has been talking lately with "men of both Churches" from "the far South," and straightway writes an editorial on "Politics versus Religion," in which, after saying a few good things which he pretends to barely remember,—which pretence, to use his own expression about something Dr. Fuller, of Atlanta, said in a "25,"—he proceeds to moralize about the exceeding sinfulness of [illegible] political considerations to [illegible] in their Church work. Judged from the standpoint of [illegible], the article is a strong one, but judged from the standpoint of fact and common sense, it is weak, full of self complacent egotism and by carefully put insinuations charges falsely, christian ministers of both Southern and Northern [illegible] in the South.

The *American Grocer*, speaking of New Orleans as a coffee market, says: "There are undoubted advantages New Orleans possesses over the Northern ports as a coffee market. New Orleans is three days nearer than they to Rio by steam, and all the coffee is received in the original [illegible] bags in which it is placed in [illegible], received from the plantation, [illegible] them in better condition [illegible] and transportation [illegible] Northern ports [illegible] bags in which it is [illegible]. Some English capitalists [illegible] contemplate [illegible] a steamship line between New Orleans and Rio during the coming season, and we trust to see a [illegible] of that city's trade in [illegible]."

[illegible], after a [illegible] discussion [illegible] the Conference [illegible] line, voted [illegible] black and [illegible] Dr. [illegible] Haven, [illegible] a second [illegible] Ad- [illegible] on any [illegible]

Moody and Sankey in Brooklyn.

The introductory services to the prospective series under the direction of Moody and Sankey were held in the Brooklyn Rink on Sabbath morning, October 24th. The Rink had been specially prepared and fitted up for the occasion and was filled to overflowing—thousands having to go away unaccommodated. The services were very auspicious—there being every expression on the part of the immense audience betokening the profoundest interest in the meeting. We give below a report of Mr. Moody's sermon, taken from the New York *Witness*, which will, we are sure, be of much interest to all our readers:

"The opening service commenced at half past eight o'clock, at which hour Mr. Moody stepped to the front of the platform and announced, in tones heard at every part of the building, 'We will begin our service with Hymn 24.' He then read the verses through, the first line being—

'Rejoice and be glad, the Redeemer is come.'

Singing was led by Mr. Sankey and the choir, the congregation joining very heartily.

The Rev. Dr. Budington followed in a long and earnest prayer. The choir sang the 87th hymn, 'Lord, I hear of showers of blessing.' Mr. Moody then read that portion of the 13th chapter of Numbers which tells of the spies going up into the land of Canaan and bringing back to the children of Israel their report of what they saw. Mr. Sankey then sang the 120th hymn as a solo. His enunciation was perfect. In the very softest parts of the music the words were distinctly heard. The hymn, taken in connection with the discourse which followed, was very appropriate, more especially the following lines:

'If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.'

MR. MOODY'S ADDRESS.

After the hymn Mr. Moody commenced his discourse. It was entirely directed to Christian workers, and was based on the words of Caleb, occurring in Numbers xiii, 30: 'Let us go up at once and possess it; for we are able to overcome it.' He said a great cry had gone out from all quarters and classes. People stood by and watched their every movement. It was said the revival in Philadelphia had been postponed for one month, as if they could tell when it was to commence or had it in their power to postpone it. Such things were in the power of God alone. He can work in His own good time. He could sum up this extraordinary state of feeling in one word—

UNBELIEF IN THE CHURCH OF CHRIST.

The world has not got the power to hinder God from working. It is this miserable unbelief in God's people which hinders them from going up to possess the land. If there were many Joshuas and Calebs in Brooklyn to-day it could be done. God's delights were with the sons of men in His own church. He had nothing else to attach him to this sin-cursed world. The question then with each of them should be, 'Who will cross over Kadesh Barnea?' The Israelites picked out twelve spies and sent them up to see how the land looked—to find out if God's words were true. God had previously said He would give them the land, but they thought they had better find out. They brought back a majority and minority report. They all agreed that what the Lord said was true. As for the grapes, he thought they must have been carried by those men of faith, Joshua and Caleb. The ten unbelievers told how they saw giants there and great walled cities. He imagined one of them saying he went up to one of these giants, and he looked like a grasshopper in his sight. Ah, if they had God in their thoughts or with them, those giants would have appeared as grasshoppers to them. If faith was in the camp they would have been able to go up and take the land. Some one said that a lie could run half way round the world before truth had got his boots on to meet it. Now this story was spread through the camp and the people began to mourn. They wished they had died in Egypt. They would [illegible]

THE CRACK OF THE SLAVEHOLDER'S WHIP.

This was what unbelief had brought them to. 'I tell you,' said Caleb, 'I have been with the twelve, and we are well able to do it.' If his advice had prevailed they might have saved [illegible] forty years' wandering in the [illegible].

Coming down to the present day [illegible] four-fifths of the people saying, 'We are not able to take the [illegible].' A man said to him, 'Now, [illegible], you must not expect as [illegible] as you had in England [illegible].' 'We must expect [illegible] than we [illegible] expressed [illegible] Lord delight in us then He will bring us into this land and give it to us.'

Now the difference between the two and the ten was this: those ten men got their eyes on the great walls and the giants; Caleb and Joshua set their eyes on the

GREAT KING ON THE THRONE.

Oh that this obstacle, unbelief, might be swept out of the way. They would then see a deep and an abiding movement. We believe that God is able to do exceeding abundantly above all that we can ask or think. Let us just get our eyes off all other objects and look yonder. Hear what the Word says: 'all power is given me in heaven and in earth.' 'Go forward, take the land, I will give it you.' Where are your rumsellers and Sabbath breakers then?

Mr. Moody proceeded to tell the story of Gideon's large army being reduced by the Lord to 300 men, and showed therefrom that the Lord would do his own work, and to Him would be due the glory. We should also learn the lesson that the Lord should be let work in His own way. We must get rid of the idea of laying out plans that God must work in this way or that. When the Holy Ghost comes he will make His own channel. We have got also to do away with all jealousy. Let us stand in our place like Gideon's men and say. 'Lord use me only that Thou mayst be glorified.' To show that God's ways were not our ways, he gave the illustration of the extraordinary mode in which Jericho was taken. He remarked that if there were as many reporters there as in that meeting they would open their eyes in astonishment at Dr. Cuyler, Dr. Budington, Bishop Potter and the rest, going round the city blowing rams' horns. God may take empty pitchers to do his work. If he wants to pull down the walls of Jericho He will do it in His own way. He heard a man in Scotland remark that every man in Israel knew God could kill Goliath, but only one believed that he would do it.

The work in this country must be individual effort—every man trying to influence his neighbor—every young man his comrade. He would now shout this one question to the 40,000 ministers of America:

SHALL WE GO UP AND TAKE THIS LAND.

They have got to do away with a good many things. They have to do away with their church amusements, concerts and bazaars. They have to come up to the help of the Lord against the mighty as one man.

'Are you ready?' proceeded Mr. Moody earnestly. 'Shall we go up, Dr. Budington? Mr. Stuart, of Philadelphia, are you ready? Then fall into line.'

There were 700,000 Sunday-school teachers in America. Let every one of them bring one little child to the Lamp of God. If Christ died for us, are we not willing to do that much for him? He would say the same to the 100,000 members of Young Men's Christian Associations in America. He hoped, in conclusion, that the spirit of God might come to all of them. After the singing of another hymn and the pronouncing of the benediction by Dr. Cuyler, the meeting terminated.

Mr. Moody's address lasted a little over fifteen minutes, its delivery being very rapid. His decisive, practical, earnest, soul-stirring remarks called forth at times the marked enthusiasm of the audience.

Closing his address somewhat abruptly, Mr. Moody announced that the service would close with the singing of "Only an Armor Bearer," which will soon be very popular, the words and music both being very expressive and telling.

Dr. Cuyler pronounced the benediction, and so ended the first meeting conducted by Messrs. Moody and Sankey in Brooklyn which was admitted on all hands to have been in every way successful and full of promise.

An overflowing meeting was held in the Simpson M. E. Church. The building was crowded. Mr. B. F. Jacobs, of Chicago, addressed the people. Mr. Sankey went over but did not sing as Mr. Jacobs was speaking while he was present.

"Quit You Like Men."
1 Cor. xvi: 13.

If ever there were need of this Apostolic exhortation, it is *now*.

UNBELIEF is more strongly fortified now than in any former age. It claims a monopoly of the so-called science of the world and sneers at Christianity and all religion as unscientific. This is the time for *manly* believers: men who *know* the strength of the enemy, who *know* the strength of their own cause, and are not afraid of the battle.

Worldliness is disgracefully rampant in the churches. JESUS CHRIST himself, if now among us, would be turned out of many Christian congregations, because *too plainly dressed*; or too "plain-spoken"; or keeping low company. He would have to go up into the gallery with his lowly friends, if admitted at all; or would have to wait at the door until the wide skirts, and sweeping trains, and silk hats, and kid gloves had securely shut themselves into their barricaded, silver-mounted pews. If He thought to present himself to the people as an object of trust and a source of comfort, He should be compelled to listen first for one hour to an *unmanly* spread of self-conceit and pedantry, which a luxurious, self-indulgent people call *eloquence*, little caring whether it be Gospel or no.

The times call aloud for *manly preachers* of "Christ crucified," and *manly hearers* who won't stand nonsense and conceit from the pulpit.

Conflict is in the air. The times are not propitious for ease-taking. God is pouring out his vials. The forces are gathering "to the battle of that great day of God Almighty." We are going to find out what *Armageddon* means. *Pope*, pure and simple; *Jesuitism*, unadulterated and newly baptized of the Devil; *heathenism*, rotten, foul and poisonous, though wearing on her front the name of Jesus—these "mysteries of iniquity"—nay, "*the* mystery of iniquity," for they are one and the same—now confront us. With all "deceivableness of iniquity," the great *whore* and scarlet-colored beast (the Pope and Cardinals?) is now flaunting her challenges before the American people, seeking to devour while professing to love and save. Here is a more dangerous foe than infidelity. Here is a greater enemy to Christ than all the skeptics. Neither children, nor women (effeminate), nor grannies, can fight this battle. The Lord hath need of *men*.

"Louisiana and the Negro."

The above is the title of an able and timely article by Col. C. G. Baylor, of Massachusetts, which was originally published in the *Congregationalist* of Boston and is copied by the *Louisianian*, to which we are indebted for the reading of it.

The article makes the following significant points:

1. The question in controversy, as regards the colored man, is the *old issue in a new form;*

2. The question for America to solve is the negro question;

3. This question of *equality* or *serfdom* for the negro has been focalized in Louisiana;

4. The Creole-African element in Louisiana, intelligent, respectable, wealthy, will not sink back tamely into menialage. A few more years of the ascendancy of this element in Louisiana will make this State the citadel of Southern Republicanism. The same influences will republicanize the other Gulf States.

5. This tendency is seen by the Democratic party, and their policy is shrewdly and resolutely shaped toward *the overthrow of the republican governments* in these Gulf States. Their programme is to disfranchise the colored element under the guise of honor and franchise to culture.

6. Their policy, as it affects national politics, is reduced to two headings:

The majority in Louisiana has no right to govern the State, because this majority is composed of negroes.

The majority has no right to govern the State, because it is uncultured and poor.

Mr. Baylor bears testimony from his own observation to the manhood and the industry of the freedmen.

We call attention to this article for several reasons. It is full of truth: it shows a just appreciation of the problem that has to be solved in these Gulf States.

It is the most significant as coming from a man who, to use his own language, "was reared a *slaveholder* and a life-long upholder of the theory that the negro must, for his own good and the good of society, be subordinated in some form to the white man."

We are gratified, too, because this article presents the issue so plainly before our friends in the North, many of whom find it difficult to appreciate the real character of the question we have in hand.

The Georgia Convention.

A convention of colored men met in Augusta, Ga., October 7, and continued in session two days. One hundred delegates were present and the proceedings were characterized by marked ability. The resolutions adopted bear chiefly on the false charges against the colored people of concocting an insurrection against the whites, and upon the lawless proceedings against them in Burke, Washington and Johnson counties.

We quote two of the resolutions which will attest the temper and the manliness of the convention. The *italics*, except the first, are our own:

Resolved, That candor compels us to say, that we regard the charge of insurrection coming from parties, who inaugurated one of the most *fearful insurrections* known to the nineteenth century, and from whose crimson hands the blood of thousands is still dripping, with very ill grace. And we are led to believe that the phantoms of their own folly must be haunting them yet, otherwise they would hardly charge the same crime upon a race which has ever been loyal to their State and nation, and which has no *bloody record to tarnish their memories*. And we recommend to them our example.

Resolved, That in the event the Governor and constituted authorities of the State fail to arrest, expose and punish the true conspirators, the assassins and murderers of the colored people in Burke, Washington, and such other counties as the late disturbances occurred in, we advise every colored person, male and female, to leave the said counties and move to some other counties in the State or out of the State, if necessary. We, however, recommend them to wait two or three months to see what action will be taken to give protection to life and person.

Holiness.

The power of the Holy Spirit is exerted only through faith, and this faith is possible only when we are conscious of a need of cleansing from all inward tendencies to sin. This consciousness is awakened by the unceasing clearness of our spiritual preceptions under the illumination of the Holy Spirit. As Dr. Tyng says, "There is no calendar containing the length of time necessary for the conversion of the sinner" so there is no limit in time for this preparation for the work of entire sanctification. It may be an hour after regeneration, or the soul may be so slow in apprehending its privileges in Christ Jesus that years and decades may roll by before "faith grasps the blessings she desires." —*Stule.*

We have somewhere met with a quaint but exhaustive classification of mankind in respect to Christ; namely, believers, half-believers, make-believers and unbelievers. Should Jesus to-day step into our Christian assemblies and tell us his view of our spiritual condition, he would find a sentence in his gospels just adopted to the state of the modern Church, "O ye of little faith." —*Stule.*

The Holy Ghost communicates no theological truth. He adds no article to the Apostle's Creed, but he gives reality to the truths lying cold and inoperative in the intellect. The vague becomes definite, the obscure becomes clear, the distant is brought nigh. Especially is *Jesus Christ* presented a *real, living*, and DIVINE PERSON. Love enthroned.—*Stule.*

I know Thee Saviour, who thou art—
Jesus the feeble sinners friend:
Nor wilt thou with the night depart
But stay and love me to the end
Thy mercies never shall remove—
Thy nature and thy name is *Love*.
—*Wesley.*

Lay Electoral Conferences.

The General Conference meets next May in Baltimore, and besides the ministerial delegates elected from the conferences throughout the world, each conference is entitled to send a delegation of laymen. The conferences sending one ministerial delegate will be entitled to send one layman; and when conferences send more than one minister, they can send two laymen. The lay delegates to the General Conference are elected by what are called Lay Electoral Conferences, which are composed of one layman from each circuit and station of each Annual Conference, and which meets the third day of the Conference at the same place. Sections 85, 86 and 87 of the Discipline gives the law of the church on this subject.

The Presiding Elders are now holding their Fourth Quarterly Conferences in the Southwest, or are about beginning to hold them. Great care should be taken to select such men as can represent their churches well, and who will be prepared to judge well what laymen should represent their conferences in the highest council of the church next May.

Marriage of Dr. Rust.

MARRIED, at the residence of the bride's mother, Mrs. Anna B. Lownes, near Morrow, O. on Thursday, October 21st, by Bishop Wiley, Rev. Richard S. Rust, D. D. of Cincinnati, Corresponding Secretary of the Freedmen's Aid Society, to Miss Elizabeth Anna Lownes. A very pleasant company of friends assembled upon the happy occasion, and among them a large number of Dr. Rust's ministerial brethren. Nothing occured to mar the joyousness of the day. The visitors were all deeply impressed with the beautiful home of the bride's mother, and all hearts were captivated by the generous hospitalities extended. The bride is a lady of rare natural talent as an artist, and has enjoyed the additional advantages of culture and travel. We congratulate Dr. and Mrs. Rust upon the auspicious commencement of their matrimonial life. May it all be as pleasant as was the bright hours of its beginning.—*Western.*

The Orphans' Home.

Do our people understand that this institution is open for the reception of a small number of orphans additional to the few now there? Have they taken note that it is now under the management of Brother and Sister Seelye, two devoted friends of Jesus, and experienced workers in this line of self-sacrificing service? Do they know that the Home is now a strictly *religious* institution, where the children will be *spiritually* as well as bodily fed? We cannot take a large number of orphans at present. But the Lord will enable us to provide for a few more. Let those who are interested, address

L. H. SEELYE, ESQ.,
La Teche, St. Mary's Parish, La.

The Nashville *Bulletin*, commenting upon the recent session of the Tennesse Conference of the M. E. Church at Nashville, says: "Among the representative men present at its session were Bishops Haven and Bowman, and Drs. Fuller, Rust and Walden. Here there was a fine occasion for practicing some of that good feeling so often expressed in words. Did they do it? Mark what follows. Not a single pastor in the M. E. Church, South, in this city, took any one member of this body to his home to break bread with him. In mitigation of this conduct, it may be stated that these pastors were out of the city in attendance upon their own conference at Fayetteville. But knowing weeks ago that this body of holy men would be here, they might, at least, have persuaded some of their people to extend the hospitalities of church and home in their stead. Let this pass over, however. Here is another grievance, for which there can be no excuse rendered. *Every Southern Methodist pulpit in Nashville was closed against this body last Sunday.* No plea of being out of the city will avail here. So much the better reason it is, why they should have been glad to obtain such efficient substitutes in their absence." Commenting still further upon this state of things, the *Bulletin* says: "People are tired of the war and its hates and prejudices. If the clergy persist in preserving this spiteful spirit, they should not complain if their congregations and membership decline numerically. A reproach it is to the religion of Jesus that the political opinions of a clergyman should exclude him from fireside, chancel, and pulpit. Let Cæsar have his own but not all."

We are deeply grieved to learn of the terrific calamity which has befallen our German Church in Indianola, Texas. Our German pastor stationed at that point, Bro. Hornburg, and his wife and children, were all drowned during the late terrific flood. In addition, the church building and nearly every vestige of property owned by the members were swept away, so that the people are churchless and houseless, besides the great grief at the loss of a beloved pastor.

The body of Sister Hornburg has been recovered, but those of the father and children have not been found.

We are under special obligations to Prof. J. B. Willis for his efficient labors upon the SOUTHWESTERN during our absence. Other good friends helped him some, but the whole responsibility of editing and making up each issue fell on him, besides providing a good share of editorial matter. We are glad to say to our readers, that Prof. Willis is to be permanently associated with us in our editorial and office work.

The New York *Daily Witness* has not suspended as it was feared it would be compelled to do. The friends of the paper came to the help of the publisher and the circulation is now rapidly increasing. The *Daily* costs only $1 00 a year, and being the only religious daily newspaper in the world ought to be grandly sustained. The *Weekly Witness* has a circulation of 85,000 and still increases. It costs $1 20 a year and is an excellent paper.

Rev. Dr. Godman, President of the New Orleans University, is now fairly settled in his work, and is anxious to correspond with young men and women who want to secure a good education. His address is 188 Race Street, New Orleans.

Mrs. Clara Bennett, of Chicago, arrived in this city on the 31st, ult. to take charge of the musical department in the New Orleans University. She is a lady fully competent for her work and students can now with small additional expense secure a musical education.

Literary Notices.

Blackwood's Magazine for October has been promptly republished by the Leonard Scott Publishing Company, 41 Barclay street, New York. The Contents are as follows: The London Police Courts; Wrecked off the Riff Coast; Subordination; Sundry Subjects—Money; The British Sea-Fisheries; Michael Angelo; The Dilemma, Part vi. This number is of more than usual interest, as it contains several articles having relation to subjects now attracting a good share of attention in this country.

St. Nicholas for November begins its third volume with a telling number—fresh, bright, varied, healthy. It contains some twenty-five interesting contributions; it gives us articles from more than a dozen of the best writers in the country. In the excellence and variety of its contents, as a single number it could hardly be surpassed. Scribner & Co., 743 Broadway, New York.

Scribner's Monthly: Contents for November, 1875: William and Mary College, illustrated, by John Esten Cooke; Beauty for Ashes—Poem, by Louise Chandler Moulton; Gabriel Conroy, chapter i.—vii., by Bret Harte; The Curiosities of Longevity, illustrated, by Eugene Thompson; Glass Sponges, illustrated, by Sophie B. Herrick; The Story of Anne Maturin, by Mrs. Oliphant; Laus Mariæ—a Poem, by Sidney Lanier; India and its Native Princes, illustrated; The Story of Sevenoaks, illustrated, chapters xxvi. and xxvii., by J. G. Holland; Foreign Dramatists under American Laws, by E. S. Drone; The Old Germania Orchestra, by J. Bunting; Morna—a Poem, by S. M. Creekbaum; The Hotel of the Future, by Gail Hamilton; Awake!—a Poem, by Hjalma Hjorth Boyesen; The Goethe House at Frankfort, illustrated, by Alfred Seymour Gibbs; Red Lilies—a Poem, by Camilla K. von K.; Topics of the Time; The Magazine's New Year; The Political Outlook; Mr. Moody and his Work; and a well filled series of departments. Scribner & Co., 743 Broadway, New York.

The Atlantic Monthly comes to our table enriched with the thoughts of an unusual number of first-class contributors. We notice the following articles: At the Gates of the East, by Chas. W. Warner; Of Some Railroad Accidents, by Chas. Francis Adams; Anderson's Short Stories, by Horace E. Scudder. Other articles from T. B. Aldrich. Edgar Fawcett and W. D. Howells are equally interesting. Special attractions are offered for 1876. Price $4. H. O. Houghton & Co., Boston.

NEW ORLEANS UNIVERSITY.—We learn that there is now in progress at the University a NIGHT SCHOOL, four nights in the week. The entire Faculty are engaged in it. Here is a rare opportunity for our friends. We hope they will not fail to use it. There ought to be *one hundred* persons there every night for training.

Among our Letters.

LA TECHE, Oct. 23, 1875.

DEAR EDITOR: Believing that you are interested in the Lord's work in this locality, I thought a line from here might not be amiss. Brother and Sister Seeyle have taken charge of the Orphans' Home here. They are earnest working Christians, and we believe their work will be crowned with success.

We understand that Brother and Sister Godman are making efforts to relieve the "Home" of its financial embarrassments, and we trust that the liberal hearts of our people will respond to their call.

The Rev. H. Green is still laboring here with hand and heart for the Lord. He will superintend the construction of the church.

The La Teche Seminary opened for the winter term last Monday. The studies pursued will be the same as those in the catalogue of the Preparatory Department of New Orleans University to which it will be an auxiliary. We have had very fine weather for the past few weeks.

ROBERT L. THOMPSON.

CAMP PARAPET—Rev. Moore, Pastor. The third Quarterly Conference was held on the 15th. Everything is moving onward, and the Trumpet is still sounding aloud to sinners. The Love Feast was held on the 14th, and it was a precious time to see so many witnesses for Jesus. Carrollton Church, Parapet Church and Plum Street Church are all working together, and have been all the year thus far. The Sabbath schools are growing, and very encouraging at each of these charges.

It is a hard matter to get some of God's messengers out of the city to preach for the poor. They will not

come and help us in the great struggle against evil and ignorance. We have to go through mud and weeds to see the poor. Sometimes we have bread and sometimes none; yet we go forward to preach the word. Brethren, there is a great work to do in this State and country yet. Move about now, and it won't be hard to move when the Bishop moves us.

STEPHEN PRIESTLY.

CARROLLTON, LA. The third Quarterly Conference was held on the 18th. The brethren seem to be encouraged, and the Church is in a prosperous condition, notwithstanding the hard times. The members are doing well under the circumstances, and the Church is doing all it can to take care of its pastor. The Love Feast and Communion at this charge was a time of great joy and love with Christians. The Lord was in the midst.

NEW ORLEANS, LA., Oct. 29. Rev. W. M. Daily writes, I wish to say to our friends that I attended all my quarterly meetings, in person, in East and West Feliciana Parishes during the past two weeks, without being disturbed or molested in any way in the discharge of my ministerial duties. And my coming among the dear brethren was an occasion of great joy and rejoicing, in the present state of things in those parishes. We had good quarterly meetings, and our brethren are fully purposed *"to hold the fort"* and *"stand in their lot till the end of the days,"* as ministers of the Lord Jesus Christ. May the good Lord bless, protect, and prosper them, notwithstanding their peculiar surroundings at present.

TRINITY CHAPEL.—The 3d Quarterly Conference was held October 17, with a full board present. By request, Rev. M. C. Cole presided. The pastor, Rev. S. Scott China, reported good congregations and devout worshipers as characterizing the public services. Three were received into full membership; the general rules read; children preached to and catechised; all the classes well attended; three probationers were dropped; one infant baptised. The superintendent of the Sabbath school reported 146 scholars enrolled; an average attendance of 64; collection $11 25.

The treasurer's financial exhibit shows receipts [illegible] 50.

DISBURSEMENTS:

[illegible] 85; Presiding [illegible] $16 15; Secretary [illegible] incidental expenses, [illegible] 00.—$120 50.

[illegible] P. Robinson, Jesse [illegible] Thomas and John Fredrix were licensed to exhort.

[illegible], LA., Oct. 26. Rev. Henry [illegible] writes: The third Quarterly Conference of Thompson's charge was held Oct. 2d, Rev. H. Green presiding. We had a very large attendance at the love-feast and a very spiritual one, and received three or four [illegible] by letter. We have a very interesting Sunday school of [illegible] and Bro. Seely [illegible] the superintendent. Also, am happy to say that on the 20th, the handsome new church arrived, [illegible] very kind to preachers, but sorry to say [illegible] all busy with [illegible] will not be able to [illegible] at present which [illegible]

[illegible] Bro. Vasco received [illegible] baptisms, Rev. R. [illegible] and twenty-[illegible] Rev. A. Hilton, [illegible] have been [illegible] the churches [illegible]

[illegible] at the Basket-[illegible] following [illegible]

[illegible] Jo[illegible] [illegible] Total,

recited one hundred and sixteen verses, and four entire chapters in the Gospels. A very little boy, Jonathan Cook, recited [illegible] different chapters, and some extra verses without hesitation. Altogether they were great successes.

PASCAGOULA, MISS., Oct. 22. Rev. L. Baker writes: We have had a great deal of sickness among us the yellow fever having visited almost every family on this circuit. Several have died and among them three of our best members. With all the ill therein it has worked good in turning many to Christ.

DALLAS, TEXAS, October 20. Rev. L. H. Carhart writes: Dear Bro. Hartzell—On the battle line again, safe and sound; expecting to set forward the work of church extension at once. Our flock was much scattered, but rally again. We are engaged in special meetings. Through the kindness of our friends at home, we received quite a supply of books suitable for our ministers and the Sunday schools—only a few loaves and fishes among so much hunger, but by the blessing God, they will come like a sweet benediction to many. We hope to largely increase the supply and distribute among our hard-working men at our Conference at Austin. These books, though all good, are rarely in the line of the proscribed Conference course of study. Those must be procured from other sources; no way so easy as by your *premium* plan. Let every preacher in the Texas and West Texas Conferences work with a will, not only to supply their people with the SOUTHWESTERN ADVOCATE, but also themselves with books. Conference will soon be here. Let all be prepared to report, "The collections all taken"—with a *grand increase* over the last year! Statistical blanks will be sent to all our preachers soon.

GOLIAD, TEXAS, Oct. 15. Rev. Jno. Wright writes: we have just closed our campmeeting, lasting eight days, and resulting in ten conversions. The political condition of this country is very bad. Two men have recently been shot by unknown parties. Our church was blown down September 15; but we are getting ready to rebuild again, 35 by 45 feet. My wife has been very sick, and when I was one hundred miles away. It was very hard, but thank God she is better now, and I can bear it all for Christ's sake.

NACOGDOCHES, TEXAS. Rev. Isaac Smith writes of the reception of seventeen converts, and fifteen probationers during the recent campmeeting. A very gracious prosperity is enjoyed in all the churches.

LA GRANGE, TEXAS, Oct. 16, 1875. Bro. Campbell writes of the death of Bro. Sutton, whose Christian kindness we have had occasion to know. He was a faithful member of the M. E. Church for twenty years—a true, good man, who will be missed in his community.

Latest News.

PERSONAL.

—Gov. Kellogg has returned from the North and entered upon the duties of his office.

—The Prince of Wales started for India, from London, October 11. He was accompanied by Princess Alexandra as far as Calais.

—The *Illustrated Christian Weekly* of Oct. 30 has a portrait of Rev. Dr. Curry, of the New York *Advocate*, and an appreciative sketch of his life.

—Bishop Haven was called to Malden, Massachusetts, from the South by a telegram announcing the death of his sister. We extend our hearty sympathies.

—Hon. Zachariah Chandler has been appointed Secretary of the Interior [illegible] made vacant by the resignation of Delano. Mr. [illegible] accepted, and entered [illegible] duties of the office.

—Rev. J. Atkinson, of the Newark [illegible] has been transferred to [illegible] and stationed at Grace Church, Chicago. [illegible] "Talks Leading [illegible] other valuable works.

—[illegible] is about [illegible] "The [illegible] ion and [illegible] the character of [illegible] the press [illegible] trip round [illegible] book will [illegible] of interest.

—Dr. Fuller, of the *Methodist* [illegible] at Atlanta, has received the [illegible] endorsement from his [illegible] conferences on [illegible] the Age [illegible] elected by his [illegible] and the Tennessee [illegible] him

GENERAL INTELLIGENCE.

—Postmaster Jewell is planning an improvement in time and manner of carrying mails in the South and Southwest.

—The British minister has obtained guarantees from China such as put at rest all present fears of disturbance. Negotiations are pending for a new trade convention.

—Old Catholicism is spreading in Italy. It has constituted itself a denomination under the name of "Italian National Catholic Church," and is represented by three thousand members.

—The Emperor of Germany is visiting the King of Italy. There is, perhaps, a political significance in the popular enthusiasm accorded to him, since he now represents the idea of religious liberty in Europe.

—The Madagascar mission of the London Missionary Society, have printed the first Madagascar hymn and tune book, containing 120 hymns, the tunes being printed on the same page. A number of Mr. Sankey's hymns and tunes are included, which are great favorites among the natives.

—The *Russian World* announces the formation in St. Petersburg of a Society of ladies who have renounced the use of silk dresses and every other kind of expensive attire, in order to employ the money so saved in the education of poor orphans. The society, which consists of sixteen ladies, already supports twelve girls and seven boys in the St. Petersburg schools.

—There is trouble in Bavaria; the Chamber of Deputies voted a want of confidence in the Ministry; they resigned; the king refused to accept their resignations; and now he has adjourned the Diet till further notice. Cause—the Jesuits, who control the legislative body, but not the king. At the same time is issued a decree giving effect to recent laws making civil marriage compulsory.

—Elections were held in three States last week. In Ohio the Republicans, on a hard money platform, have defeated the Democrats, on a paper currency platform, by some 4500 majority, showing a Democratic loss of over 5000 from the vote of 1873, when Governor Allen was elected. In Iowa the Republican majority was over 30,000; and in Nebraska it was 10,000. In the latter State a new Constitution was adopted by a heavy majority.

Thanksgiving Proclamation.

By the President of the United States of America,

A PROCLAMATION.

In accordance with a practice at once wise and beautiful, we have been accustomed, as the year is drawing to a close, to devote an occasion to the humble expression of our thanks to Almighty God for the ceaseless and distinguished benefits bestowed upon us as a nation and for His mercies and protection during the closing year.

Amid the rich and free enjoyment of all our advantages, we should not forget the source from whence they [illegible] and the extent of our obligations [illegible] our borders [illegible] labor and enterprise have prospered [illegible] and to His watchful [illegible] are indebted for security from [illegible] and other national [illegible] from national blessings, [illegible] dual among us has occasion to thoughtfully recall and devoutly [illegible] the favors and protection which [illegible] has enjoyed.

Now, therefore, I, Ulysses S. Grant, President of the United States, do recommend that on Thursday, the 25th day of November, the people of the United States abstain from all secular pursuits and from their accustomed avocations, do assemble in their respective places of [illegible] and offer [illegible] to Almighty God, their grateful acknowledgments for His mercies and their humble prayers for a continuance of His divine favor.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 27th day of October, in the year of our Lord one [L. S.] thousand eight hundred and seventy-five, and of the year of Independence of the United States the one hundredth.

U. S. GRANT.

By the President:
HAMILTON FISH,
Secretary of State.

The Sunday-School.

LESSON XLV.

NOVEMBER 7, 1875.

THE WORK OF THE SPIRIT.
John xvi: 7-14.

Golden Text: "He shall teach you all things."—John xiv: 26.

Central Truth: The Holy Ghost witnesseth for Christ.

DAILY READINGS.

M.—John xiv: 16-31.
T.—1 Corinthians ii: 4-16.
W.—Hebrews v: 5-14.
Th.—Acts ii: 1-40.
F.—Romans viii: 1-17.
Sat.—Acts x: 34-48.
S.—John xvi: 7-14.

LESSON XLVI.

NOVEMBER 14, 1875.

JESUS INTERCEDING.
John xvii: 15-21.

Golden Text: "He ever liveth to make intercession for them."—Heb. vii: 25.

Central Truth: Jesus is our great High Priest.

DAILY READINGS.

S.—2 Thessalonians iii: 1-16.
M.—Psalms xix: 7-14.
T.—Isaiah lxi: 1-11.
W.—Hebrews x; 1-18.
Th.—1 Corinthian i: 1-30.
F.—Ephesians iv: 3-24.
S.—John xxii: 15-21.

"You will, Lord, I know you will." This is the way Mr. Moody says a boy who had asked God to grant a certain request closed his prayer.

FIXING THE TRUTH.—When Daguerre was working upon his sun-pictures, his greatest difficulty was to fix them. The light would imprint his image, but as soon as the tablet was taken from the camera the image vanished. At last he discovered a chemical solution which would fix the image and give him a permanent picture. So the truth is hard to *fix* in a man's heart.

The Best Protection.

The best safeguards against epidemic diseases are thorough digestion and firm nerves. It is because they assure the regular performance of the digestive process, and invigorate the nervous system, that Hostetter's Stomach Bitters are such a sovereign protective against the influences which beget intermittent maladies, and those which directly affect the stomach and bowels. If the nerves are healthfully tranquil, the assimilation of food perfect, as they are sure to be under the influence of this standard tonic and nervine, malaria may be defied; and if, in the absence of the most reliable of medical safeguards, the system has fallen a prey to disease of an intermittent or remittent type, the Bitters will, if persisted in, eradicate every vestige of the malady. Biliousness, constipation and dyspepsia yield with equal certainty to the operation of this potent vegetable alterative. nov3-2t

MARKET REPORTS.

☞ *Correspondents should bear in mind that our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.*

OFFICE SOUTHWESTERN ADVOCATE,
New Orleans, La.,
November 3, 1875

MARKET THIS DAY.

COTTON, Ordinary	——	——
" Good Ordinary	——	11⅞c
" Low Middling	——	12½c
" Middling	——	12¾c
" Good Middling	——	13¼c
SUGAR, Prime	8½c	——
MOLASSES, Prime	57c	55c
" Strictly	57c	60c
FLOUR, Superfine	$ 4 50	$4 75
" Treble Extra	6 00	6 50
" Choice	6 75	7 00
CORN	80	85
OATS	43	45
BRAN	$ 1 05	——
HAY	26 00	28 00
COFFEE	21	21½
PORK	24 00	25 00
SHOULDERS	10	——
SIDES	13	14
LARD	15	15½
HAMS	15	17
CORN MEAL	3 35	3 50
COWPEAS, Mixed	——	——
" Clay	——	——
BUTTER, Goshen	33	36
" Choice Western	24	26
" Inferior	19	21
POULTRY, Grown Chickens	5 00	5 50
" Young	3 00	4 00
" Ducks	3 50	4 00
" Geese	6 00	6 50
" Turkeys	12 00	15 00
EGGS, Western	20	22
" Louisiana	23	25
POTATOES, Western and Northern	——	——
" Louisiana	1 75	2 00
ONIONS, "	2 50	2 75
CABBAGE, " ⅓ bbl	2 50	2 75
BEANS	3¾	4
MOSS, Black	4½	5
" Gray	——	——
WOOL, Clear	——	——
" Burry	——	——
SALT, Coarse ⅜ sack	1 10	1 15
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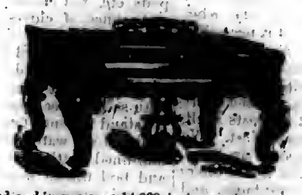

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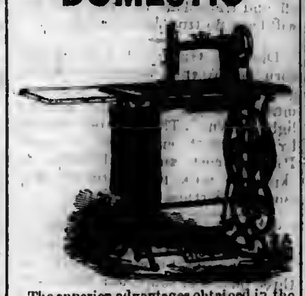

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The Farm.

To the Farmers and Patrons of the North.

There are always individuals and families in every community, who, for various reasons, find it necessary or desirable to change their location. They want cheaper land, a more fertile soil, a more genial climate, or other advantages, not possessed where they are. The West suggests itself, because everybody goes West. We have nothing to say against the West, but we believe that the South offers to-day still greater advantages, and we desire to say so, especially to our brothers of "the noble Order of Patrons."

1. In the first place, the cheap land, required by the great majority of immigrants, is here to be had, and that, too, without going out into an unsettled wilderness to find it. Plantations, farms, and desirable forest lands, in the vicinity of towns and villages, and on railways and navigable streams, can be bought for from five dollars to ten dollars per acre, or even less.

2. While there are large areas of light, sandy soil in the Southern States, there is also much land of unsurpassed fertility, and capable, under high cultivation, of producing crops heretofore undreamed of. The lighter soils, of what are called the "piney woods," are by no means so poor as the new comer from the North is apt to think, but can easily be brought up to a high state of productiveness, as the few farmers who have managed them judiciously have demonstrated. They are of remarkably easy cultivation.

3. We have a charmingly mild and genial climate of unsurpassed healthfulness. While our summers are no hotter than those of the North, the nights in the country being invariably cool, our winters are simply delightful, and can in no way be better described to the Northern mind than as a perpetual "Indian summer." Agricultural operations go on every day in the year, snow and frost never preventing, and it is during the cool season that the heaviest work of the farm, such as clearing land, building fences, digging ditches, hauling manure and breaking up the soil, is done. [illegible] where properly cared for, are [illegible]

[illegible] this requires no [illegible] The only exceptions [illegible] of the low country, or coast [illegible] and the borders of some of [illegible] rivers, where fevers prevail [illegible] summer.

4. The immigrant will find here the established communities, the [illegible] the schools, and the other [illegible] of long-settled countries, [illegible] require a denser population [illegible] them any desirable development.

5. Settlers, regardless of their political or religious opinions, will be [illegible] and all their [illegible] feelings respected. If [illegible] and esteem [illegible] receive them here. [illegible] we say, [illegible] well the [illegible] death, a [illegible] of welcome, [illegible] comfort that we [illegible] you whenever [illegible] the proof, come [illegible] in *Rural* [illegible]

[illegible] Farmer.—A man is [illegible]

At Home.

Chow Chow.—One peck of sliced green tomatoes and cucumbers, onions, cauliflower, peppers, radish-pods, etc., not omitting horse-radish; one ounce of cloves, one ounce of broken cinnamon; three-quarters of a pound of mustard seed, one pound of ground mustard. After slicing the above, put them in a stone jar with salt between each layer, and let it stand twenty-four hours; then drain off the water, put it in a porcelain-lined kettle, cover with vinegar, and boil fifteen minutes. Wet the ground mustard with cold vinegar and stir it in the last thing, then take immediately off the stove; it will be better if it boils after the mustard flour is added. Pack in jars and cover well.

A Cheap Fumigator.—The following will be found to be a cheap and pleasant fumigator for sick rooms, diffusing a healthful, agreeable, and highly penetrating disinfectant odor in close apartments, or wherever the air is deteriorated. Pour common vinegar on powdered chalk until effervescence ceases, leave the whole to settle, and pour off the liquid. Dry the sediment and place it in a shallow earthern or glass dish, and pour upon it sulphuric acid until white fumes commence arising. This vapor quickly spreads, is very agreeably pungent, and acts as a powerful purifier of vitiated air.

Smoked Meat on Toast.—Take a cold smoked tongue or ham that has been well boiled, and grate it with a coarse grater, or mince it fine; mix it with cream and with beaten yolk of eggs, and let it simmer over the fire. Prepare some nice slices of toast, butter them rather slightly, lay them in a flat dish that has been heated over the fire, and cover each slice with the meat mixture, that should be spread on hot. Place on the table in a covered dish, for either breakfast or supper.

A good way to start slips of plants is to get an old glass fruit jar, sift nice mellow earth in it till it is two or three inches deep, or till it touches the end of the slip, then pour water over it till it is full. Set the jar where it will not be moved often. After the roots start sift more earth over, fill again with water, if needed, and so on till it is full and filled with roots, then carefully break the glass off and transplant to a pot, and you will have no trouble in starting it.

Delicate Gruel.—Let the Indian corn be browned as we roast coffee, ground fine in a mill, and made into mush, gruel, or thin cakes, baked a light brown. This will be retained by the most enfeebled stomach. Parched corn and meal boiled in skimmed milk is a sure cure for summer diarrhea in children.

Bean Soup.—Rub well-boiled or baked beans through a colander. Allow one quart of cooked beans for three quarts of soup; add two quarts of water, boil half hour, thicken with one gill of white meal; boil five minutes, add seasoning, if there is to be any, and serve hot.

Oyster Pudding and Fry.—Take one can of fresh oysters, pour off the liquid, add a little water, and when it boils, stir in corn meal until thick; then chop the oysters fine and stir them in also, adding salt and pepper to suit the taste. Set away until cold, and then fry brown in butter.

Symptoms of Liver Complaint,

And of Some of the Diseases Produced by it.

A sallow or yellow color of skin, or yellowish brown spots on face and other parts of body; dullness and drowsiness with frequent headache; dizziness, bitter or bad taste in the mouth, dryness of throat and internal heat; palpitation; in many cases a dry, teasing cough, with sore throat; unsteady appetite, raising food, choking sensation in throat; distress, heaviness, bloated or full feeling about [illegible] pain in sides, back [illegible] shoulders; colic, [illegible] through bowels, with heat; constipation alternating with frequent attacks of diarrhea; piles, flatulence, nervousness, coldness of extremities; rush of blood to head, with symptoms of apoplexy, numbness of limbs, especially at [illegible] cold chills alternating with hot flashes, kidney and urinary difficulties, dullness, low spirits, unsociability and gloomy forebodings. [illegible] of the above symptoms [illegible] be presented at one time. [illegible] use Dr. Pierce's Alt. Ext. or Golden Medical Discovery and Pleasant Purgative Pellets for Liver Complaint and its complications, are loud in their praise of them. They are sold by all dealers in medicines.

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Respectfully,
J. C. Freer.

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[illegible] are six dollars and fifty cents for [illegible] *Cannabis Indica.* It is [illegible] well.

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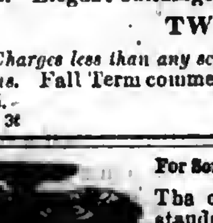

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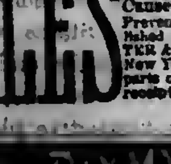

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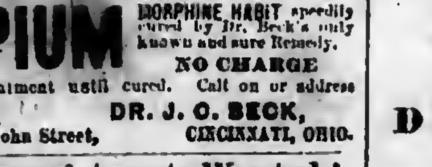

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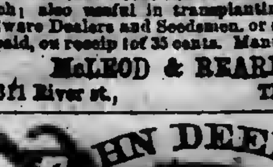

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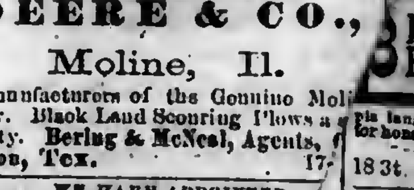

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Wm. Elder.

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Seth S. Hance—Dear Sir: You will find enclosed $5, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since. It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them and in no instance where I have had a chance of hearing from their effect, have they failed to cure. Yours, C. H. Guy.

Grenada, Yalabusha County, Miss.

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Southwestern Advocate.

VOLUME X. NEW ORLEANS, LA., THURSDAY, NOVEMBER 18, 1875. NUMBER 23.

THE

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Garments of God.

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The following delegates to the next General Conference, which meets May, 1876, have been elected:

Alabama—W. P. Miller; reserve, J J Brasher. Lay, Dr George Lawrence; reserve, D H Harris.

California—Geo Clifford, H C Benson, W S Turner; reserves, W Dennett, H B Heacock. Lay, A Merrill, E B Bateman; reserves, Wm Hinds, Peter Bohl.

Central German—A Leibhart, J Rothweiler; reserves, W Nast, E Wunderlich. Lay, H C Diekhaut, L Hartman; reserves, J Kurtz, H Dornbusch.

Central Illinois—V Witting, W H Hunter, G R Palmer, J G Evans, W Underwood; reserves, G M Chaffee, R Haney. Lay, E W Spencer, J F Culver; reserves, D M'Williams, Judge Hammond.

Central New York—A C George, E O Haven, D W C Huntingdon, L C Queal, B I Ives, J Erwin; reserves, E J Hermens, W Reddy. Lay, David Decker, J R French; reserves, D N Durston, Lucius Wilcox.

Central Ohio—Leroy, Belt, G W Waters, W W Winters; reserves, A Harmount, P S Donelson. Lay Wm Lawrence, J W Hiett; reserves, Wm St. John, Dr Stemens.

Chicago German—C A Lesber; reserve, G L Mulfinger. Lay, Louis Appel; reserve, Phil Haag.

Cincinnatti—J M Walden, A Lowrey, J F Marlay, G Moody; reserves, R S Rust, W H Suterlane. Lay, W R Warnock, C W Roland; reserves, W Meek, Judge Chambers.

Colorado—B F Crary; reserve, G H Adams. Lay, Hon John Evans; reserve, Dr Burr.

Delaware—Hooper Jolly; reserve, Solomon Cooper. Lay, Wm Peakins; reserve, Abraham Murray.

Des Moines—H H O'Neal, A Burns, E M H Fleming; reserves, M D Collins, P F Bresee. Lay, C H Gatch, N B Moore; reserves, G C Mitchell, H C Sigler.

Detroit—A Edwards, J S Smart, L T Fish, W X Ninde, D C Jacokes; reserves, John M'Eldowney, John Russell. Lay, David Preston, Geo W Fish; reserves, B W Huston, J C Clark.

East Maine—C Stone, G Pratt; reserves, L D Wardwell, C F Allen. Lay, H Ruggles, I Caldarwood; reserves, M P C Withers, D W Sawyer.

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Georgia—E Q Fuller, C O Fisher; reserves, J W Lee, R T Kent. Lay, N P Harbin, C J Holloway; reserves, T G Eiswald, F M Jones.

Holston—W C Graves, J J Manker; reserves, J A Hyden, J F Spence. Lay, Wm Rule, H Presnell; reserves, J W Ramsey, W F Milburn.

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Indiana—R Andrus, Hayden Hays, W M Zaring; reserves, W F Harned, B F Rawlins. Lay, W C DePauw, T P Haughey; reserves, J F Lindley, G. W. Hess.

Iowa—G N Power, J C Brown, J W McDonald; reserves, B Mark, W F Cowles. Lay, J B Weaver, John Mahin; reserves, N J Smith, Wm Wilson.

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[illegible] W B Slaughter, H T [illegible] Lay, E H Rogers, J M Mc[illegible]

[illegible] D Hammond; reserves, [illegible] Lay, E C Session; reserve, [illegible]

Ohio—F S Hoyt, Geo Mathew[illegible]; reserves, G H Harper[illegible] Lay, Judge Grisweld; reserves, [illegible] Camp.

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[illegible] Mitchell; reserves, [illegible] Isaac Gar[illegible]mon.

[illegible] M Trimble, [illegible]; reserves, B [illegible] Lay, W H Me[illegible] reserves, W. [illegible]

[illegible] reserve, I Dil[illegible]land; reserve, [illegible]

[illegible] W A [illegible] Cleveland, [illegible] Ray[illegible] Lay, B F [illegible]

Southwestern.

New Orleans, Nov. 18, 1875.

J. C. HARTZELL, D. D. .... Editor

The Southwestern for 1876.

THE TIME IS UPON US WHEN EVERY FRIEND OF THE SOUTHWESTERN MUST AGAIN GIVE A FEW WEEKS OF EARNEST WORK TO THE SECURING OF SUBSCRIBERS. BRETHREN OF THE MINISTRY TAKE THE MATTER IN HAND AT ONCE. TELL YOUR PEOPLE FROM THE PULPIT THAT THE TIME TO RENEW THEIR SUBSCRIPTIONS IS AT HAND, AND IF THEY DO NOT WANT THEIR PAPER STOPPED THEY MUST SEND FORWARD THEIR NAMES AND MONEY FOR ANOTHER YEAR. ONE DOLLAR A YEAR PAYS FOR THIS PAPER.

We hereby return hearty thanks to Mr. Burton of Grand Prairie, Plaquemines parish, La., for a barrel of oranges and lemons from his own orchard. They are of the finest Louisiana quality.

We call attention to our advertisement of "The Pilgrims Progress, Illustrated," a most elegant steel engraving, which gives the thought of Bunyan's noted allegory at a glance. We commend it as one of the finest and most comprehensive works of art that can be secured.

The New Orleans Paper Mill, of this city, is now furnishing the market with an excellent quality of newspaper, at rates as low as can brought in northern markets, thereby saving transportation. The SOUTHWESTERN is printed on their paper. The gentlemen in charge of the mill are Messrs. A. T. Wilmot, James Mc Graff and James Brown. As this is a home enterprise it is hoped the newspaper fraternity of New Orleans and vicinity will patronize it.

Dr. W. H. Pearne furnishes *The Methodist* with a carefully prepared statement of how the delegates thus far elected stand on the question of electing presiding elders. The table foots up as follows:

"Yeas, ministers, 42; laymen, 18—total 60. Nays, ministers, 64; laymen, 43—total 107. Of the 60 yeas, Mr. Pearne believes he knows at least ten who will not vote for the measure when the time of action comes."

The late elections in which there have been such tremendous republican gains, prove that the people of this nation prefer to trust the Republic in the hands of the party which saved it, rather than in the hands of those who sought to destroy. Charles [illegible], whose Southern letters have been so largely quoted everywhere, gave it as his opinion months ago, that it would be a national calamity to have democracy take control of the nation now. Nearly half the states in the Union have declared the same thing, so that there now seems no doubt but that Grant's successor will be elected by the republican party.

The election in Mississippi wasn't [illegible] because there are a [illegible] in that State. [illegible] 000. It [illegible] [illegible]

Here is Our Hand.

The *Galveston Christian Advocate* has a stirring editorial on "The Conflict," in which a powerful plea is made for a united attack upon the devil by all who believe "there is sin and righteousness—hell and heaven." "It is proposed to make war upon sin and evil influences both in high and low places; in private and in public; in the beggarly hut and in the palatial mansion; in the legislative and municipal halls; in the church and out of it."

The appeal is so earnest, so full of christian zeal and faith, that from our heart we say, *Here is our hand.* The SOUTHWESTERN goes more or less throughout the whole territory of the Galveston *Advocate.* It represents in that territory, (Texas), a church membership of 20,000, embraced in the Texas, West Texas and Southern German Conferences, of the Methodist Episcopal Church. These conferences meet annually in the principal towns and cities of Texas; are presided over by bishops, whose only work is to serve Christ and his Church; the works of a Christian Church are are attended to at these conferences, and every year nearly two hundred ministers are sent out to preach the truth as it is in Jesus. The results of their works appear from time to time in the SOUTHWESTERN. In the name of these multitudes of Christian people, led by men, many of whom are as noble Christians as God ever called to preach, we say, *Here is our hand.* We believe in sin and righteousness; heaven and hell. We preach Christ and him crucified. We can help you, and you can help us. Up to this time we have seen no mention of these conferences, ministers or people in your columns, only as they have been mentioned to be criticized adversely. No matter about this. In all sincerity, with no other desire but the glory of God in the salvation of souls, and the destruction of sin of every type in the State of Texas, we extend the hand of Christian fellowship and friendship to the *Galveston Advocate* and all it represents.

"Louder! Louder!!"

At the late session of the Illinois Conference some brother was speaking and had allowed the tone of his voice to get so low that many in the house could not hear him. The venerable Peter Akers was sitting a little distance away, and with others was troubled to understand what the brother was saying. Suddenly the old veteran of nearly a hundred years shouted at the top of his voice, "louder, louder." The effect may be imagined. The low voiced brother stopped as if a terrific peal of thunder had resounded from a clear sky. Bishop Ames started from his uninterested attitude to that of intense interest, and the whole house was hushed into wrapped attention. There was a moment's pause and everything was still. Then, without moving from his seat, or giving any sign that he thought he had done anything more than secure the attention of his hearers, the old hero spoke. His voice was clear, loud and strong. He said: "the Methodist discipline makes our ministers pledge that they will not speak too loud or too long. Bishop, I think another pledge should be added to these, viz: that they will not speak too low." The Bishop settled into his chair again, the brother took up the thread of his discourse in a higher key, and the audience awakened to new interest, listened attentively.

It does the Christian good to be startled out of the humdrum of every day life. Our lives may be blameless, [illegible] profession correct, and our determination strong to live for God. [illegible] we are slow and sluggish in our devotions; we are unmoved by the scenes of sin and degradation about us; we are good, but our goodness is of the slow-go-easy kind that don't [illegible] up any one to good works or [illegible] the anxiety of the ungodly [illegible] the contrast of their lives with ours. We need somebody to startle [illegible] good soul to cry to us: "[illegible], *more earnestness.*" [illegible] any one does this, we don't [illegible] get mad about it, but bestir [illegible] do more for the Master.

Chicago to New Orleans.

[illegible] from Chicago to New Or[illegible] the Illinois Central and [illegible] Orleans, St. Louis and Chicago [illegible] is one of the pleasantest [illegible] travelling by rail on this [illegible] Pullman palace cars are [illegible] through from one city to the [illegible] the lakes to the gulf. [illegible] fortably at 8:50 P. M., [illegible] shore, and as the cars [illegible] the shores of Lake Mich[illegible] lulled to sleep by the [illegible] In the morn[illegible] for breakfast. [illegible] the great [illegible] "mid [illegible] West, dotted over with cities and towns, and everywhere covered with rich farms.

At 4 P. M. you are at Cairo, where the waters of the Ohio mingle with those of the Mississippi. Here you see a triumph of genius. On the Illinois Central Road the guage is four feet eight inches, while south of the Ohio, on the New Orleans, St. Louis and Chicago Road, the guage is four inches wider. Beside the Ohio cannot be bridged without enormous expense, because of its low, sandy banks. How then can the great palace car in which you ride be transported over the river and its wheels so changed as to run on a wider track. In the first place two immense transfer boats have been built, costing $40,000 a piece, on either one of which a whole passenger train, except the engine, can be transferred from Illinois to Kentucky at once. So as to prepare for the wide guage the palace car is run on a platform before being taken over, and by four jack screws is hoisted by steam, and the narrow trucks substituted for wide ones, or *vice versa,* as the car is going north or south.

Over the river upon Kentucky soil you seem to have passed into a new world. Instead of immense corn fields you see tobacco fields, the trees are less tinged with autumnal hues. At nine o'clock you get supper at Frost Station and again retire for the night. In the morning you are in Mississippi. All signs of winter are gone; the air is balmy, the birds fill the air with music; the cotton fields are white with their snowy crop; the forests have changed in appearance and kind: pine and hemlock come to be more and more abundant. All day the foliage grows more and more dense, and evidences multiply that you are getting into the sunny South. At evening you touch Louisiana, and the magnificent live oaks, drapped with moss, are the chief attractions of the forests. At nine you are in New Orleans.

Col. McComb may well be called the Railroad King of the South. His great perseverance and business capacity and wealth have made the New Orleans, St. Louis and Chicago Road what it is. Col. S. H. Edgar, the second in authority and who presides at the headquarters of this road in New Orleans, is well adapted for his responsible position. Cols. E. D. Frost and S. E. Cary, General Manager and Ticket Agent, are both gentlemen who honor their positions. Of the officers of the Illinois Central we found Mr. Johnson, of Cairo, the General Southern Agent, and Col. Tucker, General Manager, of Chicago, to be most affable and obliging.

Our Church Extension Work—The Object.

The object is *"Church Extension."* This simple truism may seem a needless statement, but simple as it is, it contains an important truth not as generally understood as it should be. Hence Churches laboring under more or less of a burden of debt, in all parts of our country, are appealing to the Board for aid to pay their debts. If the Board should respond to one half of these calls it would use all its resources without adding a single pulpit or sitting in any Methodist Church. All our funds would be used without one particle of Church Extension. Besides this, many Churches in the older communities that would never think of asking for a Missionary appropriation to help support their pastor, make very urgent applications to the Board of Church Extension for aid to build their Churches, and think that the Board fails of its object if they do not receive the aid desired. They become disaffected towards this work themselves, and, by unreasonable complaints, frequently spread disaffection among others. This is indeed a great evil; but if we all clearly saw that the object of the organization of the Board is *"Church Extension,"* an object essentially missionary in its character, this evil would be averted.

Three years ago the General Committee, in an appeal to the Church in behalf of its cause, declared;

"We are fully persuaded that, *except in the most extraordinary cases, no demand should be made upon the Board for aid in the older communities, nor for the payment of Church debts, unless it be to avert imminent and otherwise inevitable disaster in the loss of Church property.* We entreat all to remember that *Church Extension* means *aggressive movement*—the multiplication of these religious homes so essential to the prosperity of the Church, and the welfare of our country. Let it be remembered that the whole great country is open before us. *The field in which this work is most needed is the West and South. The Frontier States and Territories* are being rapidly penetrated by new lines of railroad, and the country is filling up with marvelous rapidity, and towns and villages are springing up as by magic. The people are comparatively poor, and have everything to do. Churches are an imperative necessity to their religious welfare, and they must have aid to procure them. Builded in time, they will prove garners of untold resources of Christian power for the future work of the Church. Never before were such vast opportunities presented. They can not be neglected without great loss to the Church. In the Southern States here is still great poverty and destitution of Churches. The scars of the war will long remain, but our Church has a mission of vast moment—a mission of elevation and salvation to the neglected, and of conciliation and peace to all in that vast region."

This clearly indicated the field in which our Church Extension work is most needed, and the character of the work that should be done; and the chief points in this extract have been subsequently embodied, from year to year, in resolutions adopted by the General committee for the government of the Board: and one year ago the following resolutions, bearing in the same direction, were unanimously adopted:

"*Resolved* 1. That no application for aid from a Church costing over $10,000, shall be entertained for either donation or loan, unless such Church shall have consulted the Board of Church Extension before commencing to build.

"2. That no church costing over $20,000 shall, in any case, receive aid either by donation or loan, from the funds of the Board."

The object then of our Church Extension work is not the payment of old Church debts. Only in extreme cases should aid be granted for this purpose, and then only as the General Committee has directed. "To avert imminent and otherwise inevitable disaster in the loss of church property." It is not intended to relieve any people from the necessity of doing what they can in their own behalf, but it is *"Church Extension."* by aiding where most needed to procure suitable houses of religious worship, homes for the homeless households of faith; and, by furnishing the requisites for organizing new churches and congregations, and for carrying forward the various branches of Church work therein, to enlarge the borders of our Zion. The object of our Church Extension work is *"Church Extension."*

Biennial Evangelical Alliance—American Branch.

Two years ago when the Evangelical Alliance closed its session in New York, the American delegates arranged for a meeting every two years. The first meeting has just been held in Pittsburgh. The *Advocate,* of that city, comes with an extended report of the proceedings, which are represented to have been highly interesting. Leading men of all denominations were present and took part in the proceedings. Our own Church was represented by Bishop Foster, who spoke several times, and Dr. Vincent, who gave a most able and exhaustive discussion on "Increased Efficiency of our Sunday Schools." Among other strong and eloquent things, Bishop Foster said:

"The two great clouds which overhang our country, endanger its institutions, and threaten civil and religious liberty, are Roman Catholicism and Rationalistic Infidelity, both of which are assailing the existence of our Sabbath. It is certain that the civilization of America and the Protestant religion are the birth of living Christianity, and the product of living Christian thought. The Protestant heart and brain and their products cannot live without a Sabbath. We stand in the presence of gigantic powers that are threatening our institutions. God is raising up a Union that will rally its forces around a common standard. I hail with joy the birth of this Evangelical Christian Alliance."

Dr. Vincent in speaking referred to the defects of the present Sunday-school system. But, notwithstanding these defects, the Sunday-school is an efficient agency in the department of religious and ecclesiastical training. 1. It sanctifies and utilizes the Sabbath day. 2. It exalts the Church, multiplying its members, aiding its ministers, increasing its power. 3. It glorifies the Holy Scriptures, expounding and applying its truths to multitudes. 4. It reacts upon the family, co-operating with Christian parents, and reminding the irreligious of the duties which they owe to God and to the children he has given them. 5. It exerts a wholesome influence upon society, harmonizing, equalizing, elevating all classes by the delightful ministries of religion. 6. It contributes to all great social reforms by instructing and enlisting childhood on the side of truth and temperance and righteousness. 7. It ministers to the nation by educating in advance the masses of the people who are soon to exercise the right of suffrage, and thus to determine the character and destiny of the republic. 8. It labors directly for the conversion and edification of individual souls, by all its services and instructions and influences, enlarging and building up the Kingdom of our Lord and Savior Jesus Christ.

The true idea of the Sunday-school is, 1. That of an evangelizing agency. 2. A Bible-studying agency. 3. An agency for the promotion of spiritual strength, through the associated study of the word. It is the Church itself at work through ministers and laymen. The efficiency of Sunday-schools will be increased when we secure Sunday-schools, under the control of the Church, co-operating with the family, governed by affectionate, firm, and wise superintendents, taught by consecrated, spiritual, and well-trained teachers, attended by the old and the young, watched over by faithful pastors, filled with the Holy Spirit.

President Grant and his Des Moines Speech.

The editor of the *Louisiana State Register* has just returned from a summer trip in the North, and speaks of President Grant and his speech at Des Moines, Iowa:

During our summer vacation we attended the annual re-union of the Society of the Army of the Tennessee, at Des Moines, Iowa, where for the first time we had the pleasure of meeting PRESIDENT GRANT, who was there as a member of the Society, and the honored guest of the Capitol City of the great State of Iowa. We have a better opinion of the President since we met him, and talked with him. He did not impress us as a great man in the way that term is generally applied—great because he is the President of a great Nation—but rather that he would be a great man without any office. We heard him deliver what is destined to be known as "his Des Moines speech." He read it from the original manuscript—a few slips of paper carelessly arranged—without any attempt at oratory and without any object, other than as he expressed it, a desire to say a few words to his old comrades of the Army of the Tennessee. Although it was hastily prepared, and writen in a few minutes, it shows the handiwork of a thinker and a statesman, and will read better and better as the world grows older. It is charged by the democracy that the President cannot prepare his own messages, letters, &c. This is a great mistake. He is not given to long State papers. He says what he wants to say in a few words, that are directly to the point. During the afternoon of the first day of the re-union the President was riding in a carriage with one of Iowa's most distinguished citizens, at whose private residence himself and family were entertained. In a conversation on political topics he suggested, that if he had time before dinner, he would like to prepare a short address to be delivered in the evening before the society, touching several points alluded to in the conversation. Half an hour afterwards, when called to dinner, he had written the longest and certainly the best speech of his life. As nothing but a garbled report of this address has ever been published in this city, we publish it below as it was printed the morning after it was delivered, from the original manuscript, in the *Iowa State Register*:

COMRADES: It always affords me much gratification to meet my comrades in arms of ten or fourteen years ago, and to tell over again from memory the trials and hardships of those days of hardships imposed for the preservation and perpetuation of our free institutions. We believed then and we believe now that we have a Government worth fighting for, and if need be dying for. How many of our comrades paid the latter price for our preserved Union! Let their heroism and sacrifice be ever green in our memory. Let not the result of their sacrifices be destroyed. The Union and the free institutions for which they died should be held more dear for their sacrifices. We will not deny to any of those who fought against us any privilege under the Government which we claim for ourselves. On the contrary we welcome all such who come in good faith to help build up the waste places and to perpetuate our institutions against all enemies as brothers in full interest with us in a common heritage: but we are not prepared to apologize for the part we took in the war. It is to be hoped that like trials will never again befall our country. In this sentiment no class of people can more heartily join than the soldier who submitted to the dangers, trials, and hardships of the camp and the battle-field, on whichever side he fought. No class of people are more interested in guarding against a reoccurrence of those days. Let us, then, begin by guarding against every enemy threatening the prosperity of free republican institutions. I do not bring into this assemblage politics, certainly not partisan politics, but it is a fair subject for the soldiers in their deliberations to consider what may be necessary to secure the prize for which they battled. In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign, the people, should foster intelligence—that intelligence which is to preserve us as a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's but between patriotism and intelligence on the one side, and superstition, ambition, and ignorance on the other. Now the centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers one hundred years ago at Lexington. Let us all labor to aid all needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men. Encourage free schools, and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that neither the State nor the nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical dogmas. Leave the matter of religion to the family altar, the Church, and the private school supported entirely by private contributions. Keep the Church and the State forever separate. With these safeguards I believe the battles which created the Army of the Tennessee will not have been fought in vain.

Conference Studies.

For the benefit of our clerical brethren from whom we receive frequent inquiries on the matter, we republish the following course of Conference studies prescribed by the Louisiana, Mississippi, and Texas Conferences and endorsed by the presiding bishops. In these conferences these studies take the place of the course laid down in the discipline. We can furnish the books named. For the price of each, see the advertisement on the fourth page.

Candidates for admission: English Branches, Bible and Discipline, Porter's Compendium of Methodism.

First Year: Wakefield's Theology, (part first); Wesley's Plain Account of Christian Perfection, Ruter's Church History, Kidder's Homiletics, Bible and Discipline continued.

Second Year: Wakefield's Theology, (part second); Hibbard on Baptism, Bible and Discipline continued, and a written sermon.

Third Year: Wakefield's Theology, (part third); Nast's Introduction, Morris' Sermons, and a written sermon.

Fourth Year: Wakefield's Theology, (part fourth); a written sermon and the written questions laid down in the fourth year's study in the discipline.

During these years it is expected that every minister shall read Wesley's Sermons.

The *Christian Recorder,* the organ of the African Methodist Episcopal Church, of Philadelphia, says:

"Rev. J. C. Hartzell, of the *Southwestern,* honored us with a visit. Despite the clashing that now and then occurs in the South, between our brethren and those of the M. E. Church, it affords us pleasure to say that the presence of that Church in the South is an assurance that the interests of the lowly will not altogether be allowed to be put aside. Where it furnishes as its representatives such men as Bishop Haven, E. Q. Fuller and J. C. Hartzell, our brethren will find it to their interest and the interest of the race, not to hamper them by their 'anise and cummin,' but rather to support them in their fight for righteousness, temperance, mercy and faith."

We are not in the habit of publishing personal references to ourself, but we make an exception in this case, because of the expressed wish that there should be kindly relations between our ministers and people and those of the African Church. We heartily reciprocate the expression of good will toward our Church and work in the South, and trust the two Methodisms named may cease "clashing" wherever that has occurred. The work to be done among the colored people of the South is so great, and the Methodist Episcopal Church has taken hold of this work with so much will and success, that of all others, colored people can least afford to speak illy of her. On the other hand the African Church is doing a good work, and Dr. Tanner's paper is a credit to him and his Church.

The Pittsburgh Female College under the presidency of Dr. I. C. Pershing has steadily grown in public favor until it stands second to none of its class in America. Its buildings are large and commodious with a large chapel, elegantly furnished parlors and setting rooms and well supplied dormitories. For the accomodations and opportunities for study the expenses are very low, being less than $200 a year. The ambition of the institution is to make a specialty of everything, that is, to give the very best of advantages in all studies pursued. A recent visit convinced us that this ambition was as fully attained as possible. The faculty comprise a large number of first class educators; its museum is of a high order; a $6000 organ is in the chapel, and fourteen pianos indicate the expense and pains taken to prepare for work in the conservatory of music. Dr. Pershing will be glad to send catalogues to and correspond with any ladies contemplating going North to be educated.

What threatens our public schools is manœuvring like that at East St. Louis? The new State constitution of Illinois provides that no money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect, or denomination of religion. In East St. Louis the Board of Education hire, at a rental of $1,200, the basement of a Romish church, appoint Romanists as teachers, pay them out of the public funds, and allow the Romish catechism to be taught in the school-room out of school hours. The reason why is thus explained by the Roman-catholic priest: "The majority of our population are Catholics, and they elect Catholic directors." An oath to support the constitution is we judge no particular obstacle.

Romanism, Rum, and Rag-money are what killed the Democracy in the North during the late elections. The Democracy of the North is fast coming to be the party of Roman Catholicism, which to-day means the destruction of our public schools, and to-morrow will mean anything to hinder freedom of opinion in matters of faith and worship. The Democracy of the North is the party of rum, everywhere favoring license and making leagues with the rum traffic. The rag-money folly we suppose will be dropped now. If the Democracy of the South ever expects to have anything to say in ruling the nation, they will have to unite with voters of a different class than the mass of the people of like political faith now voting in the North.

"Of the 282 Baptist churches in Massachusetts, according to the last report of the secretary of the State Convention, more than six-sevenths had been pastorless within the five preceding years, nearly two-thirds within two years, and no less than 117 within the year. The average length of the pastorates reported is less than three years. Turning attention to the seperate associations, we find that in five of them, the average pastorate is less than two years, while in two it is less than one year. A change of pastors almost invariably involves a pulpit vacancy, sometimes for a few weeks, sometimes for several years."

We quote the above from a correspondent of the *Watchman and Reflector,* of Boston, as an indication how so-called "settled pastorates" are a myth. There are exceptions, but the rule in all churches where pastors are professedly settled for life, is about as as above.

Among our Letters.

To the Members of the Louisiana Annual Conference:

DEAR BRETHREN—Allow me to remind you of the resolution passed by the Conference at its last session, ordering a collection for the benefit of NEW ORLEANS UNIVERSITY. Please take up this collection promptly, and either forward to me, or bring with you to the Conference. The Lord prosper you.

Yours truly,
W. D. GODMAN,
188 Race Street, New Orleans.

CLINTON, EAST FELICIANA PARISH, LA., October 24. Miss Kitty Black makes inquiry concerning Mary, Nancy, Joe and Dick Redden. Any information concerning them will be thankfully received.

SHREVEPORT DISTRICT, La. Presiding Elder Rev. H. T. D. Abbott writes, "My work is prospering finely, and peace and harmony prevail among the brethren throughout the district. Bro. Morant, of Shreveport, is suffering with chills and fever."

WASHINGTON, LA., Nov. 1st. Rev. Washington Brook writes, I have recently held a protracted meeting, assisted by the Rev. Wm. Beller, Between the 17th and 23d day of October. We raised $102 55 for the purpose of fixing up our church, which we expect to have finished by November 1. We have raised this year, for building purposes alone, $202 55. I am preparing to build another church about nine miles from Washington, beside ceiling the church in Opelousas, for which we have the lumber already.

BRASHEAR CITY, LA., Nov. 5. Rev. R. W. [illegible]erton writes concerning a new school, "The New Era Seminary," recently established in Brashear. He says, "This has been opened in the M. E. Church by one of the ablest teachers in our section, holding a Grammar Grade certificate of Public Schools, and having successfully identified himself with the edu-

[illegible] progress of our people in this parish since 1871. He is a southern man, but kindly sympathetic with everything that may conduce to our improvement and welfare. The children are thoroughly taught and advanced instruction given in branches, to which heretofore we have had no access, and pupils prepared for the universities. We hope, ere long, to present a example of progress that may equal anything outside of New Orleans.

A. B. Hoskyns, Principal.

From Bay St. Louis comes word of the death of Sister Kelker, who passed away peacefully. She was a faithful member of the church for years and will be missed by all.

J. N. Thomas, pastor.

Meridian, Miss. Rev. P. Jamison writes, our church and Sabbath school are flourishing. It could not be otherwise with the latter in charge of the efficient Superintendent, Bro. W. H. Turner. 11 new members have been received into the church; 14 baptized. We have recently lost a faithful member in the death of Sister Rachel Griffin, who passed away triumphantly.

Mandeville, November 2. Rev. L. Johnson writes, we were much blessed at our recent conference. Rev. John Adams and Rev. Thomas Brown were present and assisted in the services. There was a full attendance at the morning, evening and night services. Everyone that attended seemed to experience a renewal of the Spirit of God in their hearts.

Our Sabbath school is prospering finely. The teachers seem to take great interest in teaching, and explaining the tracts and papers to the children. Everyone that has visited the [illegible] school has seemed highly pleased to see such a fine collection of scholars. The pastor reported the church in a favorable condition.

State Line, Miss. Rev. G. W. Harris writes, this letter leaves my work in a glorious condition. I have had three protracted meetings and they have resulted in one hundred and [illegible] accessions, I have also built one [illegible] church, and we have [illegible] the payment with exception of [illegible]. Our white friends of State Line assisted us in giving lumber. I give the names of the parties [illegible] glorious cause: [illegible] feet of lumber; [illegible] feet of lumber; [illegible] feet of lumber; [illegible] feet of lumber; [illegible] 16 lbs. of nails [illegible] Leuther Berry, [illegible] A. Byrd & Co., 7 [illegible] C. A. Teages, [illegible] and pulpit his [illegible]. We value the [illegible] at [illegible]. I have two Sabbath schools; [illegible] of Sunday school [illegible]. Some have not [illegible] the Advocate this year [illegible] and black, that [illegible] in January.

[illegible], Nov. 4, 1875. Bro. [illegible] the Southwestern [illegible] State. The people [illegible] stricken I [illegible] them. [illegible] per [illegible] five dollars a [illegible] get no steady [illegible] a dollar [illegible] in this section [illegible] school. They [illegible] with a heavy [illegible] is not paid yet. [illegible] do all I can for

[illegible]

[illegible] the son of the [illegible] causes [illegible] of [illegible]

to the young convert in becoming acquainted with the doctrines of our church. We are especially pleased with the association of scripture proof with the discussion of each subject, and highly commend it to the wants of the Southern work Price, 30 cts. Hitchcock & Walden, Cincinnati, O.

Latest News.

PERSONAL.

—Judge R. H. Shannon, of this city is spoken of as the probable successor of Judge Durell in the U. S. District Court.

—Dr. W. D. Godman, was transferred to the Louisiana Annual Conference at the session of the North Ohio Conference held last September by Bishop Harris.

—B. J. Hitchcock, who for several years has been the efficient cashier of our book depository in Chicago, has resigned his position and removed to Missouri. He was the recipient of a silver tea set by the employees of the house. Success attend our brother.

—W. E. Barns, Esq., whom our readers will remember as our former editorial associate, but who is now assistant editor of the *Central Christian Advocate*, has taken unto himself a wife. The marriage took place November 2d, in Bloomington, Ill., the bride's name being Miss Mattie Rowe Our hearty congratulations are extended.

—Rev. F. Von Schluembach, and family arrived in this city on the 8th instant, and left the next morning for Galveston, Texas, where they go under appointment from Bishop Harris to organize our German mission in that city. We welcome Bro. Schluembach to our Southern field, and pray that abundant success may attend his labors.

GENERAL INTELLIGENCE.

—The Louisiana State Democratic Convention [illegible] New Orleans, the first Wednesday in January.

—The [illegible] Convention of Texas [illegible] for [illegible] the Texans in general. The [illegible] *Telegraph* one of the most [illegible] ocratic paper in the State condemns the Constitution as framed, and predicts its defeat. The grounds of of complaint are that public education is not provided for sufficiently, that immigration is hindered, etc.

—The *Methodist Recorder* of the 6th inst., comes to hand with a full account of the proceedings of the meetings of commissioners from the Methodist and Methodist Protestant Churches, held in Pittsburgh, Pa., to arrange a basis of organic union between the two Churches. A basis of union was fixed upon and a convention called to be held in Baltimore, in May, 1877, to effect the work.

—Rev. T. E. Madden, who has in charge our work at Grand Prairie and Union, La., is being blest with success. He teaches during the week and preaches at two different appointments each Sabbath. On Sunday, Nov. 7, our new building was worshiped in for the first time at Grand Prairie. [illegible] Elder was present [illegible] a good audience. [illegible] of Baptism and the Lord's Supper were administered and several received into [illegible] full connection.

—[illegible] Hilliard [illegible] in [illegible] in the [illegible] the profit of raising [illegible] 2 [illegible] be [illegible] many [illegible] the [illegible] part of [illegible]. This is an example of [illegible]. The New Orleans, St. Louis & Chicago Rail Road with through freight trains to Chicago, can transport at [illegible] rates. This is a subject worthy of thought, and we are satisfied there is money in it.

—The Roman Catholic Church in New York have normal schools under the name of what they term *Grey Nuns*. Governor Tilden has signed an amendment to the school law of the State, by which at the discretion of the State Superintendent, diplomas of the Grey Nun Normal School are made of equal value with the diplomas of the State Normal Schools. Thus [illegible] these sectarian schools supported and controlled entirely by Roman Catholics are, when [illegible] State Superintendent [illegible] placed on a par with [illegible]. This is a small thing [illegible] much when taken [illegible] the aggressions [illegible] General [illegible]

from an official visit to the Rio Grande country, visiting Brownsville, Corpus Christi, Indianola, Galveston and other ports of his division. The Col. will soon visit the residue of his division, which extends from Key West along the entire maritime coast to Mexico, and up the Mississippi to Cairo. From Col. Pitkin, who has just returned from Texas, we learn further particulars of the disaster which swept away Indianola. About one-third of the town was washed away entirely; the second third is completely twisted and warped, and the remainder is comparatively intact. Two hundred and thirty bodies have been recovered and buried. Two monumental safes stand as the remains of the Custom House, everything else of the buildings being gone. Some of the custom records were found twenty-five and thirty miles. Four passenger coaches were carried five miles. A most horrible stench pervades the whole town, owing to the foul sediment collected. Two light houses with their keepers were swept away. A project is now on foot to start a new Indianola on the bluff three miles distant from the old site, but whether this will succeed or not is undetermined. As an illustration of Commodore Morgan's energy, the long landing, which was almost entirely swept away, has been nearly rebuilt.

—A series of terrible naval calamities have recently occurred, filling the public with sadness. At 1 o'clock A. M., Nov. 9, the steamer *City of Waco*, lying at anchor outside the harbor of Galveston, was discovered to be on fire. A high sea was running at the time, and with a strong wind and showers of rain. The crew were seen to take the boats at 3 o'clock and floated through the fleet lying adjacent, which was unable to render any assistance because of the violence of the storm. Up to this date nothing has been seen or heard of any of the boats, and fears are entertained that all are lost. The crew numbered 30, and there were 20 cabin and steerage passengers. Among the latter was Miss Moelling, daughter of Rev. P. A. Moelling, of the M. E. Church, of Troy, New York. She was en route to Galveston to visit a sister residing there. Recent developments disclose the fact that the Waco had on board 300 cases of petroleum, contrary to law, and the supposed cause of the burning is the ignition of this by lightning. From San Francisco comes intelligence of the collision of the mail steamer Pacific with an unknown vessel off Cape Flattery—a single survivor has been picked up, who gives the above information, and it is thought that all on board to the number of over 200 were lost. Boats are cruising in quest of any survivors. Such are the perils of those "that go down to the sea in ships."

—We give below a general summary of the final results of the recent elections in the several Northern states, copied from our exchanges:

Pennsylvania voted for Governor, other State officers, and members of the legislature. Last year the Democratic majority was 4,679. This year it has been carried by the Republicans by a majority of probably 30,000.

Massachusetts elected a Democratic Governor last year; now it elects Republican State officers and legislature over the Democratic, Labor Reform, and Temperance Tickets.

New York elects State officers, except Governor. Last year it gave Tilden, Democrat, 51,448 majority for Governor, and has been depended upon to help the South elect the next President. Now the State ticket is claimed by both parties, and the majority is no doubt small on either side. The legislature is known to be overwhelmingly Republican. The Senate will stand about 22 Republicans and 11 Democrats. The Assembly thus: Republicans, 73; Democrats, 55.

Minnesota wholly and strongly Republican; 10,000 majority.

Wisconsin went last year about 15,000 Democratic. This year it is 4,000 or 5,000 Republican.

Maryland is carried by the Democrats and Catholics, but their majority is reduced 20,000, or 30,000, from last year.

Virginia is mixed with a variety of tickets and a multitude of local issues, but the returns show considerable Republican gains.

New Jersey is completely reversed, 37 Republicans and 23 Democrats elected to the assembly. Majority on a joint ballot, 17; being a Republican gain of 34.

Kansas, Republican, stronger than before.

Mississippi has gone Democratic with a majority of about twenty on a joint ballot in the legislature, and 3 congressmen out of 6. It is not difficult to assign a reason for the change, when it is known that the Democrats concede a Republican majority in the State of 30,000.

The Sunday-School.

LESSON XLVII.

NOVEMBER 21, 1875.

JESUS THE KING.
John, xviii: 33-38.

Golden Text: "He is Lord of Lords, and King of Kings."—Rev. xvii: 14.

Central Truth: "The Sovereign of the Heavenly Kingdom.

DAILY READINGS.

M.—John xvii: 33-38.
T.—Matt. xxvii: 11-24.
W.—Psa. xxiv: 1-10.
T.—Luke xxii: 38-54.
F.—Dan. ii: 36-45.
S.—Matt. xxv: 31-46.
S.—Rev. xix: 1-16.

LESSON XLVIII.

NOVEMBER 28, 1875.

JESUS ON THE CROSS.
John xix: 25-30.

Golden Text: "The Lord hath laid on him the iniquity of us all."—Isa. liii: 6.

Central Truth: Suffering death for a world of sinners.

DAILY READINGS.

M.—John xix: 25-30.
T.—John xix: 1-24.
W.—John xix: 31-42.
T.—Isa. liii: . . .
F.—Heb. x: 11-14.
S.—Rom. v: 1-4.
S.—Rev. v: 1-14.

MARKET REPORTS.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.

Office Southwestern Advocate, New Orleans, La., November 18, 1875.

MARKET THIS DAY.

COTTON, Ordinary	—	—
" Good Ordinary	—	11½c
" Low Middling	—	12 c
" Middling	—	12½c
" Good Middling	—	13½c
SUGAR Prime	8c	8½c
MOLASSES, Prime	48c	50c
" Strictly	51c	53c
FLOUR, Superfine	$ 5 50	$5 75
" Treble Extra	6 00	6 50
" Choice	6 75	7 00
CORN	70	73
OATS	43	48
BRAN	$ 1 15	—
HAY	23 00	24 00
COFFEE	20	21¼
PORK	—	24 50
SHOULDERS	10	—
SIDES	—	14
LARD	14	15¼
HAMS	11	13
CORN MEAL	—	3 25
COWPEAS, Mixed	—	—
" Clay	—	—
BUTTER, Goshen	33	36
" Choice Western	25	26
" Inferior	14	16
POULTRY, Grown Chickens	4 00	4 50
" Young	—	2 50
" Ducks	2 50	3 00
" Geese	5 00	6 00
" Turkeys	10 00	12 00
EGGS, Western	20	25
" Louisiana	27	30
POTATOES, Western and Northern	—	—
" Louisiana	1 25	1 75
ONIONS, "	2 00	2 25
CABBAGE, " ℔ hd.	4c	6c
BEANS	3¾	4
MOSS, Black	4½	5
" Gray	—	—
WOOL, Clear	26	30
" Burry	—	—
SALT, Coarse ℔ sack	90	95
" Fine " "	1 20	1 25
COTTON SEED, ℔ ton	12 00	—
CRACKERS, Soda	—	—
" Butter	—	—
HIDES, Of over 85lbs.	9¼	—
" 70@84lbs.	0	—
" 70lbs	—	—
CALF SKINS, a piece	50	75
OX HORNS	5.	—
IRON COTTON TIES, 11 ft	—	nett.
" " " 8ft 6"	—	—
" " " Beard & Bros	per lb	5½c
BAGGING	13	13½
COOPERAGE, molass' bbls	1 45	1 50
" ½ " "	1 00	—
" Hogsheads	3 25	3 50
OAK STAVES, extra pipe	145 00	160 00
" " light " "	100 00	—
" " Hogshead	120 00	125 00
COAL, ℔ bbl.	60	—
" Hhd.	—	—

NEW ORLEANS, ST. LOUIS AND CHICAGO RAIL ROAD COMPANY.
GREAT JACKSON ROUTE.
Commencing on SUNDAY, October 31, 1875 5:30 P. M.
Trains depart arrive and as follows. (From Calliope Street Depot.)

DEPART.	ARRIVE.
Express......7:20 A. M.	Express....11:30 P. M
Mail......5:30 P. M.	Mail......12:30 P. M
	Accommodation. (Monday)....10:30 A. M

Pullman Palace Sleeping Cars through to St. Louis, Chicago and Cincinnati.
Only one change of sleeping cars to Eastern cities.
Tickets for sale and information given at 22 Camp street, corner Common.
A. D. SHELDON, Agent.
E. D. FROST, Gen'l Manager.

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The Pilgrim's Progress
The whole of the sublime work of the "Elston Tinker" is produced by American Artists, on one magnificent Line Steel Engraving. Size, 24x30 inches, comprising
280 *Human and Angelic Figures,*
And over 100 Distinct Landscapes and Tableaux,
Being one of the most superb pictures which has ever been produced either in this country or Europe.
We want 3,000 FIRST CLASS AGENTS to sell this picture in the United States and Canada, to whom liberal terms will be offered. Ex-Clergymen or those having small salaries, are especially the men to succeed in introducing this eminently Christian Picture. Wherever seen it is admired and purchased, and in order to bring it within the means of all, we issue three styles, with prices as follows:
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Address,
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John P. Jowitt, Manager,
21-5t] 129 East 28th St., New York

Business Column.

Address all letters to Rev. J. C. Hartzell, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Whenever you can, it is best to send money by Post office order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly and give the name of your Postoffice, county and State.

Our Advertising Agents.

The following gentlemen are the specially authorized advertising agents for the Southwestern. In New York City, G. P. Rowell & Co., W. J. Carlton, Wm. Baldwin, and Rev. R. K. Diossy. In Philadelphia, H. W. Ayers & Son. In Pittsburgh, Rev. W. W. Rincaid, and Col. W. F. Foulk. In Chicago, H. H. Chandler & Co., and Louis Lloyd & Co. In St. Louis, the St. Louis Advertising Company.

The Plow factory of Deere & Company, Moline, Illinois, is one of the manufacturing establishments which has a world wide reputation. The advertisement appears in another column. In 1847 the works amounted to a country blacksmith shop with two forges, turning out from fifty to a hundred plows a year, to their present proportions of forty forges and three hundred and fifty hands, with machinery equivalent to double that number, turning out from fifty to seventy-five thousand plows and cultivators annually. The Advance Walking Cultivator, for cotton or cane, is proving a great success. Over 50,000 are now in use.

The Best Evidence.—We are this day in receipt of a circular relating to *Durang's Rheumatic Remedy*, an advertisement of which appears in another column; and judging from the gentlemen whose names are appended to the certificates, together with the extracts from the Press of Washington city where it is manufactured, would have no hesitation in recommending it to the sufferers from rheumatism and rheumatic gout. Our druggists, always alive to the importance of adding a good medicine to their stock, will not lose sight of this wonderful remedy, for beyond a doubt it has true merit, and one, too, that is much needed here in our city and State. Don't fail to read advertisement in another column. 4t

The Best Protection.

The best safeguards against epidemic diseases are thorough digestion and firm nerves. It is because they assure the regular performance of the digestive process, and invigorate the nervous system, that Hostetter's Stomach Bitters are such a sovereign protective against the influences which beget intermittent maladies, and those which directly affect the stomach and bowels. If the nerves are healthfully tranquil, the assimilation of food perfect, as they are sure to be under the influence of this standard tonic and nervine, malaria may be defied; and if, in the absence of the most reliable of medical safeguards, the system has fallen a prey to disease of an intermittent or remittent type, the Bitters will, if persisted in, eradicate every vestige of the malady. Biliousness, constipation and dyspepsia yield with equal certainty to the operation of this potent vegetable alterative. nov3 2t

"The Homilist," by Dr. David Thomas.

N. Tibbals & Sons are publishing a book for clergymen on the plan of Clark's Library.

Every minister who sends $1.10 in advance, receives the book.

The price of the imported book is $2 50.

Dr. Nast says it a work of great merit and of a classical character.

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Dr. J. Parker, of London, in his *Ad Clerum* devotes a chapter to Dr. Thomas' work, and says he will be known to a late posterity by his great work, "The Homilist."

BRIEF OUTLINE OF CONTENTS OF "THE HOMILIST."

Homiletic sketches on the book of psalms. Homiletic glance at the epistle of Paul to Ephesians. Emblems of soul work. The foreign pulpit. Germs of thought. The pith of renowned sermons. Variations on themes from scripture. The preacher's dissecting room. Biblical criticism. The preacher's finger post. Seeds of sermons. The pulpit and its handmaids.

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Neither premiums to subscribers nor discount to clubs can be allowed unless the money is remitted direct to the publishers. No premiums given to clubs.
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is handsomely illustrated, and is in all respects an elegant and valuable work. Clergymen, teachers, agents, all who wish to earn money, should apply immediately for terms and territory to J B FORD & CO., Publishers, 27 Park Place, New York [534t

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SPECIAL NOTICE.
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W. W. HOOPER,
18 4t Principal
Holly Springs, Miss., September 4, 1875

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1876.
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Agricultural and Industrial
EXPOSITION
Will be Held on the Fair Grounds,
—AT—
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It is the aim of the Board of Commissioners to make it a thorough Exposition of the Agricultural and Mechanical Products of the Southern States, Mexico and Central America, but it will be open to competitors throughout the country, and the general premium list will embrace all articles comprehended in the general design of an Agricultural and Industrial Exposition, including special premiums for strictly Southern products.
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The Fair Grounds are generally conceded to be the handsomest in the United States, comprising 120 acres, within fifteen minutes ride by street cars from the center of the city. The grounds are shaded by a beautiful grove of live oaks, and the buildings, which are of recent construction, are amply sufficient to meet all the necessities of the most extensive exhibition.
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It is the first time that such an enterprise has been inaugurated at the South, and being held at a time when the city of New Orleans is thronged with thousands of visitors, to participate in the festivities of the Carnival, it affords unusual inducements to exhibition from every section of the country.
The commissioners earnestly appeal to the people of the Southern States to lend their aid and encouragement to the Exposition, and to make it in all respects a complete exhibition of Southern productions; and it is hoped that manufacturers, producers and others in every section of the country will participate.
Ample arrangements have been perfected for the transportation of goods and visitors from every section at reduced rates.
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Prescribes by letter for those who wish to try the homœopathic treatment at points where there is no homœopathic physician.
A plain statement of cases, acute or chronic, will be promptly considered, and medicines with full directions forwarded by mail or express charges prepaid.
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General Agents Wanted!
ON GEO. CARY EGGLESTON'S *History of the Confederate States.* Published in parts. Address HENRY L. SHEPARD & CO., Publishers, Boston, Mass. [17

FEEBLE-MINDED YOUTH
Private institution [illegible] Barre, Mass. G. Brown, M. D., [illegible]

Farm and Home.

Entrance.

BY CAROLINE D. SWAN.

At the world's great castle-gate
A beggar cries.
"To wealth and state we open wide,
To the worldly-wise, in purple pride,"
A voice replied.
"Alack!" said she, "for the loving heart
And naught beside."

Expectant at a mightier gate
The worldly-wise
Stand waiting by its golden bars,
Till wonder-pearls and gleaming stars
Swing open wide
For her who brings the loving heart
And naught beside.

Southern Agriculture.

1st. A radical improvement is necessary in the habitations prepared for the use of the laboring class. This we deem of great importance. The old time "cabin" or hut was a disgrace to civilization and was a positive source of pecuniary loss to the old time planter. Dark, smoky, leaky, damp and of necessity filthy, the sick list on the plantation was always large and the doctor an important personage. The annual loss incurred by the planter by reason of the sickness of the habitants of such of these hovels was and *even now is* large enough to build, in their stead, neat, comfortable and well ventilated cottages. With such to offer as homes to reliable laborers but little trouble would be found in obtaining them. The Hon. Effingham Lawrence, of Plaquemines Parish, adopted and perhaps originated this idea some years since, and his laborers' cottages remind the passer by of a thrifty New England village. Col. Lawrence finds no difficulty in procuring *and retaining* reliable and skilled labor, both black and white.

2nd The old time overseer, with whip and revolver, must be abolished. They were probably a dead weight upon the planter in slavery times, but now the freedman objects, and the white laborer *will not submit* to his tyrannical exactions. The brute force which formerly drove the laborer to his daily task must now assist in its performance upon equal terms or find other fields for the exercise of its peculiar vocation.

3d The use of every implement which lessens the cost and labor of cultivation becomes a necessity. The crops can be planted, cultivated, harvested and made ready for market, by using improved agricultural implements, for almost half of the cost in labor alone. Their use requires, of course, more intelligent labor than the old hoe and grabbing hoe demand, the same intelligence is required and profitable. The farmer who adopts the use of the gang plow, sower, potato digger and other labor saving implements, will be benefited, and continue to fall behind in the obscurity and poverty of the methods of cultivation which have been changed. The profits which obtained formerly can not be indulged in, if he pursues the same course without pecuniary loss. He must be cultivated, or be distanced in the race. Many have been years in learning this lesson. Every year's experience should teach them more thoroughly. The farmer who is not prepared to plant his staple crop, if anything can be more staple than the before mentioned, for profit; and if he bestows ordinary care upon his truck patches, his cotton, cane, tobacco or other crop will be nearly or quite all profit. It is sometimes argued, with some apparent plausibility, that it costs more to raise these small crops than they are worth—more than it costs to buy them. But let every one who believes this to be true, stop and consider if it is not cheaper to raise them at any cost than to run in debt for their equivalent. The "staple crop" may be a failure from causes beyond the control of the planter, and if he is unprovided with the means of support in the shape of these much despised "truck patches," he must starve or get heavily in debt, and debt, for the farmer, is more to be dreaded than the failure of many successive crops.—W. A. Brainerd, *in Louisiana State Register.*

How The Sun Moved a Bridge.

During the recent building of a bridge in Holland, one of the traverses—four hundred and sixty feet long—was misplaced on the supports. It was an inch out of line, and the problem was how to replace it. Experiments proved that the iron work expanded a small fraction of an inch to every degree of heat received. It was noticed that the night and day temperature differed by about twenty degrees, and it was thought this might be made to move the bridge. In the morning one end of the piece was bolted down securely and other end left free. In the heat of the sun the iron expanded, and before night the free end was loosened. The contraction then dragged the whole mass the other way. For two days this experiment was repeated, and the desired place reached. The contraction and expansion of iron bars by fire heat was frequently been used to move heavy weights over short distances. Broken walls and strained roofs and arches have been brought into place by simply heating iron rods till they expanded, then taking the slack by the screws and nuts, and allowing contraction by cold to pull the wall or roof into place.—*North Western.*

Penmanship.

Few of our boys and girl know the value of a good handwriting; if they knew it, they would spare no pains to acquire it. To many a young man a good handwriting is worth five hundred dollars a year; yes, and to not a few, a thousand dollars a year or more. A good hand or a bad hand will turn the scale of success or defeat in securing valuablo posts of labor.

Then, if you write to one who does not know you, your letter gives him his first impression of you. If it is a badly expressed and badly written letter, he sets you down, perhaps, far below your real worth. This is an injustice to yourself. Moreover, a badly written letter or article or report takes up the time of the reader needlessly; and this is a wrong to him. Acquire a clear, readable hand. This you can do. Then, if you can learn to write with ease, rapidity, and beauty, so much the better. A Christian should try to do well everything that he does.—*S. S. Visitor.*

Christian Gentleness.

A heathen who stood in a crowd in Calcutta, listening to a missionary disputing with a Brahmin, said he knew which was right, though he did not understand the language. He knew he was in the wrong who lost his temper first. For the most part, this is a very accurate way of judging. Try to avoid debating with people. State your opinion and let them state theirs. If you see that a stick is crooked, and you want people to see how crooked it is, lay a straight rod down beside it; that will be quite enough. But if you are drawn into controversy, use very kind arguments and very soft words. Frequently you cannot convince a man by tugging at his reason; but you can pursuade him by winning his affections.—*Spurgeon.*

How to Warm Cold Potatoes.—From a friend we learned her method of warming up cold potatoes, and as it is in any other way known to us we give it here: "Always," she says, "slice the potatoes fine, adding a slice of onion (milk rising preferred,) also chopped fine. Mix thoroughly, then put the whole in the warming pan—with pepper, salt, and a lump of butter, and dip on cream (or milk) enough to moisten the whole; then place the warming pan in the oven, and let it alone until well baked—never stir it up until just dishing it for the table—the taste is better."

To preserve the aroma add the white of one egg of coffee just before boiling. Stir it thoroughly into the mass, so that every grain be filled with it.

Hands, embrowned by labor, are whitened by labor, are more than white ones that never get to help a fellow man. Every added a dollar to the world's wealth.

Ten Thousand.

Cured.—When death resulted from CONSUMPTION or accident led to the discovery by Dr. H. James cured the preparation of Consumption this recipe free of expense. Address, Dispensary

Southwestern Advocate.

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Poetry.

Go to Sleep.

The light is fading out,
Baby dear, baby dear.
My arms are 'round thee close,
Do not fear.
Within our pathway rose
Shadows creep, shadows creep.
Love watches over thee;
Go to sleep.

When darkness covers us,
Love makes light, love makes light,
God's arms are 'round us close,
In the night.
The light will often fade,
And shadows creep, shadows creep;
Love always watches thee;
Go to sleep.

—*Mrs. M. F. Butts.*

A Mother's Prayers.

The sweetest sound heard through our [illegible]
The [illegible] cry that g'eams from heaven's [illegible]
The [illegible] smile that e'er from Earth's [illegible]
The [illegible] that, quivering, gleams [illegible]
Are [illegible] where kneels a mother [illegible]
With heart uplifted, praying for her child.

The stream of tears can never cease to flow,
Long as Life's sun shall shine on us below;
And many Angels have been sent by God
To catch the tear-drops wept upon Life's [illegible]
But of all tears that flow, the least defiled
Are those when a mother prays humble her child.

[illegible] mortal eyes unseen,
[illegible] childish dress;
[illegible] of the thought,
[illegible] heaven's sweetness
[illegible] have for ages smiled
[illegible] for her child.

—*Antonia Dickson.*

[illegible] Missionary
[illegible] Church
[illegible] November 10.
[illegible] of the twelve
[illegible] from
[illegible] laymen
[illegible] of
[illegible] 1.

[illegible] Committee
[illegible] Church
[illegible] November 10.
[illegible] of the twelve
[illegible] from
[illegible] laymen
[illegible] of
[illegible] 1.

[illegible] "Woman's National Temperance Union." This Union was organized one year ago at Cleveland, Ohio, and therefore has just closed its second annual convention. The organization effected one year ago has grown rapidly in numbers and influence. No one could look upon this body of christian women, without being deeply impressed with its *personnel*, as well as the great work it has undertaken to perform.

They were *representative* women in the best sense of the term; women of culture, ability, and spotless purity. The convention was presided over by that queenly woman, Mrs. Annie Wittenmeyer of Philadelphia, who was in every way equal to the task imposed upon her. We have had the opportunity of being connected with, and of looking upon many large delegated bodies of political, religious, social, and reformatory characters, but must say, with all sincerity, that for good order, dignity, efficiency, and dispatch in transacting business, we have seldom seen its equal, and never its superior.

At the beginning, the Convention was thoroughly organized, and it moved right on to the end, without disorder, and with unflagging interest. We could not help contrasting the quiet dignity and business energy of this Convention with the noisy, disgraceful conduct of our political conventions where men only are allowed to take part, and contemplate with much pleasure, the future when this womanly, orderly element will be admitted to all our deliberative bodies, to their great improvement.

This Union is the direct result of the crusade, which had its origin less than two years ago, in a small country town a few miles from this city. Rum makers, sellers and drinkers rejoiced when the women disappeared from the streets and the voice of song and prayer was no longer heard at their doors, and said with many congratulations that the crusade was at an end, and that they would have no more opposition to their business. In this however they now find they were greatly mistaken. The crusade has crystallized into various permanent organizations, of which this Union is the most important, and now proposes to push its work in every possible way, with the utmost vigor. Besides other lines of work, they have made arrangements for the organization of "Young Ladies' Leagues," a "Lecture Bureau," and "Juvenile Unions." The work among the children of the land is to have special prominence, because these women believe that in the homes and Sunday-schools principles may be instilled that will develop at least a nation of temperate and happy people, rather than a nation of drunkards. Let parents and Sunday-school teachers everywhere, join in this great work. Commissions were appointed to visit all the religious and medical gatherings of our country during the coming year, to secure their co-operation in the work of temperance reform, while the State legislatures and the National Congress are to be inundated with petitions for prohibitory laws.

The following resolution was passed in regard to sacramental wine:

"*Resolved*, That it is the sense of this Convention that the complicity of christian citizens with the liquor traffic, and the lethargy and indifference of the christian church in the desecration of the Lord's Supper, by the use of fermented and intoxicating wine in memorial of His life-giving blood, is one of the strongest bulwarks to the support of the custom of social wine drinking, and consequently of drunkenness, which is the almost invariable result of moderate drinking."

Let our pastors and stewards everywhere, banish fermented wine from the sacramental board, and they will greatly promote the cause of "righteousness and temperance." Let the christian women of the Southwest join with their sisters of the North in the great work of emancipating a nation from a bondage quite as degrading as was the great curse of American slavery.

The heart of every true christian and philanthropist must leap for joy at the prospect of the speedy overthrow of rum power in this country. Mrs. Wittenmeyer said that she had brought her faith into the compass of twelve years, for the accomplishment of this work. And why may it not be done within that period? It can and *will be done* if the christian women of the land ask for it in the name of the Lord.

Cincinnati, O., November 29, 1875.

The stars which have least circuit are nearest the pole, and men whose hearts are least entangled with the world are always nearest to God.—Thomas Brooks.

What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.—*Bulwer.*

Men have their [illegible] and G[illegible]

Southwestern.

New Orleans, Dec. 2, 1875.

J. C. HARTZELL, D. D., ... Editor

The Southwestern for 1876.

Already the lists of new names are coming in for 1876. Now is the time for vigorous work by every minister. Brethren suffer a few words of exhortation. And, first, those who have not, please at once

Pay Your Bills.

Bills are sent to all the ministers who have any subscribers who have not paid for their paper. We need the money to-day, brethren. If you have collected part of it, send what you have. Don't keep it until Conference. Collect the rest and send as fast as you can.

Have Old Subscribers Renew.

Do not let those who have taken the paper for 1875 stop taking it. Make the appeal earnest and strong from the pulpit, and personally. One dollar a year is only two cents a week, and no father or mother can afford to stop taking their church paper for that small amount. *Have all old subscribers renew.*

Get New Subscribers.

Many brethren have written us saying, that some have promised to subscribe next year. See that their promise is fulfilled. Take the paper with you as you go visiting, and show it to the people and read something to them out of it. The discipline [illegible] the duty of the minister to [illegible] religious literature among the people. Push the work of getting [illegible] subscribers.

How it Pays You.

Working for the ADVOCATE pays a preacher, 1. because in doing so he is doing good. God will bless him. 2. [illegible] intelligence to his people [illegible] his people know what the Lord is doing elsewhere, [illegible] them up to work in their [illegible]. 4. By putting the ADVOCATE among the people they see [illegible] are supporting [illegible] and they will [illegible] salary is not paid, [illegible] to work and pay it. 5. [illegible] will help you preach.

[illegible] needs the [illegible].

[illegible] to be [illegible] himself [illegible] work [illegible] need [illegible]

Board of Church Extension.

On the first page we publish the account of the meeting of the General Missionary Committee, and the appropriations for 1876. All our ministers and members should read that article with care, and they will learn that the church to which they belong helps most the weakest and poorest.

Next in importance to the Missionary Society, whose work is to help support the ministry of the church, is the Board of Church Extension, whose work is to help poor people build churches. The General Committee of Church Extension met in Philadelphia, Nov. 18. The Bishops were all present and twelve ministers from the Board, thirty-six in all, who with the Corresponding Secretary, Rev. Dr. Kyneth, compose the Committee.

The appropaiations made for 1876 were $144,020, about the same as last year. Dr. McCabe presented a special report on the church in Salt Lake City, which had cost $53,940 93. The present debt is nearly $13,000, besides $7,848 00 assumed by Dr. McCabe, making total debt $20,660 89.

The Treasurer's report from January 1 to Nov. 1, 1875, showed balance on hand $3,021 54. Receipts from Conference collections $53,405; personal donations $1,664; interest $5,362; other sources $637; received from loan fund $36,018 93. Total receipts $109,109 85. $36,459 61 had been donated to the churches. On loan account $27,642 had been disbursed. The collections from the churches had been $10,772 84, less than last year. On the General Account there had been a net decrease of $14,477 21.

142 churches had received donations alone; 30 had received loans alone; and 29 had received both. The churches helped were scattered in thirty-eight States and territories.

The Corresponding Secretary, Dr. Kynett, to whom the whole church is greatly indebted for his management of this great interest, says, in his report:

We have been at work ten years. In that time we have collected and disbursed $916 617 67, of which $691,148 58 have been received by collections, etc., and disbursed (less the expenses of administration) by donations to Churches; and $225,469 09 have received by special offerings to our Loan Fund, and have been loaned to churches, in accordance with the plan on which the Fund is founded. Of the amount thus loaned $49 485 03 have been returned to the treasury, and loaned to other Churches.

In this way we have assisted 1,647 Churches in various parts of the United States and Territories. Most of these were built by the aid thus afforded, and many others, previously built, but hopelessly involved, were rescued by our timely aid.

While we have reason for devout thanksgiving for what God and the Church have enabled us thus to do, we have not permitted to feel that one half of our proper work has been accomplished. From the beginning we have been compelled, from want of funds, to turn away many needy and deserving applicants. The present year is one of the most trying in this regard that we have had. From the ten months, up to November 1, under the financial depression that has rested upon the whole country, our receipts from collections have been $19,773 less than for the corresponding period of last year; and the same causes that have thus reduced our receipts have brought to our doors a large increase of very needy and deserving Churches. That the increase of our receipts on account of our Loan Fund have been equal to the decline of collections does not relieve the case, for the most ready and deserving are not in circumstances to ask for or accept a loan with any reasonable probability of being able to return it. This is true of nearly all the freedmen of the South, and of the sufferers from the repeated grasshopper plagues in portions of Missouri, Kansas, Nebraska, Iowa, Minnesota, and Colorado.

Besides these, cases of most urgent necessity, from unforeseen calamities, come [illegible] us every year. They could not fail to [illegible] special sympathy and aid if known to [illegible] people. One such now before us [illegible] the receipt of funds to enable us to [illegible] it. It is the Church at Virginia City, Nev. A few years ago they built a [illegible] without aid from abroad, but [illegible] it was completed it was damaged [illegible] and afterwards by fire. Burdened with debt, they built a cheaper [illegible] and proposed to pay for it themselves. The recent fire, that swept away [illegible] the city, destroyed our church [illegible] and the homes of about one [illegible] of the congregation. An insurance [illegible] fails to cover the old debts on the Church by the amount of $[illegible]00. They [illegible] to pay these debts, and begin [illegible] the church be rebuilt it must [illegible] abroad.

[illegible] covet the power to respond [illegible] liberally to all such cases, [illegible] persuaded that if the facts are [illegible] our people, so that they [illegible] and necessity of our [illegible] left without the [illegible]

[illegible] Extension Anniversary [illegible] Camden, N. J., Nov. 19. [illegible] Simpson, presiding. Ad[illegible] made by Bishop Wiley, [illegible] C. M. Fowler and Dr. C. C. [illegible]

[illegible] of the Colored Methodist [illegible] of America, is north [illegible] Church in [illegible] his [illegible] our [illegible]

readers know, is made up of the colored members who were formerly in the Southern Methodist Church, and who, according to this same Bishop Miles, were set to a church by themselves, "not by their own choice." It is said to contain 90,000 members and 575 traveling preachers. Bishop Miles wants $50,000 and about $12,060 have been subscribed. The church has not a single school. Here there is certainly an object worthy of christian charity. But why does not Bishop Miles travel among the rich churches of Southern Methodism for aid? That church surely is able to help build one school for the colored people, and as five years have passed since these colored people were set off to themselves by the Southern Church, with assurances of aid whenever needed, it seems to us here is a grand time to begin. We hope our friends in the north will help the Bishop after they do their duty to our own Freedmen's Aid Society, which is struggling to sustain nearly a score of schools in the the South.

The Supreme Court of Louisiana has decided that Carrollton, known as the Seventh District, is a part of the Parish of Orleans. Heretofore it has been considered as part of Jefferson Parish. In 1872 a new law of the Legislature annexed Carrollton to New Orleans, but in Carrollton the law was interpreted as not interfering with the boundaries of Jefferson Parish. As the Second Judicial District Court, Judge Pardee, has during the past two years been held, as was supposed, in Jefferson Parish all its proceedings will now be null and void. Another conflict in judicial matters has been made by another decision of the same Court. Judge Atocha, of the Superior Criminal Court of New Orleans, left the city and appointed Judge Braughn to hold court for him, and under the latter, a large number of cases were disposed of, including sentences to the penitentiary and the gallows. It is now decided that Judge Atocha had no authority to select an attorney to as judge, and so all the trials have to be had over.

Judge R. H. Shannon, of this city, and at present a U. S. Commissioner, is being urged by his friends for the position of United States District Judge, the place formerly occupied by Judge Durell. From a personal acquaintance with Judge Shannon of several years we can say, that in our judgment he is the man for the place. His record as a man true to principle, stands unimpeached, and in all cases where he has been called to judge he has shown an impartiality that has commended him. He is a Christian gentleman, and as a lawyer stands well in his profession. We hope the President will appoint him. He is heartily endorsed by such men as Thurlow Weed, Wm. E. Dodge and many of like stamp in New York, and by many of the most influential men of New Orleans.

The Centennial begins May 10, 1876, and remains open every day, except Sundays, until Nov. 10. There will be seven departments: 1. Mining and Metallurgy; 2. Manufactures; 3. Education and Science; 4. Art; 5. Machinery; 6. Agriculture; 7. Horticulture. The buildings will cover nearly fifty acres, ten more acres than was occupied by the International Exhibition at Vienna, the largest yet held. The applications for space have been so numerous that it has all been exhausted. The Woman's Centennial Committee have raised $30,000 to build a pavilion in which to exhibit every kind of woman's work. About 250 special buildings will be erected. Nearly all leading nations in the world are erecting special buildings for their own exhibitors.

Moody and Sankey have closed their meetings in Brooklyn, and are now in Philadeldhia. The attendance and interest continued in the meetings until the last, several thousand attending every day. An immense building has been erected in which to hold their meetings Philadelphia, 362 feet long, and 248 feet wide, at a cost of $20,000. Three hundred men from the various churches will act as ushers, fifty or more to be in attendance each meeting. The meetings began with crowded houses Sunday, Nov. 21. The prayers of all Christians should unite heartily, that the "tidal wave" of revival power having started on the Atlantic, may sweep with increasing power to the Pacific and the Gulf. "O Lord, revive thy work."

Bishop Haven presides at the Louisiana Conference, which meets in Wesley Chapel, New Orleans, January 5, and also a the Mississippi Conference, which meets in Granada, January 19. Bishop Andrews presides at the Texas Conference, which meets at Houston, January 5; at the [illegible] which meets in Austin, [illegible] 20, and at the Southern German Conference which meets at Brenham, January 13. Bishop Foster visits South Carolina and Florida.

Thirty-nine Conferences are to be held between January 5 and April 19. Each of the twelve Bishops holding from two to four conferences.

Bishop Simpson explains the interposition of Pope Pius IX in behalf of the Turkish Sultan in his effort to subdue the rebellion now existing in certain of his provinces, which are at least nominally christian. When Victor Emanuel triumphed over the Papal States, the bishops and priests invested their money in Turkish bonds, and, of course, any body who fights Turkey strikes the purse of the Vatican. Hence, we have the novel sight of the Pope, who claims to be the head of the christian church, helping Turkey subdue its christian enemies.

The Raleigh *Advocate* reports the death of the wife of the Rev. J. C. Hartsell, of North Carolina Conference of the Southern Methodist Church. Change the s to a z and the name of the afflicted brother is the same as our own. Although a perfect stranger, the similarity of name makes our heart go out in special earnestness, for God's blessing on the brother in his affliction. Only one letter different and his name is our own: so it is the world over, it may be an hour or a day when the afflictions of others may be ours.

In Arch Street M. E. Church, Philadelphia, there is a baptismal fount quite interesting to look upon. The fount stands on a pedestal, on which is inscribed these words: "The shaft of this fount is made of a section of a column of the pulpit, in City Roads Chapel, London, built by John Wesley, 1777 and 1778, and presented by John A. Wright."

Thanksgiving services were held in a few of the city churches. As no report of the services appeared in the city press we have no means of knowing how many churches were open. We worshipped at Ames Church, and heard a good sermon from its pastor.

Attention is invited to the advertisement of the New York *Tribune* in another column. The *Tribune* so long and favorably known as the leading paper of New York needs no recommendation from us.

Rev. J. G. Johnson, P. E., Jackson District, Mississippi Conference, favored us with a call the past week. He reports his district work in good condition.

There is a terrible flutter among the *Advocates* of the Southern Methodist Church, because the *Nashville Advocate* has suddenly dropped its subscription price from two dollars and fifty cents a year to two dollars a year. The Nashville paper is the only official paper of the Southern Church, and bearing this advantage and the further advantage of being published at the Southern Book Concern, which gives it official printing, it can stand the reduction. All the other papers being independent, having to stand wholly on their merits, and all being limited as to territory, they can illy afford the reduction.

A year ago a general agreement was entered into fixing the price at two dollars and fifty cents a year, and as the reduction at Nashville has been made without consultation, it is denounced as "a selfish act." The Galveston *Advocate* waxes warm on the matter, as it thus puts the case:

"It is no use to conceal facts any longer, nor to beep on mincing matters. The centralization of power at Nashville is going to result in *local* and not universal benefit to the church. In a few more years, at the rate things are going now, Nashville will be Rome, the Publishing House will the Vatican, and the voices that speak from it will be equivalent to the voice of Pius IX in the affairs of the church. Dr. Redford's idea, no doubt, is to have *one grand* official organ at Nashville; one grand University at Nashville; one grand Publishing House at Nashville; one grand editor at Nashville; one *grand* agent at Nashville; and every other thing "grand" at Nashville; and then let Nashville run the whole machinery of the Church, South.

Henry Wilson.

HENRY WILSON, Vice-President of the United States, died at Washington on the 22d of November, in the sixty-fourth year of his age. About ten days previous to this sad event Mr. WILSON was seized with a sudden and alarming illness, which yielded, however, to prompt medical treatment, and he was so far recovered that on the day before his death it was announced that he would return to Massachusetts in a day or two, and propably be able to preside in the Senate during the approaching session. But he suddenly began to fail again on the night of November 21, and expired about eight o'clock the next morning.

No man has been more prominent than HENRY WILSON in the politics of the country during the last quarter of a century. He was pre-eminently a man of the people, beloved and trusted by all. He was born at Farmington, New Hampshire, February 16, 1812. At the age of ten he was apprenticed to a farmer in his native town, with whom he continued eleven years. During this period he was sent to school at irregular intervals, amounting in all to about twelve months. He early formed a taste for reading, and read during apprenticeship nearly one thousand volumes, chiefly of history and biography.

On attaining his majority he left Farmington, and with all his worldly possessions in a pack on his back, walked to Natick, Massachusetts, where he hired himself to a shoe-maker. Two years after, having accumulated some money, he returned to New Hampshire, and studied in the academies at Stafford, Worlfsbourgh, and Concord. His plan of education was cut short by the loss of his savings, and he returned to Natick and resumed work as a shoe-maker in 1838.

Mr. WILSON's political life commenced in 1840, when he took an active part in the Presidential campaign in behalf of General HARRISON, From that time he was associated intimately with the antislavery movement. In 1848 he withdrew from the Whig party and assisted in organizing the Free-soil party, with which he acted until the formation of the Republican party. He was United States Senator from 1855 to 1873. when he took his seat as Vice-President. His services during the war were of inestimable value to the country. His private character was dignified and blameless. No man stood higher in the confidence of the country, and his loss will be severely felt.

A Letter.

We publish the following letter as a specimen of the absurd positions into which some of our good brethren allow themselves to be led on the color question. The brother has not read the SOUTHWESTERN correctly. As to miscegenation, it is growing less and less every year in the South, as black and white are considered equal before the law. The theory, that God gave different colors to the three sons of Noah, beats us. It is almost too absurd to mention. Here is the letter:

Editor SOUTHWESTERN ADVOCATE:

I was opposed to secession—left the South when South Carolina passed the ordinance of secession—remained North until the close of the war. Came home and aided all I could in reconstruction. Bore all the persecution incident to that line of conduct. Am proud of the course I pursued in all this, and then joined with the M. E. Church to enlighten the colored man with the Bible, the Sunday-school book and paper, also, helped to procure aid to build him houses of worship and for free schools. I have preached to him, organized Sunday-schools and day schools among them, and have even taught them, but it never occured to me that, social equality, miscegenation, mixed schools and mixed congregations, were necessary to effect their elevation as a people. My theory of the Negro is, that God for purposes known to himself only, somewhere in the annals of time (say at the birth of Shem, Ham and Japheth, and I have never seen a better one) gave the three colors to the descendants of Adam and divided the Earth among them. And further, that having done so, it is a great sin to obliterate these color lines by miscegenation. Further, that God in His providence brought the negro to our shores as he did the children of Israel to Egypt, and that he freed them. That these ex-slaves are the people to redeem Africa to the Lord, and I have been working to that point since secession, and that, therefore, I must most respectfully, but heartily, dissent from the views of the SOUTHWESTERN upon the doctrine of miscegenation.

God has established a boundary line between the races, and neither church nor state dare cross it. Rights equal, but not identical.

WM. V. TUNSTALL.

Croswell, Texas, Oct. 25, 1875.

Statistical Summaries for 1875.

The *New York Advocate* says:

The following are the summaries of the principal items of statistics of the Methodist Episcopal Church, carefully compiled from the official returns by the several annual conferences for the current year. Tables giving full returns by conferences will be printed as soon as ready.

Bishops	12	..
Annual Conferences	81	1
Itinerant Preachers	10,923	78
Local Preachers	12,881	300
Total Preachers	23,737	378
Members in full Connection	1,384,153	39,063
Members on Probation	195,407	d. 22,025
Total Lay-Members	1,580,559	17,038
Deaths of Members during the year	19,591	1,486
Baptisms of Children	58,218	200
Baptisms of Adults	66,712	d. 5,206
Total Baptisms for yr.	124,930	d. 5,006
Church Edifices	15,563	634
Value of Church Edifices	$71,353,234	$2,303,711
Parsonages	5,017	28
Value of Parsonages	$ 9,731,628	$ 264,458
Total Value of Churches and Parsonages	$81,084,862	$2,568,169
Sunday-schools	19,287	329
Sunday-school officers and teachers	207,182	3,773
Sunday-school Scholars	1,406,168	22,941
Total; Teachers and Scholars	1,613,380	26,714

The Conference collections (not including legacies and sums received outside of the regular Church contributions) show an aggregate of $1,052,610.36, a decrease from that of last year of nearly $40,000. The Parent missionary collections give a total of $603,740.59, a loss of about $8,000. The collections for the Woman's Foreign Missionary Society reached the sum of $56,118.97, a small gain. Those for the Board of Church Extension aggregate $61,326.93, a loss for the year of $22,090.

Of the Church gifts for missions the Sunday-schools contributed $176,957.27. a decrease from those of last year of $10,730.24; and the congregations gave $126,773.32, an advance of $2,515.29.

The increase in the number of churches shows the net addition of over two churches (houses of worship) for every secular day of the year.

The net gain in the full membership of the Church during the year 39.063; add to this the number lost by death, 19,591, (offsetting the number of probationers by the losses of full members by other causes than death,) we have a total of 58,654 members received into full connection during the year—an average of 1,128 for each Sabbath.

The number of infant baptisms is larger than that of any previous year of our Church history.

An examination of the yearly official returns shows that the net gain of membership in the Methodist Episcopal Church during the last ten years has been *more than double that of any previous decade since the organization of the Church.*

Latest News.

PERSONAL.

Bishop Harris will accept our thanks for printed slips containing Plan of Episcopal Visitation for 1876.

—Thanks to Rev. A. B. Leonard, of Cincinnati, and Mrs. Anna F. Beiler for their excellent letters on the first page.

—Rev. Dr. N. W. Wilson, of Richmond, Va., has accepted a call from the Coliseum Baptist Church, of this city, and entered upon his regular pastoral work Sunday, Nov. 21.

—A very happy affair was the recent marriage of Hon. J. H. Burch, State Senator and editor of the *Grand Era*, of Baton Rouge, and Mrs. O. J. Dann, of this city. The ceremony was performed by Bishop Brown in presence of a large audience in St. James Chapel, after which a brilliant reception was held.

—Hon. J. W. Foster, United States Minister to Mexico, passed through this city recently, and delivered an able address before the Chamber of Commerce on the evening of Nov. 18th, on Mexico and our trade relations with that country. President Cyrus Bussey occupied the chair, and a large and attentive audience evinced great interest in his speech, which was quite lengthy and exhaustive.

GENERAL INTELLIGENCE.

—There are two thousand seven hundred and thirty breweries in the United States.

—The Western Union Telegraph Company has one hundred and seventy-nine thousand miles of lines in operation.

—The Empress Eugenie is a cripple from rheumatism, and has to walk on crutches.

Twenty million one hundred and thirty-eight thousand postal cards were issued by the Department last month.

—The ladies and friends of La Harpe Street Church will hold an entertainment on Thursday, Friday and Saturday, Dec. 9, 10 and 11, 1875, at Lutheran Hall, corner of Lapeyrouse and Prieur Streets. The proceeds go for the benefit of the church. Admission, 25 cents for the first, and 15 cents for each succeeding night. We hope the attendance will be large.

—The *Appeal* is the name of a new paper to be issued for the first time January 1, 1876, in Chicago, in the interests of the Reformed Episcopal Church. Rev. Samuel Fallows, D.D., is to be editor, assisted by Bishops Cummins and Cheyney, Rev. Marshall Smith and others. It will be published monthly, contain sixteen pages and will cost $1 a year, and will be sent on trial to any one for three months for 25 cents. Address, Edward P. Brooks & Co., 107 Derrborn St., Chicago.

—On sunday night, Nov. 21, the ladies of La Harpe Street M. E. Church, New Orleans, presented the church with a beautiful pulpit Bible. Mr. Barrow presented the Bible to the pastor, Rev. C. Hunt, who made a most appropriate address on the Bible and its worth to the world. After the presentation, Presiding Elder Hartzell gave an address on the Ten Commandments, dwelling on especially on "Thou shalt not commit adultery." The inscription on the Bible is, "Presented to La Harpe St. M. E. Church, by Rhoda Albert, Wesley Cooper, Rose Grey, B. Austin, C. Charles, S. Royal, Mrs. Mitchell, M. Clayton, Mrs. Dr. Godman, R. Grant and Mrs. Gaiston.

—The following resolutions were unanimously passed at the recent convocation of Methodism on the occasion of the annual meeting of the Bishops:

Resolved, That this body express its unqualified confidence in the general superintendency of the church, and believe it enjoys at this time the universal acquiescence and approval of the New England churches; and we desire also to express our warm personal affection and our respect for the honored occupants of the exalted office.

Resolved, That we give thanks for the health of our Episcopal Board, amid their constant and faithful labors, and pray, in their behalf, for the continued blessing of Almighty God upon them and their great field of Christian service.

Among our Letters.

To the Members of the Louisiana Annual Conference:

DEAR BRETHREN—Allow me to remind you of the resolution passed by the Conference at its last session, ordering a collection for the benefit of NEW ORLEANS UNIVERSITY. Please take up this collection promptly, and either forward to me, or bring with you to the Conference. The Lord prosper you.

Yours truly,

W. D. GODMAN,

188 Race Street, New Orleans.

LA HARPE ST., CHURCH, NEW ORLEANS. Rev. C. Hunt, Pastor. The Fourth Quarterly Conference was held Nov. 26. Rev. C. Hunt has had a year of hard work. In his report he says: "It is with mingled feelings of triumph and regret, that I rise to offer my last quarterly conference report. This year has been to me one of great trial and rebuke, and little, though the La Harpe Church is, it has taken my greatest skill, and taxed my every endeavor to be what and where I am. I cannot report any great number of accessions to the church, but rather a retrogression—a decrease, for a number have been expelled and withdrawn. I have had to contend with a great deal of half-heartedness, or, if I must say the truth, two-facedness, among my brethren, which always placed me in an unpleasant position.

These things, Mr. President, are matter of regret to me. On the other hand, I feel proud to say, that the La Harpe St. Church is in a better condition to-day than she ever was. And, first, she is now a M. E. Church. Second, Immorality finds no resting place within her pales. Third, There is more love and union among the people, and they are more willing to stand by the church to-day than ever. I will also add, that the great indebtedness that I found on the books when I came has been reduced to $110.

Persecution and sorrow has been my lot all this year, and this conference is witness that my tears have been many. Yet, my heart has not given back, and I have not shunned to declare the whole counsel of God. The people are respecting the church more and more, and if I have not seen immediate results, yet, I trust that the bread cast on the waters will be seen after many days."

The presiding elder fully concurred in the statement, that the church was in a better condition, because of the fearless administration of the pastor.

UNION CHAPEL, N. O. Sect. Albert writes, that the evil propecies of the enemies of the church have been proved false by the continued prosperity and growth of the church. $2,144.30 have been raised during the year for all purposes—a figure that speaks well for Union Chapel.

YAZOO CITY, MISS., Nov. 20. Harry Davis writes, inquiring after Charley

Davis, supposed to be in New Orleans.

COLUMBUS, Miss., Nov. 25. Rev. Wm. Gatewood writes of the prosperity of his work. Sabbath schools and protracted meetings result in the ingathering of many.

FAYETTE, Miss., Nov. 23. Rev. H. L. Kennedy writes of an interesting revival meeting. About 40 were seeking Christ. The Sabbath school is in a very flourishing condition and numbers 57 scholars. Brother Kennedy has been greatly afflicted in the death of his wife, who left him 4 little children—but seems much encouraged in the work.

GRENADA, Miss. Miss Alice McSwine writes, making inquiry about her mother, supposed to be living in New Orleans. Any information will be thankfully received.

TUPELO, Miss., Nov. 22. Rev. C. Y. Crump writes, my work is in a very favorable condition. The people are very devoted. The entire amount raised during the year, for all purposes, is $92 10.

OXFORD, Miss., Nov. 20. Rev. J. M. Shumpert sends notice of the marriage of Philip Tott to Miss Mary Thompson, at the residence of the bride's parents Nov. 18, 1875. The church and Sabbath school are in a prosperous condition.

JACKSON, Miss., Nov. 16. Rev. J. Y. Johnson reports the death of Bro. Oscar Carter, in charge of Foster Circuit, Jackson District, Mississippi Conference. He was assailed and shot by two outlaws, and died soon after, in the triumph of faith.

COLUMBUS, TEXAS, Nov. 20. Rev. B. F. Williams writes of the death of Mary Dosson, who passed away happily after but a few days sickness. Sabbath schools are working finely.

GALVESTON, TEXAS, Nov. 20. Bro. Shackleford sends a word of cheer, closing thus: "God smiles on Galveston every now and then. There have been 61 converts here during the last six weeks. Pray for us that God may lead us all to purity and perfection."

Literary Notices.

The Ladies' Repository for December, presents its usual array of first-class articles. The engravings are of the choicest, and all the departments have a full bill of excellencies. Terms $3 [illegible] year. Hitchcock & Walden, Cincinnati, Ohio.

The boys and girls will be delighted with the December number of *Golden Hours*, with pictures and matter that delights both old and young. Hitchcock & Walden.

The American Journal of Microscopy. A live journal devoted to this interesting science. Every student of natural sciences should have it. [illegible] 50 cents per annum. Handi[illegible] Pub. Co., 37 Park Row, New York.

The Sunday School World and [illegible] *World*, published monthly by [illegible] are very interesting [illegible] for young people. We [illegible] them to the public. Price [illegible]

[illegible] December number *The* [illegible] *Teacher* closes [illegible] Those who have [illegible] the Sunday-school [illegible] know that it [illegible] says, ten [illegible] of success. [illegible] one of progress [illegible] this number [illegible] reached [illegible] climax of [illegible] $1 50. Adams, [illegible] 147 5th Avenue, [illegible]

[illegible] & Co., 743 [illegible] a first-class [illegible] December, [illegible]

[illegible] shipping number for the year 1875, it is a success in its line worth speaking of. We notice excellent articles on "Neuralgia and Its Treatment;" and "Shall Motherhood be a Labor of Love or Instinct;" it is a number, on the whole, which must attract attention, and compel many subscriptions for the new year. $2 a year. Sample number, 20 cents. S. R. Wells & Co., 737 Broadway, New York.

The Westminster Review; No. ccvi October, 1875. American edition. Contents: The Marriage of Near Kin, Quakerism, Lord Shelbourne, the Minister, The Religious Education of Children, The Baroda Blunder, Montaigne, Physics and Physiology of Harmony, Theism, and contemporary literature. Leonard Scott & Co., 41 Barclay street, New York.

The British Quarterly Review; No. xxiv. Contents for October, 1875: Religious Art, The Stonic Theory of Lucretius, The Etruscans and Their Language, The Boarding Out of Pauper Orphans, Modern Necromancy, Isaac Casaubon, and contemporary literature. Leonard Scott & Co., 41 Barclay street, New York.

Edinburgh Review, October, 1875. Contents, No. CCXC: "The Financial Grievance of Ireland;" "Recent Editions of Moliere;" "Forest Management;" "The Peresby Momoirs;" "Ewald's History of Israel;" "Progress of the Kingdom of Italy;" "Lawson's Travels in New Guinea;" "A Prussian Campaign in Holland;" "The Municipal Government of London." Leonard Scott Pub. Co., 41 Barclay street, New York.

The Atlantic for December presents many attractive papers. Henry James, jr., brings his his capital story of "Robert Hudson" to a close, and W. D. Howells gives two more chapters of his new novel, "Private Theatricals." Charles Fancis Adams, jr., contributes a second chapter on "Rail Road Accidents," and Mrs. Frances Anne Kemble continues her entertaining "Old Woman's Gossip." Other articles are equally good. $4 00 per year, H. O. Houghton & Co., Boston.

Appleton's Railway and Steam Navigation Guide presents its well known face each month. A welcome visitor to our table. It is one of the indispensables of this age of travelers. Price 25cts., D. Appleton & Co., New York.

Harper's Magazine for December, opens with a very fine paper on "Up the Ashley and Cooper," by Constance Feinmore Woolson, followed by "Caricature in the United States," by Jas. Parton; "Barry Cornwall and Some of his Friends," concluded by Jas. T. Fields; and others of equal strength and interest. Altogether the December number is fully up to the high standard which it has ever sustained. $3 00 per year, Harper Bros., New York.

Scribner's for December is simply unexcelled. J. W. Powell contributes a finely illustrated and written article on "The Ancient Province of Tusayan;" C. S. Wells on "The Tour of the Nile;" while the entire issue is an honor to the editor and delight to the reader. Scribner, Armstrong & Co., New York.

Wide Awake for December is ready It is dazzling with pictures, and displays a [illegible] table of contents. Besides [illegible] serial of child-life, "Young [illegible] six good stories: [illegible] Whipping," "Tim's Partner," "Mysie's Thanksgiving," "The Bird's Harvest," "Out [illegible] and "Five [illegible] Nest [illegible] Church, and [illegible] Marriage," by [illegible] "The Bears [illegible] publishers [illegible] number [illegible] its predecessor. D. [illegible] & Co., Boston. $2 00 per [illegible]

Book Notices.

What God Does is Well Done. From the German of C. G. Latzmann, by Miss E. L. Discaway. Hitchcock and Walden, Cincinnati, O.

The preface of this little volume gives a very correct review of it. Its lesson is that of truth in the Divine Providence; the revelation of a certain light beyond and above the darkest [illegible] of human experience. It will prove a very pleasant help to [illegible] in translating all the [illegible] phases of every day life. [illegible] 25.

The Sunday-School.

LESSON XLIX.

DECEMBER 5, 1875.

JESUS AND MARY.

John xx 11-18.

[A. D. 30.]

[illegible] when Jesus [illegible] of the week, he appeared first to Mary Magdalene."—Mark xvi 9.

Central Truth: "Jesus could not be holden of death.

DAILY READINGS.

M.—Mark xxvi 1-20.
T.—Luke xxiv: 1-35.
W.—Acts xiii: 26-43.
T.—Heb. ii 6-18.
F.—1 Cor. xv. 1-20.
S.—Rev. xx: 4-15.
S.—John xx: 11-18.

LESSON L.

DECEMBER 12, 1875.

JESUS AND THOMAS.

John xx: 24-31.

[A. D. 30.]

Golden Text: "Believe in the Lord your God, so shall ye be established." —2 Chron. xx 20.

Central Truth: Peace and strength come by faith.

DAILY READINGS.

M.—Matt. x 1-15.
T.—Mark xvi 9-20.
W.—Heb. iv 1-16.
T.—1 John i 1-10.
F.—1 Peter i 8-21.
S.—Heb xi 1-10.
S.—John xx 24-31.

LESSON LI.

DECEMBER 19, 1875.

JESUS AND PETER.

John xxi 15-22.

[MAY, A. D. 30.]

Golden Text: "Lovest thou me?"—John xxi 17.

Central Truth: The good Shepherd restores our souls.

DAILY READINGS.

M.—Matt. xxviii: 1-14.
T.—1 Peter v 1-11.
W.—John x 1-16.
T.—2 Peter i 8-21.
F.—John xiii 21-38.
S.—Matt. xvi 13-26.
S.—John xxi 15-22.

—It is asserted by good authority that while the public schools of Baltimore have a regular attendance of 30,000 scholars, the Sunday-schools of the city have 42,000.

—How old must a man be to quit the Sunday-school? At Baltimore we had some pretty aged specimens of fifty and sixty years' experience in this noble cause. Out in Rosedale, Carter County, Ky., after a five years' effort, a little school was organized, and the Sunday-school superintendent placed over it is 74 years old, but he takes as much interest as if he was 20.

HOW TO REACH THE PARENTS.—The old maxim, "Catch the parent by first catching the child" is freshly illustrated by an incident which a correspondent of *The Sunday School Times* tells of our veteran worker Chidlaw. Leaving the railroad he walked five miles over the hills, crossing creeks on drift-wood, to attend a Sunday school Convention in Hancock county, during which he preached to a large assembly of youths, and three times the next Sunday. In the audience on the Sabbath was a gentleman of good repute, who had not been seen in a house of worship in twenty years. When inquired of why he attended *twice* that day—did he know Mr. Chidlaw? "No, sir," he replied, "but my children heard the stranger the other day, and when they came home they talked of nothing else but his sermon, and I felt that I would like to hear the man that *could get such a hold of my children.*" —*Sunday School World.*

Business Column.

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The National Protestant.

This popular, attractive, and interesting Anti-Roman Catholic Monthly Journal, we regret to say, was suspended soon after its introduction to the public last summer in consequence of the unforeseen and unexpected financial embarrassment of the great publishers. We are pleased to announce that it has been re-established upon a sound financial basis that guarantees its permanency and successful career. The Editorial management of the paper will be in the hands of D. M. Gazlay, Esq., formerly Editor of *Gazlay's Pacific Monthly*, and for twenty-one years connected with the Press of the country. Of long practical experience as a writer and publisher, he will bring to his assistance the most able and popular theological and litterary talent available in this country and Europe. The original plan of a monthly publication of the paper will be maintained for the present, but the publishers hope during the coming year to make it a regular weekly newspaper. The November number is just out and presents a handsome typographical appearance, and is brim full of interesting matter connected with the Roman Catholic question in its various aspects, and a large amount of choice and well-selected litterary articles. The subscription price of THE NATIONAL PROTESTANT is but One Dollar per Annum, an amount so small that places it within the reach of the humblest in the land. Specimen copies will be sent to any address upon the receipt of ten cents by the publishers, Messrs. Vogel & Co., 67 Liberty Street, New York. We hope to see THE NATIONAL PROTESTANT liberally and generally sustained.

A SUNNY-FACED little visitor, the GOLDEN HOURS, for DECEMBER, has reached our office, and we welcome it most gladly. While many magazines have succumbed to hard times, GOLDEN HOURS has thrived and steadily held its own. It is the cheapest juvenile magazine in the United States, and the quality of its reading-matter is not surpassed by the higher-priced publications. A noticeable feature in its contents is the strong influence which the articles bear for all that is good and pure and true. Such a magazine is needed in every household. The department of "Owldom" contains puzzles, anecdotes, and scraps of wisdom for the children, and many interesting little letters from the young folks.

The other contents of this number are "Odd and Even."—a fanciful sketch about Jack Frost; "The Belle and the Snow,"—a Christmas poem by Jessie Clark; "The Cat who went Further to Fare Worse," with illustrations; an entertaining description of "Christmas Eve in norway;" "An-tobiography of a Fox," by Richard Rowe, with full-page illustration; "Something that Really Happened," —an illustrated poem; an attractive story, with illustration, entitled "The Christmas Heart," by Mary Hartwell," On the Mountain," with frontispiece illustration, by H. M. Lewtral; "Persie Wynne," a serial story by Mrs. H. G. Rowe, containing many valuable hints about the fancy work which children like to engage in; "Rosetta Maria's Voyage," illustrated, by Henrietta H. Holdich; "An Accident Caused by a Spider;" and an illustrated article in large type called "Helpful Bobby," Price of magazine, post-paid, $1,60 per year HITCHCOCK & WALDEN, Publishers. Cincinnati, O.

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New Orleans, La.,
November 18, 1875

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" Middling	——	12½c
" Good Middling	——	13½c
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" Treble Extra	6 00	6 50
" Choice	6 75	7 00
CORN	70	73
OATS	43	48
BRAN	$ 1 15	——
HAY	23 00	24 00
COFFEE	20	21½
PORK	——	24 50
SHOULDERS	10	——
SIDES	—	14
LARD	14	15½
HAMS	11	13
CORN MEAL	——	3 25
COWPEAS, Mixed	——	——
" Clay	——	——
BUTTER, Goshen	33	36
" Choice Western	25	26
" Inferior	14	16
POULTRY, Grown Chickns	4 00	4 50
" Young	——	2 50
" Ducks	2 50	3 00
" Geese	5 00	6 00
" Turkeys	10 00	12 00
EGGS, Western	20	25
" Louisiana	27	30
POTATOES, Western and Northern	——	——
" Louisiana	1 25	1 75
ONIONS, "	2 00	2 25
CABBAGE, " ₿ hd	4c	6c
BEANS	3½	4
MOSS, Black	4½	5
" Gray	——	——
WOOL, Clear	26	30
" Burry	——	——
SALT, Coarse ₿ sack	90	95
" Fine " "	1 20	1 25
COTTON SEED, ₿ ton	12 00	——
CRACKERS, Soda	——	——
" Butter	——	——
HIDES, Of over 85lbs	9½	——
" 70@84lbs	9	——
" 70lbs	——	——
CALF SKINS, a piece	50	75
OX HORNS	5	——
IRON COTTON TIES, 11 ft 8ft 6"	——	nett
" " " Beard per lb & Bros	——	5½c
BAGGING	13	13½
COOPERAGE, molass' bble	1 45	1 50
" ½ " "	1 00	——
" Hogsheads	3 25	3 50
OAK STAVES, extra pipe	145 00	160 00
" " light " "	100 00	——
" " Hogshead	120 00	125 00
COAL, ₿ bbl	60	——
" Hhd	——	——

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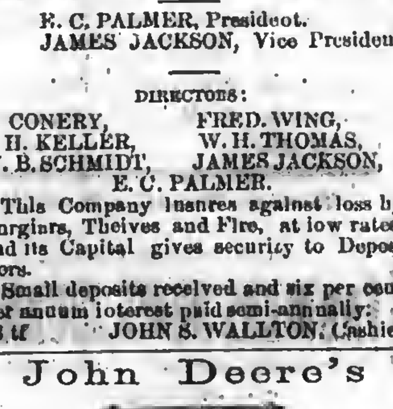

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Columbus Delano, Sec'y Int,	Rev J E Cookman, N Y
P M G Greswell, Washington	Dr C M Sims, Baltimore, Md
Rev O H Tiffany, "	W G Fischer, Philadelphia Pa
Grand Central Hotel, New York	Chaplain McCabe, Chicago
Robert Bonner, " "	Rev A J Kynett, D D
S. Nicholas, " "	Rev Daniel Curry, D D
Gen O O Howard, Washington	Rev W H De Puy, D D
Bishop E S Janes, N Y	Thomas Guard, Baltimore
Rev Dr John McClintock	Dr Daniel Wise, New York
Rev James Dummins, Connecticut	Rev J S Inskip, " "
Rev W Mor Punshon, London	Sands-st Church, Brooklyn
T S Arthur, Philadelphia	Rev E O Haven "
Dr John Chambers, "	Bishop Merrill, St Paul
Atty-Gen Williams, Washington	Bishop I W Wiley
Rev J M Walden, Chicago	Rev Luke Hitchcock, Cincinnati
Rev R M Hatfield, Cincinnati	Gen Alvord, U S Army.

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Bishop Ames says: "My Bradbury is found, after a severe test and trial, to be equal to all you promised, and is in all respects, in richness of tone and singing qualities, everything that could be desired. Yours truly, E. R. AMES".

—*Baltimore, Maryland, January*, 1874.

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Bishop Simpson says: "After a trial in his family for years, for beauty of finish and workmanship and splendid quality of tone, our Bradbury cannot be equaled."

Dr. J. H. Vincent: "For family worship, social gatherings, the Sabbath-schools, and all kinds of musical entertainments, give me, in preference to all others, the sweet-toned Bradbury Piano. It excels singing qualities."

Dr. James McConley, Carlisle, Pa.: "My Bradbury is splendid."

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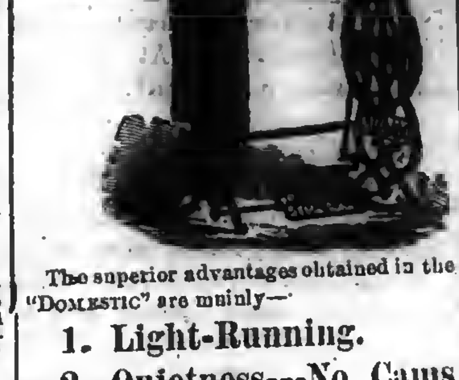

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I suffered for more than thirty years from chronic rheumatism, at times in a helpless condition, during which period I employed the best medical skill, but finding no relief, bought a bottle of "Durang's Rheumatic Remedy," and when I had taken it all (sixteen doses) was a well man, and as I write this certificate am perfectly free from pain, all owing to taking the above medicine. I regard it as the only preparation ever gotten up that will effectually cure rheumatism.

JOHN P. BENTLEY,
Chief of Public Debt Division, 1st Auditor's Office, Treasury Department, Washington, D. C.

NATIONAL HOTEL,
WASHINGTON, D. C.
Dec. 2, 1871.

Messrs. Helpenstine & Bentley:

Gents—I very cheerfully state that I have used Durang's Rheumatic Remedy, prepared by you, with decided benefit, and although yet somewhat troubled with Rheumatism, I am in much better condition than I was some months ago, which improvement I alone attribute to this remedy.

Yours Truly,
ALEXANDER H. STEPHENS,
Member of Congress of Georgia.

Price 1 dollar a bottle or six bottles for five dollars. Ask your druggist for Durang's Rheumatic Remedy, manufactured by

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Sold by dealers all over the United States [20-ly

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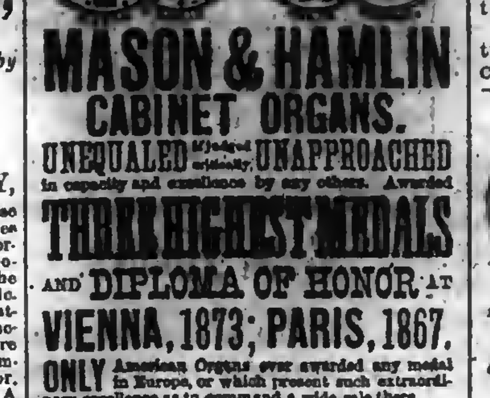

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ONLY American Organs ever awarded any medal in Europe, or which present such extraordinary excellence as to command a wide sale there.

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Our *Special Agents* to solicit and engage advertisements for the city. Business sent us through their office will receive prompt and careful attention. 18 tf

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The TOLL-GATE! Prize Picture sent free! An ingenious gem! 50 objects to find! Address with stamp, *E. C. ABBEY, Buffalo, N. Y.* [illegible]

FITS!

FITS! FITS!! FITS!!!

CURE OF EPILEPSY, OR FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find "Hance's Epileptic Pills" to be the only remedy ever discovered for curing Epilepsy or Falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true; and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

PHILADELPHIA, June, 28 1867

SETH S. HANCE—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summoned, but could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever occupied with, and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your pills. I had only two attacks afterward. With the blessing of Providence, your medicine was made the instrument by which I was cured of that distressing affliction. I think that the pills and their good effects should be made known throughout the world, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third street, Philadelphia, Pa.

WM. ELDER.

IS THERE A CURE FOR EPILEPSY?

SETH S. HANCE—Dear Sir: You will find enclosed $5, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since. It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them and in no instance where I have had a chance of hearing from their effect, have they failed to cure. Yours, C. H. GUY.

Grenada, Yalabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY, OR FALLING FITS, BY "HANCE'S EPILEPTIC PILLS."

MONTGOMERY, TEXAS, June 20, 1867.

SETH S. HANCE—A person in my employ had been afflicted with Fits or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged, in which condition he would continue for a day or two after the Fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age, and has not had a fit since he commenced taking your medicine, which was ten years since. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. DE FREESE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Miss.:

SETH S. HANCE—Dear Sir:—I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills, he had them very often and quite severe, prostrating him, mind and body. His mind had suffered seriously, but now, I am happy to say, he is cured. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them.

Yours, respectfully, etc.,
W. P. LIGON.

Sent to any part of the country, by mail free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore street, Baltimore, Md. Price, one box $3; two, $5; twelve, $27.

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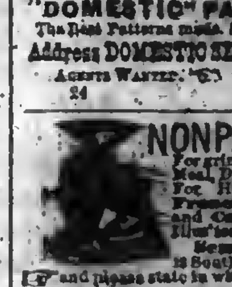

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The Best Patterns made. Send 5cts. for Catalogue.

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For grinding Corn and Cob, Corn-Meal, Drugs, Bones, etc. [illegible] For Hand or Power. Also French Cane-Burr Mills, and Cotton-Seed Hullers. Illustrated pamphlet free. Address, Semple, Birge & Co., 8 South Main St. St. Louis, Mo.

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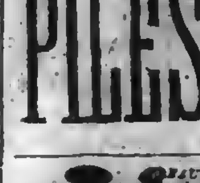

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Illustrated Catalogue sent Free.

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[illegible] BEAUTIFUL invention for marking Clothing and printing Cards, &c. [illegible] GOLDING & CO., [illegible] Boston.

PRINTING [illegible] FITS [illegible]

Southwestern Advocate.

VOLUME X. — NEW ORLEANS, LA., THURSDAY, DECEMBER 16, 1875. — NUMBER 25.

THE

Southwestern.

PUBLISHED BI-WEEKLY AT [illegible] St. Charles and Bordeaux Streets, New Orleans.

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The SOUTHWESTERN is the official organ [illegible] Southwestern Conferences of the [Meth]odist Episcopal Church, and circulates in every part of Louisiana, Mississippi and Texas. In those three States are [illegible] preachers who will act [as] agents [for] this paper, representing a [church] membership of over 60,000.

[Rates] furnished on application.

Address all communications to Rev. [illegible] CARTELL, Lock Box "B," New Orleans, La.

Poetry.

An Autumn Day.

The brightness of God's glory lies
O'er all the quiet hills;
The deep blue of the sun-light skies
With peace the glory fills;
[An]d dreamy stillness of the air
[Fal]ls over the senses like a prayer.

[The] breezes but lightly on the leaves
[Th]at thrill beneath its kiss,
[And] every joyous birdling weaves
[A] thread of perfect bliss,
[On]ward and forward, far and near,
[In] rippling echoes, light and clear.

[The m]aples have their living green,
[Ting]ed here and there with flame,
[illegible] of [illegible] keep,
[illegible] like a claim,—
[illegible] against the azure sheen
[illegible] the blue more clearly seen.

[illegible] comes home with tender
[tears],
[illegible] the living green,
[illegible] hopes and fears—
[illegible] gleaning threads are seen,
[illegible] our souls till self expire,
[illegible] intense and strengthening fire

[T]he blue of God's sweet truth,
[illegible] more [illegible] and deep,
[illegible] of sorrow's ruth,—
[illegible] tears we weep,
[illegible] with lustrous grace
[illegible] life face.

O perfect life!
[illegible] and heat, and rain—
[illegible] and stormy strife
[illegible] vain,
[illegible]
[illegible] quiet rest.

[illegible] Episcopacy

[illegible] of the bishops [illegible] Boston. They [illegible] the Methodist [illegible] several ad[illegible] Bishop Janes [illegible] resolution; [illegible] an unanimous [illegible] its un[illegible] the general [illegible] and [illegible] this time [illegible] and ap[illegible] Churches [illegible] express our [illegible] and our re[illegible] of [illegible] portion of [illegible] refers [illegible] and [illegible] The [illegible]

has too much intelligence, and too much piety, to place men in such a position who have not shown clearly a good Christian character. She expects and intends to elect godly men to this office and work; and Heaven forbid that any but such should ever be elected! She would not elect men who have not shown in their public life as well as in their private intercourse, good practical sense—men of sound judgment and discretion. She does not intrust this great interest to mere theorists, men of impulses and vagaries; she has too much discernment to do it. She does not intrust this office to men who have not a thorough acquaintance with our doctrine, and policy, and usages, and who do not heartily approve of them, and whom she cannot trust, in their administration, to maintain them. She also selects for this office and work men of gentleness and kindness, who can sympathize with the ministers in their real trials (for they have them), and with their families in their suffering (for many of them are called to it); and no one but a man who has a sympathizing nature, an affectionate disposition—patient, as far as grace can make him—is fit to bear the responsibilities and discharge the duties of this office. And the Church so understands.

"I repeat it, therefore, that while we believe that the honor you pay us this morning is mainly in deference to our office nevertheless, that we have a character which commends us to your confidence and to your Christian regard, [Applause.] Besides this, we should be very stupid, if in our circumstances, we did not learn much that is very useful to us in fulfilling our duties. Our intercourse with the brethren of the conferences and with the laity of the churches—the learned, spiritual, devout ministers with whom we are almost constantly in association—yes, and the learned, intelligent, and godly laymen with whom we are in frequent association—if in such contact we did not become better and wiser, we certainly should be very stupid. Now, some of us have enjoyed these opportunities for many years —a privilege which I, for one, am most devoutly grateful to Almighty God. Some of our number have been for a more limited time in these circumstances. And yet I venture to say that the Church will feel and believe that four-year-old bishops are better qualified for office than newly elected ones. [Applause.] And while I am clear in my persuasion that the General Conference will highly commend their administration during this their first quadrennium, it will feel that, entering upon their next quadrennium, they will be better prepared to promote the welfare of the Church over which they preside."

The Next General Conference changed to Baltimore.

Whereas, The Eastern Section of the Book Committee did, at its session August 25, 1875, adopt measures looking toward changing the place for holding the General Conference in May next; and whereas, Messrs. Nelson and Phillips, Book Agents at New York, and Messrs. Hitchcock and Walden, Book Agents at Cincinnati, did, on the 9th day of September, 1875, address a communication to the ministers and official boards of St. Louis, expressing full confidence in the entire willingness of our people in that city, up to the measure of their ability, to do everything necessary to entertain the General Conference, yet, at the same time, assigning reasons for the proposed change; and whereas, our brethren of St. Louis, "pastors and official members," in meeting assembled, replied saying: "We appreciate the force of the [argu]ments presented in your com[munica]tion, and especially in reference to the Centennial, and we are not disposed to put ourselves in opposition to the opinion and judgment of the Church officially expressed; [there]fore, if the Board of Bishops, [the] General Conference officers, and [the] annual conferences meeting this Fall, are convinced that a change in [the place] of the next General Confer[ence] for the reasons assigned, would [be] for the benefit of the Church at [large, we] waive our right, and con[sent] to the removal to an Eastern [city, if] a proper invitation should be [extended];" —and whereas, pastors [and] official boards of the Methodist [Episcopal] Church in the city of Bal[timore] have formally and cordially [invited] the General Conference to [meet in] that city in May next; and [whereas], Rev. [illegible] J. Talbott, Chair[man, and] J. H. [illegible], Esq., Secretary, [of the] Eastern Section of [the Book] Committee, and in accord[ance with] the wishes of the Western [Section of the] Book Committee, and [illegible] St. Louis, did, [illegible] consult the fol[lowing illegible]: Erie, [illegible] Ohio, Illi[nois illegible] Northwest [illegible]

conferences, being the only conferences whose sessions have been held since the aforesaid order of the Eastern Section of the Book Committee, have voted with great unanimity in favor of the proposed change; and whereas, Rev. R. Nelson and John M. Phillips, Book Agents at New York; Rev. L. Hitchcock and Rev. J. M. Walden, Book Agents at Cincinnati; Rev. R. L. Dashiell and Rev. J. M. Reid, Corresponding Secretaries of the Missionary Society; Rev. D. D. Whedon, editor *Quarterly Review*; Rev. Daniel Curry, editor of *The Christian Advocate*; Rev. J. H. Vincent, editor of Sunday-school books, papers and tracts; Rev. F. S. Hoyt, editor of the *Western Christian Advocate*; Rev. E. Wentworth, editor of *Ladies' Repository*; Rev. Wm. Nast, editor of *Christian Apologist*; Rev. H. Leibhart, editor of *Haus und Herd*; Rev. Benjamin St. James Fry, editor of the *Central Christian Advocate*; Rev. Arthur Edwards, editor of the *Northwestern Christian Advocate*; Rev. Wm. Hunter, editor of *Pittsburgh Christian Advocate*; Rev. E. Q. Fuller, editor of the *Methodist Advocate*; Rev. A. J. Kynett, Secretary of the Board of Church Extension; Rev. E. O. Haven, Corresponding Secretary of the Educational Society; Rev. R. S. Rust, Corresponding Secretary of the Freedmen's Aid Society; the General Committee of the Missionary Society, in annual meeting assembled, November 15, 1875, and the General Committee of the Church Extension Society, in annual meeting assembled, on the 18th day of November, 1875, have approved the proposed change; and whereas, from information received, we have no doubt that the conferences yet to meet and to be consulted will take like action; and whereas, it seems to be the common judgment of the Church that this change should be made; and whereas, in the above proceedings reference has been made to the Bishops, indicating the expectation that they would take action resulting in such change; therefore,

Resolved, 1. That the Bishops hereby concur in the proposed change of the place for holding the next General Conference from St. Louis to Baltimore.

2. That in conformity with the facts above recited, and having been requested so to do, we do hereby request the ministerial and lay delegates of all the annual and electoral conferences of the Methodist Episcopal Church to meet in General Conference in the city of Baltimore, Baltimore, Maryland, on the first day of May, 1876.

By order and in behalf of the Board of Bishops of the Methodist Episcopal Church.

WILLIAM L. HARRIS, Sec'y.

Our Work in Georgia.

Bishop Bowman gives an interesting letter in the *Central* on our work in Georgia. We quote:

"On Sabbath, Loyd Street Church was crowded with a large, mixed congregation, the white occupying one side of the house and the colored the other. In many cases it was hard to tell who were colored. Many who sat on the black side, would be taken for white almost anywhere. Our people are building a new church for the whites and the Loyd Street will be given up to the blacks.

Clark University is doing for the colored people of Georgia, what Central Tennessee College is doing for them in Tennessee. We now have a good building in the city. But Bishop Haven, aided by friends, has secured a large tract of land a little south of the city, on which new and larger buildings will soon be erected. As the city is rapidly extending southward, the new location will be accessible, and funds for an endowment can be secured by the sale of lots. Here, as in other places in the South, the school is working great change among the colored people. They are showing great aptitude for acquiring an education, and wonderful anxiety in regard to it. It is strange that the Southern people do not see the importance of this subject, and provide ample means for the improvement of this unfortunate race.

Elijah Seminary, for the whites, is just commencing its work in the northeastern section of the State. It is located in the midst of a large white population, that has hitherto suffered for the want of educational facilities. The people are plain, hardy and hospitable, and are manifesting great anxiety in regard to the education of their children. This section of the State abounds in minerals, especially iron and copper, and is destined to become largely a manufacturing region. Indeed furnaces and other manufacturing establishments already abound there.

The social ostracism of our people, and indeed of all who do not agree with the predominant classes, either in politics or religion, is almost absolute. Our preachers were not invited to occupy any white church in Atlanta. All who express any regard for the negro, and are willing to labor for his education, are at once excluded from the society of the white and [classed] with the "niggers." One who [illegible] and toasted as a

hero, if he were a returned missionary from Africa, is despised and rejected when he comes to help the Americo-African in his struggles after a better life. While I would judge those people kindly and charitably, and would make due allowance for them on account of their changed condition and the evidently wrong notions they have of all who come among them to aid the colored man, yet I cannot see how the sweet fraternal spirit of Christ can be made to harmonize with the spirit prevailing among many of those in Atlanta, who claim to be his followers. I believe, however, there are those among them who would manifest a different spirit if they had a little more moral courage. It is but just that, I should say that, while none of the pulpits were open to us on the Sabbath, several of our Southern brethren, and members of other Christian Churches attend our service. A few years have produced quite a change in the public feeling. There is now little or no open persecution as existed there a few years ago. Still it requires moral heroes to work in the M. E. Church in that region. Thank God, such heroes are there, and they are doing a great work for humanity and for Christ."

Apportionments of Missionary Collections for 1876.

The General Missionary Committee of the M. E. Church at its annual meetning held in New York, in November, apportioned for the ensuing year a to total of $864,216 84. The amount includes the debt of the Board, estimated to amount, on the first of January, to $185,562 84. The whole sum has been apportioned to be raised by the several conferences and mission stations, as noted in the subjoined table from the New York *Advocate*. For the convenience of reference we have compiled three columns, the first giving the apportionments for 1875; the second the amounts raised in 1875; and the third the amounts apportioned for 1876:

	App'd 1875	Raised 1875	App'd 1876.
Liberia	$50	$30	$50
South America	250		250
East China	200		200
Central China	100		100
North China	50		100
Germany & Switzerland	1,000	1,367	1,500
Denmark	500	472	500
Norway	725	970	1,000
Sweden	1,450	1,667	2,000
India Conference	500	1,387	1,500
Bombay Bengal, Madras	500		1,000
Bulgaria	25		50
Italy	50		50
Mexico	200		200
Japan	100		100
Arizona	50	121	150
New Mexico	50	11	50
Central German	7,500	6,443	7,750
Chicago German	3,000	2,749	3,150
East German	4,500	3,956	4,700
Northwest German	4,000	5,254	4,200
Southern German	1,000	711	1,000
Southwest German	7,500	7,185	8,000
Alabama	1,000	173	1,000
Arkansas	800	382	1,000
Baltimore	39,000	26,548	40,000
California	8,000	5,642	8,500
Central Illinois	15,000	13,738	15,750
Central New York	19,000	14,157	20,000
Central Ohio	15,000	12,839	16,000
Central Pennsylvania	23,000	18,074	23,000
Cincinnati	26,000	19,610	26,000
Colorado	2,000	1,385	2,500
Delaware	1,500	691	1,500
Des Moines	5,000	5,451	6,000
Detroit	12,000	7,451	12,000
East Maine	3,000	2,450	3,150
E. Oregon & Wash'ton	500	705	1,000
Erie	20,500	12,582	20,500
Florida	750	431	750
Georgia	1,000	488	1,000
Holston	2,500	2,414	3,000
Illinois	22,000	17,862	22,000
Indiana	14,000	8,391	14,000
Iowa	11,000	7,492	11,000
Kansas	3,000	1,093	3,000
Kentucky	3,500	2,306	3,500
Lexington	400	124	500
Louisiana	1,500	531	1,500
Maine	6,500	5,313	7,000
Michigan	12,000	7,946	12,000
Minnesota	6,000	4,526	6,300
Mississippi	1,000		1,000
Missouri	3,000	1,517	3,000
Nebraska	1,200	793	1,500
Nevada	700	303	750
Newark	22,500	17,754	22,500
New England	28,000	19,847	28,000
New Hampshire	7,500	5,833	7,500
New Jersey	22,500	16,805	22,500
New York	45,000	39,688	47,000
New York East	45,000	32,832	47,000
North Carolina	500	159	500
Northern New York	17,000	14,617	17,500
North Indiana	13,000	7,512	13,000
North Ohio	13,000	10,718	13,000
Northwest Indiana	11,000	5,235	11,000
Northwest Iowa	1,000	620	1,000
Ohio	24,000	16,307	24,000
Oregon	2,500	419	2,500
Philadelphia	52,000	46,000	55,000
Pittsburgh	33,000	25,094	33,000
Providence	14,000	11,017	14,700
Rock River	18,000	14,100	19,000
Rocky Mountain	1,000	420	1,000
St. Louis	4,500	2,120	4,500
South Carolina	4,000	2,638	4,000
Southeastern Indiana	10,000	5,773	10,000
Southern Illinois	8,000	4,842	8,000
South Kansas	1,500	702	1,500
Tennessee	1,500	743	1,500
Texas	750	283	750
Troy	23,000	17,458	2,000
Upper Iowa	9,500	6,411	9,500
Vermont	6,000	4,529	6,000
Virginia	1,200	786	1,200
Washington	2,500	1,998	2,500
Western New York	17,000	9,695	17,000
West Texas	250	215	400
West Virginia	5,000	3,753	5,250
West Wisconsin	5,000	3,306	5,000
Wilmington	13,000	10,551	14,000
Wisconsin	9,000	6,322	9,000
Wyoming	15,000	12,192	16,000

Church Union.

BY E. O. HAVEN, LL.D.

I never read with more astonishment any statement than the following which appeared in the SOUTHWESTERN CHRISTIAN ADVOCATE of Nov. [illegible]

"Dr. E. O. Haven, Syracuse, N. Y., after partially committing himself to the the theory of uniting all colored Methodists in a church by themselves, after a second thought, says, in the New York *Advocate*, 'I want all Methodists, of all colors, in one church, and no distinction of privilege therein.'"

Now, if I had been charged with "partially committing" myself to the theory that the Methodists had better unite with the Roman Catholics, I should not have been more surprised. Believe me, Mr. Editor, and all good friends in the South, I never so much as dreamed of the thought. It never even occurred to my mind as a possibility, or as dreamed of by anybody, till it was charged upon me. My position in the first article, which I wrote on "Organic Union of Methodists" was, what it is now, that the great M. E. Church should be willing and glad to accept the colored M. E. Church on equal terms, bishops and all, to unite in one church. I have since said we should also invite all the M. E. Churches composed mostly of colored people, in like manner to unite with us. And I would also be glad to see the M. E. Church, South, united with us all in one grand, compact Methodist Episcopal Church. I believe that a people who subscribe to the same doctrines, sing the same hymns, and have the same usages, could unite and present one strong, unbroken front against sin and Satan.

As it regards a colored church and a white church I abominate the idea. Do not charge me with having favored it. I never wrote a line or a word to suggest even the thought.

Some of the denominations are giving up their special contributions to help the Freedmen. I do not desire the that the Methodists should commit that great error. Now, if all the colored people in the South who are really Methodists were in our church with us their number would be so great, and the fact, that through them we could accomplish a grand work in the salvation of souls would be so evident, that the Freedman's Aid Society would receive a great accession of strength. This is what I want. A united church to do a grand work!

But the theory of "disintegration and absorption" is selfish and egotistical—not to say, insulting and un-Christian. These other churches have their associations and attachments, and obligations. Let us know them and offer, so far as we can, to make them our own.

Such is my opinion, and such it must be if I stand alone. I am for the union of all good against all evil.

A National Commission of Inquiry.

During the ensuing session of Congress, The National Temperance Society, Hon. Wm. E. Dodge, President, will make an earnest effort to secure the appointment of a National Commission of Inquiry, to be composed of well-known citizens, for the purpose of a thorough official investigation—after the manner of the Royal Parliamentary Commissions of Great Britain—of the alcoholic liquor traffic; its relation to crime, pauperism, taxation, the industry and prosperity of the nation; and also the results of License and Prohibitory Legislation in the several states of the Union. The movement is an important one. If successful, it will do much for the cause of Temperance, by an official and impartial exhibit of greatly needed facts and statistics. The following is the form of petition issued by the Society, which should be widely circulated, and returned with signatures, at an early date, to the Corresponding Secretary, J. N. Stearns, No. 58 Reade St., New York, for presentation in Congress:

PETITION.

To The United States Senate and House of Representatives:

The undersigned, citizens of the United States, respectfully ask you to provide for the appointment of a Commission of Inquiry, of five or more competent persons, whose duty it shall be, 1st, to inquire and take testimony as to the results of the traffic in alcoholic liquors, in connection with crime, pauperism, the public health, the moral, social, and intellectual well-being of the people; 2d, concerning license and prohibitory legislation in the several States of the Union; and 3d, to recommend what additional legislation, if any, would be beneficial on the part of Congress, to suppress, in the sphere of national authority, the traffic in alcoholic liquors as beverages.

What We are Sent For.

BY REV. S. PRIESTLY.

When the Bishop sends a preacher to an appointment, it is not to try to outpreach other preachers, but to preach the simple truth, and that with evidences, so that it will stand for all ages to come. The preacher's life must be a pattern for the people to copy, and a great picture for the children to look at, wherever he goes. He must be full of the best kind of talk, and only use this talk when needed to convince and persuade people to the path that leads to Christ. No lazy man can preach—to preach is to work, and that is to teach people to work and how to work. God worked, why not man? Christ worked, why not the preacher? Paul worked, and we must have the same tools to work with also, and if we have not the tools we must try and get them by working for them. The Church has tools for all who will work for them. He that is too lazy to work and purchase tools, will have to stand idle for the want of tools.

The preachers are to teach the people how to live in public as well as in private.

Thus we are sent to gather the people with the children. We must be firm ourselves or we never can succeed. A double-minded man is unstable in all his ways and cannot be trusted.

Church Extension Items.

FROM TENNESSEE.—A brother acknowledges the receipt of $25 to aid a country church, and writes: "The results are a commodious little chapel in which an interesting and growing Sunday-school meets every Sabbath and an intelligent congregation comes once a month to hear the word of the Lord." They will before many years return the amount to the treasury.

FROM MONTANA.—The Missionary writes: "We came here two years ago and found one brother, started a series of revival meetings, and have now over 40, a good working membership. We are on the main road from Corinne to Helena. There is no church nearer than 75 miles on the north and west, 30 miles on the east, and 500 miles on the south. No place would appreciate a church more than this. We have quite a settlement of farmers, but all poor. We can raise about $1000, chiefly in material and work, but cannot build for less than $1500. Can we get $500 from the Board of Church Extension? We can do nothing without it."

Brother, ought such cases to be helped? If so, give something to Church Extension.

—The *Western* in speaking of Vice President Wilson says: Henry Wilson was the son of a drunkard, and so little esteemed his origin that he changed his name. By trade, he was a shoemaker. But he was such a man as no humility of origin or occupation could suppress. He early became an opponent of slavery. To its extinction he devoted his prime, and when it was overthrown, he became the historian of its destruction.

While not equal in learning or genius to his colleague, Charles Sumner, he was his superior in sound morality and religion. Sumner was a wine-bibber, and died with his cellar full of the choicest brands from many countries, while Wilson taught and practiced total abstinence.

Sumner had no well defined and well-known religious views, while Henry Wilson was a substantial member of the Congregational Church. He was a fit representative of the solid, intelligent, sober, liberty-loving, God-fearing masses of native-born American citizens. He can illy be spared from the national halls. His memory will long be cherished. His name will ever be an honored one in American history.

Holding fast to its old name, which it has carried successfully through the long period of *thirty-four years*, the *American Agriculturist* swings out its banner for the "Centennial year" with the vigor of the prime of life, and with well founded promises of still greater achievements in its appropriate sphere—that of a plain, practical, highly instructive and trustworthy family journal. Its name, adopted at the start for a special field of work, has become almost a mis-nomer, because it is now equally useful to City, Village, and Country.—The closing number of volume 34, now before us, like its usual issues, is full of good things, varied in contents, which are prepared with much labor, thought and care, and illustrated with over 60 well executed and well printed original sketches and engravings.—This *Journal* is a marvel of cheapness, beauty and utility, costing only $1 60 a year, postage included, for its more than 500 double pages of useful information, and 500 to 600, or more, of fine engravings. Every family should have it.— ORANGE JUDD COMPANY, Publishers, 245 Broadway, New York City.

—Mr. Gladstone, in the *Church Quarterly Review*, says that Rome will long remain the centre of the Christain world; that the claim by the Latin church of territorial sovereignty is for Italy a matter of life and death; that, whatever the present feeling of France, her under thoughts, the embryo of her mind in the future, is war, war not so much for supremacy as for recovering the hegemony of the continent; that when the time shall come she will strengthen herself by association with all the elements congenial to her purpose; that then her true ally will be an ally without a name,—that power which pervades the world; which triumphs in Belgium, which brags in England, which partly governs, and partly plots in France, which disquiets, though without strength to alarm, Germany and Austria, which is weaker, perhaps, in Italy than in any of these countries, but which is everywhere coherent, everywhere tenacious of its purpose, everywhere knows its mind, follows its leaders and bides its time.

DRIED UP ANIMALS COMING TO LIFE.—Well. Wonders never cease. You'll excuse my bringing forward a dried up old adage, my chicks, as I wish to apply it strictly to something the birds told me—which is, that certain creatures of the worm and small fry order can be dried up completely, kept in that state for years, and then be brought to life again! Now it's had enough to be a worm any way, but just conceive the state of mind a worm must be in who is brought to life after having been dried up for a dozen years! The pretty school-mistress and Deacon Green were talking on this subject in the twilight last evening. Speaking of minute sort of worms known as vinegar eels, she said that it was known to the botanist Linnæus that these worms could be dried up and then revived. Also, that she had read that somebody named Baker, in 1775, found that the young of *Anguillula tritici*, inclosed in diseased grains of wheat, could be revived, even after a desiccation of twenty-seven years, by being moistened with water; and other naturalists observed the same fact for shorter periods.

Ah! the school-mistress is a wonderful little woman. She brought out that *Anguillula tritici* so glibly that it made Deacon Green fairly blink.—*Jack-in-the-Pulpit, St. Nicholas for December.*

—The *Watchman and Reflector* says:— "The Pope asked Spain to suppress religious liberty. The ministry have replied that it is not expedient; that while they respect the Concordat of 1851, they, through political exigencies and engagements with other powers, are compelled to recognize certain internal "rights", and to accept a certain state of things as accomplished facts. We need Bunyan's picture of the Pope in his cave grinning at pilgrims and biting his nails because he can't harrass the saints of God. We are glad the Pope is fool enough to attempt to stir up poor Spain to persecution and blood. For even Spain has moved along with the centuries, and may be induced to break with him by his arrant mediævalism, as his own Italy and the Eternal City have. If Christianity is sanctified common sense, Popery will find the latter as strong against it as the former.

AN EXCELLENT PAPER.—For the past five years the "*Illustrated Christian Weekly*" has steadily pursued its course, making each year increased numbers of friends, until it has become a household necessity. Its marked features have been its excellent pictures, its freedom from sectarianism, in which it differs so markedly from other religious weeklies, its timely articles on current events, its interesting and instructive stories and sketches, and the remarkably low price, only $2 50 a year, POSTAGE PAID, at which it is published. As the paper is published at "bottom figures," there is no margin to enable the publishers to purchase cheap chromos to offer as "premiums," and it is their intention in the future, as in the past, to make the paper so good that it will be taken solely upon its merits.

We note that persons subscribing now will receive the remaining numbers for the present year, without extra cost. Don't fail to remit $2 50 to the publishers at 150 Nassau Street, New York.

Speaking of Bishop HAVEN's sister whose death has been announced, *Zions Herald* says:—This excellent Christian lady, the loss of whose influence and presence, though long an invalid, will be deeply felt by a wide and affectionate circle of friends, and by the Church of which she was an ornament; in all her life has illustrated the beauty, harmony and power of an early and faithful Christian training. In her last hours, during a period of great physical suffering, she was enabled to exhibit the wonderful sustaining and triumphant grace of the Gospel of Jesus Christ. What a meeting that one must have been, after years of separation, but filled with loving memories, between the sainted father and his much beloved daughter!

—The *Son of the Soil* says:—Owing to bad handling and a little carelessness, on the part of farmers, thousands of bales of cotton go into the "pickeries," in this city, and the loss is immense to the husbandman. A little care in picking, ginning and packing will save, for the producers, large sums of money.

—The *St. James Sentinel*, (La.) says:—There are [illegible] white [illegible] the parish of Rapides and 9 [illegible] St. James [illegible] of which [illegible]

Southwestern.

New Orleans, Dec. 16, 1875.

J. C. HARTZELL, D. D., ... Editor

Your Last Paper.

January first is at hand when the year of a large number of subscribers to the SOUTHWESTERN ends. *Only one more paper after this.* Ministers please take notice of this and send in your lists of subscribers for 1876.

To Our Ministers.

Brethren the success of the SOUTHWESTERN depends upon you. Have you collected all subscriptions for last year? Do not keep the money until conference, but send it by next mail. Have you asked all old subscribers to renew? Please do so at once and let your rule be—all who took the paper in 1875 must take it in 1876. And the list shall be larger next year than this.

A Sewing Machine Cheap.

We have in this office a perfectly new Empire Sewing Machine worth $35.00 having folding leaves, four drawers and walnut cover. It has never been unpacked, but will be shipped just as received from the factory in New York, to any one who will send us $15. cash.

Southwestern Conferences.

Bishop Haven presides at the Louisiana Conference, which meets in Wesley Chapel, New Orleans, January 5, and also at the Mississippi Conference, which meets in Granada, January 19. Bishop Andrews presides at the Texas Conference, which meets at Houston, January 5; at the West Texas, which meets in Austin, January 20; and at the Southern German Conference which meets at Brenham, January 13.

The Lay Electoral Conferences of each of the Annual Conferences will meet at same places, on the third day of each session.

In Texas there are 221,512 persons over ten years old who can neither read nor write, of these 150,617 are colored 18,369 foreign born, and [illegible] native white. One [illegible] of [illegible] the native white population can read and write. In the face of such facts, it seems passing strange that the Constitutional Convention now in session in Austin should seek to cripple the free school system of Texas. The Governor of Virginia said in 1670, "Thank God we have no free schools or printing presses, and I hope there will be neither for two hundred years." Texas [illegible] seems equally foolish [illegible] question.

From Rev. E. Cannon, secretary, we have received a [illegible] of the proceedings of the [illegible] of the [illegible] held at Macon, [illegible] 187[illegible], Rev. M. [illegible]. A very in- [illegible] also an [illegible] and [illegible] this [illegible]

[illegible] Springfield, Ohio, [illegible]

Methodist Ministers and the Third Term.

The flurry in the papers about Bishop Haven renominating President Grant for a third term in Boston the other day, and about his being endorsed by two hundred Methodist preachers, is a fair sample of demagogue sensationalism in the newspaper line.

We await further light upon what was actually said and done, before expressing our opinion. But one thing we are sure of is that much more is made of this matter by the democratic papers of the country, than the facts warrant. Bishop Haven has his pronounced views personally upon the subject, but we do not believe that he seeks or desires to have the Methodist Episcopal Church in Boston or anywhere else, take a part, as a church, in either securing or defeating the renomination of Grant.

Bishop Simpson is reported as saying, in Philadelphia, last Monday, that "he deprecated any attempt to connect the church with political nominations or elections." In this, Bishop Simpson speaks the mind of the church, including, we have no doubt, Bishop Haven himself.

The Bishops, Our Church and the Centennial.

We have received from Bishop Harris, Secretary of the Board of Bishops, a circular letter addressed to the ministers and members of the Methodist Episcopal Church, on the subject of the one hundreth anniversary of the Declaration of American Independence which occurs July 4th, 1876.

The matter of celebrating this event by the church was brought before the last General Conference by the Bishops, and that body passed the following resolution:

Resolved, That the Board of Bishops shall devise a Programme of Religious Services for the fitting commemoration of the event, and that each Bishop shall present it to the Annual Conferences over which he may preside during 1875, and bring this action of the General Conference to the notice of the Annual Conferences.

Referring to this action the Bishops say:

"We cannot doubt, dear brethren, that as Christians and sincere lovers of our country and and its free institutions, you will most heartily approve, and earnestly and unitedly aid in promoting the success of this great Christian and Patriotic celebration. It must be a pleasant duty to Christian ministers to call the attention of their congregations to the historic evidences of God's most gracious dealings with us and with our forefathers, and to impress upon the minds of their hearers the important truth that the Divine Being metes out to both nations and individuals the prosperity and happiness that is allotted to them. We trust that all our Pastors, Local Preachers, Church members, and friends will engage in the performance of the duties, and in the enjoyment and improvement of the privileges of this great National Festival, with grateful memories and cheerful hopes.

In the performance of the duty assigned them, the Bishops have fixed upon the following programme of services to be observed by our churches and congregations, at such times and places as may best suit their conveniance, between the Sabbath in June and the fourth day of July, 1876."

In addition to these general remarks the Bishops have recommended a programme providing for a social meeting on the appointed day from 8:30 to 10 A. M.; preaching at the usual hour, and a childrens meeting for the afternoon with services calculated to inspire patriotic and religious sentiments.

Every motive prompted by a Christian loyalty to our great nation, which God has so signally blest in its organization and preservation, must unite in commending this action of our Bishop and General Conference. Especially in the South we hope our churches will everywhere observe this patriotic service. We shall remind our readers of this matter from time to time as the appointment approaches.

Orphans Home Board Meeting.

We neglected in our last to mention the [illegible] of Managers of our Orphans Home, which took place at [illegible] building Nov. 19th. [illegible] Page presided. The [illegible] was the [illegible] of the Home at La [illegible] and the conclusion reached [illegible] strictest economy [illegible] could possibly be re- [illegible] lots [illegible] must [illegible] the [illegible]

by her during her late trip north, of a few weeks. The net proceeds of the trip were $185.00. In addition to this sundry sums have been received since as follows; from Mother Stewart of Springfield O. $7.75: Mrs. Austin, Pern, Pa., $5.00; Mrs. McKean Granger, O. $1.00: Mrs. Burr, $1.00. Mrs. Godman also reported that upon the proposition to raise $15000. in shares of $150. several had taken shares, and the plan was approved and all the Members of the Board will unite in aiding to cary it out.

The attention of your friends every where are asked to this opportunity to aid in doing good.

The Corresponding Secretary, Rev. Dr. Godman, made an interesting and detailed account of his labors since going to La Teche last Summer and organizing the La Teche Seminary and having charge of the Home. The Doctor in beginning his report says: "And before proceeding to the details of the report you will allow me to say that myself and family have formed a very pleasing acquaintance with friends both here and at the Home, and myself and Mrs. G. found our residence and labors at La Teche very pleasant and satisfying to our ambition to serve The Master's cause among the poor.

We came to do work for Him with no eye to our own aggrandizement, and we should count it "all loss" should we find any earthly rewards accompanying our toil. We find the Master, and his smile illumines our path and we are supremely happy.

We reached the Home the 29th day of last March and on the First Day of April opened the La Teche Seminary, which is under the patronage of the Freedman's Aid Society but very kindly domiciled by you in your own buildings."

The report further states that the platting of the village of La Teche had been completed.

The proposed town contains about 200 acres. The name of the post office has been changed from Baldwin to La Teche.

"Of the lots thus laid out several have been sold or contracted; some paid for in the whole or in part. The copy of the plat, which is here for your inspection, will show the facts.

This village contains in it the possibility, and I could fain believe the sure promise of a great good to the colored race. If we can get them into their own homes, and homes that furnish some comforts and some elegance, we can do much toward their elevation and throw protecting influences especially about the women and the youth. The writer of this report can say 'that if he aspires to anything it it to be instrumental in the successful working of such an experiment. He prays God to inspire all his people with zeal to prosecute this gracious, loving enterprise."

Considerable ditching had been done on the place, winter wood and quite a supply of pieux had been contracted for.

The Board had instructed the corresponding secretary to secure a suitable person to take charge of the Home as his successor, as he had been elected President of the N. O. University, and would remove to this city; also a successor to Madame Roberts whose resignation as matron had been accepted sometime since, but who had remained in charge of the Home as per agreement with the Board. Madame Roberts has purchased a home for herself on the Teche, and will long be remembered for the years of faithful labor she has given our Orphan's Home work.

Dr. Godman says:

"I entered into correspondence with a large number of persons; but you will not require details of the correspondence. It issued in the arrival of Mr. L. H. Seelye and his wife, Mrs. E. E. Seelye, from Oberlin, Ohio, who reached La Teche on Saturday night, September 25, 1875. Brother and Sister Seelye, have for years past been engaged in the care of orphans in their former home. They are by nature and grace, by zeal and experience, eminently qualified for the work they have undertaken. Bro. S. is a practical man, who to his large intelligence and lofty christian character, adds the skill of a trained mechanic and experience in business. Sister Seelye was a Miss Edmonds, a prominent nurse in the Union hospitals, during the late war, and is authoress of a book entitled 'The Nurse and Spy,' of which already 400,000 copies have been sold.

Mr. Seelye has already won the hearts of the people of La Teche. He is the man for the place. He is hereby recommended for Superintendent of the Home and Plantation. Mrs. Seelye is also recommended for Matron of the Home."

The recommendations were both adopted.

We have given, during the past four years, many days and weeks of labor to this institution, having often times to stand comparatively alone and [illegible] financial embarrassments, where there seemed no possible way of escape. But, by the help of God and tried friends, a way of escape has each time been found. General Cyrus Bussey, the President of the Board, Judge H. C. Dibble and Capt. A. J. Sypher, of this city, and Dr. Rust and the noble society over which he presides have been our chief helpers. We welcome in the name of our common Master, Dr. Godman and his wife, Bro. Seelye and his wife, as helpers sent by God to this field. We feel that this institution, planted amid the prayers and tears of that company of christian men and women in 1866, is to live and be a source of incalculable blessing to our people.

Drunkards who Shoot.

The Supreme Court of Georgia has made a decision that drunkards who are sober enough to shoot a man, are sober enough to be considered murderers. Neither will it do to call them crazy and then let them go free. If they are too crazy to be hung, they are too crazy to go at liberty. Would that this righteous judgment could be universally affirmed by the courts of the land. The points of the argument given by the Georgia Court are these:

1. A person, sober enough to intend to shoot at another, and actually to shoot at and hit him, without any provocation or justification whatever, is to be deemed sober enough to form the specific intent to murder; and mere drunkenness, whatever its degree, will not negative intent.

2. Unless the evidence suggest some other motive for the shooting to be compared by the jury with the State's theory of a malicious intent, the offense has necessarily the same grade with, as without, drunkenness; and consequently, in such a case, there is no grading to be done, and any charge to the jury in reference to drunkenness, as a separate element in grading the offense, would be inapplicable, and need not be given by the court.

3. Voluntary drunkenness is no excuse for crime.

Do you want the Southwestern next year? Say so to your pastor and give him a dollar.

Louisiana and the Centennial.

We were pleased to greet at our office Hon. John Lynch U. S. Centennial Commissioner for Louisiana and are under obligations to him for valuable documents relating to the International Exhibition to be given next year in Philadelphia. Mr. Lynch is a member of the Executive Committee of the National Commission and will shortly go to Philadelphia to devote himself for the coming months to the work assigned him.

From him we learn that as yet but little has been done by Louisiana toward taking part in the Centennial.

Some few planters and manufactures have applied for space to exhibit but as yet the State is not aroused.

The Managers of the Southern States Industral Exposition to be held in this city in February, have requested Mr. Lynch if possible to arrange to have the Mexican Centennial exhibition to first exhibit here. This will add greatly to the success of an Exposition here and will tend to awaken patriotic sentiment for the greater exhibition next July. We heartily believe in the Centennial, and are satisfied that if only the better Judgment of the people of the Southern States prevails and they all take an active part in the celebration of our hundreth aniversary as a nation, national unity and harmony will be greatly promoted.

The President's Message.

The President submitted his Seventh Annual Message to the houses of Congress December 7th. It is a masterly document of over seven columns, and exhaustively discusses most of the important issues of the day.

It opens with a *resume* of the nation in its relations to other countries; its commerce and navigation; its general advancement in education, and its progress in manufactures, trades, and the arts and sciences. The Union now comprises, including Colorado which has taken initiatory steps to become a State, 38 States and 8 territories. The manufacturing products of this vast commonwealth amount to $2,100,000,000 annually, and the ingenuity and skill of American mechanics are taking world wide precedence, and the general development of the country in all these directions is very flattering. He urges the necessity of a yet more complete and efficient public school system, and the prohibition of any grants of school funds for the benefit directly or indirectly of any religious sect or denomination. He also calls attention to the subject of untaxed church property, an evil, which if allowed to continue, is destined to give the country great trouble. This amounts to $1,000,000,000, which will triple itself by 1900. All may see the danger accruing from the rapid increase in value of such a vast property, and suggestions on this point are timely and will no doubt awaken an early discussion of this important subject.

Our relations with foreign powers are very satisfactory. The Spain and Cuban question receives a very lengthy review. A position of strict neutrality recommended. A recognition of even the beligerent rights of the Cubans would be likely to lead us into complications that are to be avoided, but while the present counsels such a policy, it is suggested that a time may come when the interests of the nation and its commerce shall demand the intervention of of a third power to mediate a cessation of the terrible self-slaughter now going on.

The Mexican question is discussed and the free zone idea, so disastrous in the past, deprecated. The proceedings of the Joint Committee between the two governments, which are soon to be terminated, may develop a new phase to this question.

Attention is invited to the subject of the Alabama Claims; Telegraphy and Fraudulent Naturalization, and legislation effecting those subjects, recommended. The report of the Secretary of the Treasury for year ending June 30, 1875, shows the receipts from customs to have been $157,167,722,300, $50,000,000 less than in '74, and from Internal Revenue $110,007,493 58, an increase over that of '74 of over 7,000,000.

His views of the financial problem are introduced in this characteristic style, "I mean specie resumption." And hopes Congress will insure the the consummation of the act of last Congress fixing the date of resumption at January 1, 1879. And further, he says, "unlimited inflation would probably bring about specie payment more speedily than any other legislation, *but it would be at the expense of honor.*" We are sure that the intelligent voice of the nation will endorse such sentiments.

He recommends the restoration of the duties on tea and coffee. These duties would add probably $18,000,000 to the present amount received from imports would in no way increase the prices paid for the articles by the consumers. These articles are the products of countries collecting revenue from exports and as we—the largest consumers—reduce the duties they proportionately increase them.

The war footing is summed up and shows a fair comparison with that of other nations. Our entire fleet consists of more than fifty war ships, of which fifteen are iron clads of the most approved pattern.

The annual reports of the Postmaster General and Secretary of the Interior receive but comparitively little attention. On the Black Hills question, legislation is recommend looking to the removal of the embarrassment under which the Government is placed by the present condition of affairs.

As an expression of the way Uncle Sam provides for the widows and orphans resulting from the late war, it is estimated that $29,535,000 will be required for the payment of the pensions for the next fiscal year.

Appropriations are recommended for the Centennial in order that the exhibition may do credit to the country, and compare favorably with those of other countries participating.

A strong salve for the Mormon sore is urged, in the way of a law making polygamy a crime and punishing it as such.

And legislation on the question of the importation of Chinese women for purposes of lust is also earnestly proposed.

In conclusion he says—As this will be the last annual message which I shall have the honor of transmitting to Congress before my successor shall be chosen, I will repeat or recapitulate the questions which I deem of vital importance may be legislated upon and settled at this session. First. That the States be required to afford the opportunity of a good common school education to every child within their limits.

Second—No sectarian tenets shall be taught in any school, supported in whole or in part by the State, nation, or by the proceeds of any tax levied upon any community, make education compulsory, so far as to deprive all persons who cannot read and write from becoming voters, after the year 1890, disfranchising none, however, on the ground of illiteracy who may be voters at the time this amendment takes effect.

Third—Declare church and State forever seperate and distinct, but each free within their proper spheres and that all church property shall bear its own proportion of taxation.

Fourth—Drive out licensed immorality, such as polygamy and the importation of women for illegitimate purposes.

To recur again to the Centennial year, it would seem as though now, as we are about to begin the second century of our national existence, would be a most fitting time for these reforms.

Fifth, enact such laws as will insure a speedy return to a sound currency, such as will command the respect of the world. Believing that these views will commend themselves to the great majority of the right-thinking and patriotic citizens of the United States, I submit the rest to Congress.

The *German Gazette* of this city gives a strong editorial on "Church Propaganda among the Negroes" in which the Protestant churches are rebuked for their refusal to welcome colored people to their communions, and the Catholic Church is commended for her disregard of the color line in her worship. On the other hand the *Louisianian* a paper owned and edited by colored men says:—An alarm, neither substantiated by facts nor endorsed in the attitude of the Roman Catholic Church, especially in Louisiana, is quite generally felt by several Protestant Church organizations, and expressed in conventions recently, that "Roman Catholics win the freedmen over to them by a total disregard of color distinctions, and that the "Church is working very assiduously."

Regrettable in the sense that the truth of history or the assumed tenets of Catholicity are not borne out, and that the elegant assertions of Macaulay as to democratic influences are disapproved here, is the fact that the Roman Catholic Church in the South, like the majority of Protestant churches, lends its aid and churchly counsel to driving away from, rather than seeking the admission of the newly made colored citizens to its folds.

In New Orleans notably, and in most all the parishes, there is a great dissatisfaction and a strong desire to rupture the religious relations heretofore existing among intelligent colored Catholics, because the Roman Church, through its clergy, not only makes invidious distinctions between colored and white communicants, but is the blatant ally of the White League and other similar oppressive organizations to the colored people here.

We learn recently that a number of the old and highly respectable colored Creoles, attendants at the St. Louis Cathedral in this city, have been forced to withdraw from worship therein, because of the White League color line proscription and attempted service distinctions.

Rev. Emperor Williams, one of our most clear-headed colored ministers of this city, took occasion last Sunday night to speak at length in Simpson Church on what the Methodist Episcopal Church was doing for his people in the South. He took up the amounts contributed by this church through her missionary, church extension, and other societies, aggregating fully $15,000 a year, and compared the total with the small amounts raised by the colored people for these societies in return. He also dwelt upon the wisdom of the policy of our church in uniting colored and white men in church work, as especially benefiting his people. The African Church after a history of sixty years, has no schools in the South: the Colored Methodist Episcopal Church of America after years of effort has now to send Bishop Miles North to beg money from our friends, to aid in building a school, while the Methodist Episcopal Church, through Dr. Rust and his society, has established nearly a score of colleges in the South, in which to-day are nearly three thousand colored youth being educated. We wish we could reproduce the address in full.

One thing is sure our colored brethren appreciate what is done for them, and they are loyal sons of this church.

One of their veteren leaders among us, Rev. A. Ross spoke the sentiment of our colored membership in the South when he said in a speech comparing the Mother Church to a ship.

"I am going to stay on board as long as she floats, and my brethren she will float until the Lord blows the sun out."

Frank Leslie, at his Mammoth Publishing House, 537 Pearl Street, New York, issues seventeen beautifully illustrated newspapers and magazines. Mr. Leslie was the first in the United States to undertake the publication of a weekly illustrated newspaper, and to him belongs the honor of being the publisher of "The Oldest Illustrated Newspaper in America." The person who secures the agency for these publications for this vicinity, and will give our citizens an opportunity of inspecting the several issues and copies of the eight magnificent chromos the choice of which is given with a subscription to either of the illustrated weeklies, will have a handsome and profitable business. These papers are well known, and sell readily for from 10 to 15 cents on news-stands, and are now first offered through agents to annual subscribers, with a valuable chromo which, to all lovers of art, is alone worth more than the subscription price. An annual subscriber to the *Illustrated Newspaper* receives during the year over 832 newspaper pages. Folded to the size of a large octavo book, the subscriber would have 3,228 pages, equal to seven octavo books of ordinary size, say 460 pages each, and one-half of these pages would contain fine engravings, and for the centennial year will make the most accurate and valuable illustrated History of the National Jubilee published. We advise our readers, after they have subscribed to the *Southwestern Advocate* to secure one of Frank Leslie's illustrated periodicals, and with it the beautiful chromo.

—A colored woman has obtained a judgment in Arkansas of $100 against the Iron Mountain Railroad for refusing her a seat in the ladies car.

Latest News.

PERSONAL.

—State Senator Pierre Landry, of Donaldsonville, La, gave us a call last week.

—Hon. J. R. Lynch, a colored man of good reputation and a republican, is elected Congressman from the sixth congressional district, of Mississippi.

—General Cyrus Bussy, President of the Chamber of Commerce, of this city, was among the distinguished gentlemen who visited the Jetties with Capt. Eads last week.

—J. H. Mendenhall, Esq., and lady, of Delaware, Ohio, favored us with a call this week. They are active members of the Methodist Church in their native city.

—We were pleased to greet in our office Major J. G. Badenhausen, of McComb City, Miss., who is an active worker in the church. By the way, Major B. would make an excellent lay representative to the General Conference from Mississippi.

—Rev. Daniel De Vinne, one of the honored veteran ministers of our church, of New York, in subscribing for the SOUTHWESTERN, says, in an accompanying note: "I spent six of my best years, from 1818 to 1824, in Louisiana, and always felt greatly attach to it. Opelousas was my principal place. We built a beautiful church in Plaquemine in 1820. There was no other church within many miles. I joined the M. E. Church January 7, 1810.

—Postmaster General Jewell says, the expense of his department is $35,000,000 a year, and the receipts $27,000,000, and that with this deficiency of $8,000,000 staring them in the face, he thinks Congress will be slow to reduce the postage on third class mail matter. Much complaint is heard in every part of the country about the recent law by which postage was double in this class, and the demand has been universal that the law should be repealed. The Postmaster General thinks this doubtful.

GENERAL INTELLIGENCE.

—The Alabama Conference voted unanimously asking the next General Conference to permit them to divide into two conferences, one for the white ministers and members and the other for the colored. The same request was refused by the last General Conference.

—The Alabama Conference unanimously voted that, in its judgment there ought to be a division of its work on the color line, that is, two conferences should be organized in the State, one composed of the white ministers and people, and the other composed of the blacks. The General Conference of 1872 refused to grant a similar request of this conference. Alabama stands alone in this desire for separation among all the Southern conferences.

—The late Rail Road convention held in St. Louis was a most important gathering. Several hundred delegates were present, and the subject of the Texas Pacific Rail Road was discussed and resolutions adopted showing why Congress should aid in its construction. The eastern terminus will be Shreveport, La. Branches are to be built to New Orleans, Memphis and other Southwestern cities. Representatives from the South and West will unite in Congress to secure the aid.

—According to the *American Citizen* Kentucky, under democratic rule, has laws which disqualify colored men from being jurors; excludes them from all participation in the election of school officers; make colored people pay one dollar a head more tax than whites; give nine times as much to educate a white child in the State as a colored one, and where the school districts are mostly white, colored children are refused admission to the schools where whites attend and have no provision made for their education.

—The Galveston *Christian Advocate* is waging war on the sin of gambling in that city. It says that gambling prevails in Galveston to an alarming extent. Not only old men and young give themselves to this vice, but even boys—little children, are every week arrested and tried by the courts of the city for this great popular sin. The secular press has probably been brought up, at any rate has nothing to say. The *Advocate* says:

"The religious element of the city seems to be callous of its existence, and headlong our city is going to wreck to the rattle of the dice-box and the ringing of checks as they mark the progress of ruin accomplished at the gaming table."

We heartily commend the *Advocate* in its manly struggle against sin.

Among our Letters.

... Louis, November 25. Mrs. ... Babcock writes making inquiry ... Miss Mary McClanahan. Any ... concerning her will be ... fully received.

SHREVEPORT, LA., December 1st. ... H. T. Abbott, P. E., writes: "I ... almost completed my fourth ... of quarterly meetings. Christ ... everywhere leading his army unto ... The churches are all doing ...

Rev. J. Gould, of Wesley Chapel, ... Orleans, reports that he has just ... a series of meetings during ... fifteen members were received. ... Sunday-school has raised $20 for ... Missionary society, to which Rev. ... Cole had added $5 00.

...VILLE, TEX., November 24. ... John Hill writes: "I have just ... a two days' meeting. Nine ... taken into the church. We have ... Sunday-school, and are doing ... we can for the SOUTHWESTERN. ... for us.

MACON, MISS., December 4. Rev. ... Cannon writes that some of the ... and sisters have interested ... in the raising of the pas... salary, and gave a festival for ... purpose which brought them ... 00.

THOMSON CHAPEL, N. O., Rev. Scott ..., pastor. The fourth quarterly conference was held Nov. 28 after a sermon by the Presiding Elder. The Secretary, Bro. Armistead, makes the following report: Five persons had been expelled. The Sunday-school numbers 146. One member had died. ... received in full. Number of ... 76. Probationers 60. Sun... had raised $13 for mis.

... HILL, TEX., November 30. ... Pullman, writes: "I have ... the church this year, ... and have administered ... 73 persons. We have a ... which is capable of seat... sons, which is used for ... school purposes, and at ... of 4½ miles have another ... feet in size. Our school ... is flourishing under the ... of Rev. J. N. Breeze. ... obstacle to our advance... ... is the extreme pov... people. We highly ap... kindness of our friends ... in sending money and ... and that will be an ... that records the fact ... has been forgotten. ... ciate the SOUTHWEST...

mutilated

CONVENT, TEXAS, December 7, 1875. ... writes: I have just ... District Confer... at Cunning... 4th. It was ... time that I have ... district confer... conference 11 ... The bad ... unfavorable, neverthe... was favored with ... We were fa... sermon by the ... o'clock, after which the ... to 38 ... work from the ... circuits was ... There ... for pray... 23 ... which the ... Our elder ... en route for ... quarterly ... We feel ... our elder, ... labor in ...

W { 15:11-19—Friends and foes of Jesus.
16: 7-14—The spirit's work.
T. { 17:15-21—Jesus interceding.
18:33-38—Jesus the king
F. { 19:25-30—Jesus on the Cross.
20:11-18—Jesus and Mary.
S. { 20:24-31—Jesus and Thomas.
S. { 21:15-22—Jesus and Peter.

—To all our Sunday-school readers we extend a hearty, merry Christmas!

A CHILDS WISH.-A group of children were talking together. Presently this question was started: "What is the thing you wish for most?" Some said one thing and some said another.

At last it came to the turn of a little boy ten years old, to speak. This was his answer; *"I wish to live without sinning."* What an excellent answer that was! King Solomon in all his glory and with all his wisdom, could not have given a better. But it was knowing and believing the truth in Jesus that put this wish into that dear boy's heart.

Teachers in the Sabbath-School might well take some hints from Mr. Moody. He preaches for a purpose.

He does not do it merely to interest or instruct—but *to convert.* He would not preach at all, we may be sure, unless he did interest and instruct, but we may be equally certain that he would cease to preach if he did no more than this. His great aim is so to interest and instruct that his hearers shall decide for Christ. When a teacher spends all his time on that which will secure the attention and give instruction, he may find that, after all, he has accomplished nothing.

He has taken the easily captured outworks, while the citadel remains untouched. The heart, and not the mind or the fancy, is the real object of attack. *S. S. Teacher.*

FAITH.—Suppose I go to find a poor beggar-woman who I have seen standing on the street clothed in rags. I find her all nicely clothed, and ask, "What does this mean?" She says, "Why Mr. Moody, a man came and put into my hand, as I stood here, a ten-pound note." "How was that; did you know how to put out the right kind of hand? Was your hand all right?" Why, sir, you don't understand. The stranger put the money, a ten-pound note, into my hand; laid it here, on this very palm. Why, I got the money, is n't that enough?" Now many come to me and say, "I am afraid I have n't got the *right kind* of faith." Faith is only the hand held out to God. Do n't look at your hand, look up to God.

You do n't feel joyful? Take Jesus at his word and let feelings alone.

Mr. Moody.

Hand your pastor a dollar for the "Southwestern" next year!

MARKET REPORTS.

☞ *Correspondents should bear in mind the our quotations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.*

OFFICE SOUTHWESTERN ADVOCATE, New Orleans, La., December 16, 1875

MARKET THIS DAY.

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" Good Ordinary		11½c
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FLOUR, Superfine	$ 5 50	$5 75
" Treble Extra	6 00	6 50
" Choice	6 75	7 00
CORN	70	73
OATS	41	48
BRAN	15	[illegible]
HAY	23 00	24 00
COFFEE	20	21½
PORK		24 66
SHOULDERS	10	[illegible]
SIDES	14	15½
LARD	11	[illegible]
...	[illegible]	[illegible]

The Southwestern for 1876.

Already the lists of new names are coming in for 1876. Now is the time for vigorous work by every minister. Brethren suffer a few words of exhortation. And, first, those who have not, please at once

Pay Your Bills.

Bills are sent to all the ministers who have any subscribers who have not paid for their paper. We need the money to-day, brethren. If you have collected part of it, send what you have. Don't keep it until Conference. Collect the rest and send as fast as you can.

Have Old Subscribers Renew.

Do not let those who have taken the paper for 1875 stop taking it. Make the appeal earnest and strong from the pulpit, and personally. One dollar a year is only two cents a week, and no father or mother can afford to stop taking their church paper for that small amount. *Have all old subscribers renew.*

Get New Subscribers.

Many brethren have written us saying, that some have promised to subscribe next year. See that their promise is fulfilled. Take the paper with you as you go visiting, and show it to the people and read something to them out of it. The discipline makes it the duty of the minister to circulate religious literature among his people. Push the work of getting new subscribers.

How it Pays You.

Working for the ADVOCATE pays a preacher, 1. because in doing so he is doing good, God will bless him. 2. He is giving intelligence to his people. 3. By letting his people know what the Lord is doing elsewhere, he will stir them up to work in their own church. 4. By putting the ADVOCATE among the people they see how other churches are supporting their preacher and they will be ashamed if your salary is not paid, and will go to work and pay it. 5. The ADVOCATE will help you preach.

The Whole Church needs the Southwestern.

The *pastor* needs it, because to be successful he must keep himself posted on his church and God's work in general. The *local preachers* need it. The *Trustees* need it. The *leaders, exhorters, Sunday-school officers* and *teachers* all need the SOUTHWESTERN, because they must be acquainted with the laws of the church, and have facts with which to instruct the people. No member of the church should fail to have the church paper to read.

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Remember to tell the people again and again, that the SOUTHWESTERN costs only *one dollar a year. Two cents a week* pays the bill for twelve months. Our terms are cash in advance, but when preachers will be personally responsible, we will send the paper as they order. Let the canvass begin and be pushed every day, and especially on the Sabbath from the pulpit.

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The January *International Review* will open with an able review of the political situation on the continent with reference to Turkey and the Herzegovinan Question, from high authority in Berlin. Next, a criticism upon Dr. Draper's unfortunate book, the "History of the conflict between Science and Religion," by so distinguished a writer as Dr. E. A. Washburn, of Calvary Church, New York. The writer would naturally aim to meet the scientific grounds, and we may expect an admirable defence of orthodox views from him.

Philip Gilbert Hamerton, the inimitable London art critic, whose criticisms are more popular than, and quite as searching as Ruskin's, will contribute a paper on *Unger's Etchings*, said to be the most noted Etchings at the present time in Europe.

A fourth paper will be that of Dr. Francis Wharton, the distinguished Boston jurist, on "Retrospective Legislation and Grangerism." The late difficulties in Wisconsin and other Western States, between the Grangere and Rail Road Corporations, made a careful, comprehensive discussion, by the light of foreign authorities, particularly valuable at this time. A fifth article on the "Psychology of Murder," is of particular importance. Whom shall we hang?

Who is a murderer? Are all murderers insane? The difficulty of reaching a just verdict for murder in the first degree, and of analysing the conditions under which murder is committed, and particularly at this time, when reports of rapine and murder comprise the morning news so constantly, renders the discussion of this question of utmost present importance. Professor Proctor, the popular lecturer on *Other Worlds than Ours*, etc., announces a new article in it also. He promises to discuss exhaustively the history of Astronomical Discoveries from Sir W. Herschel's time to his own, in regard to the *Structure of the Universe.* This article alone will be of sufficient importance to attract all classes of intelligent readers, both in America and Europe.

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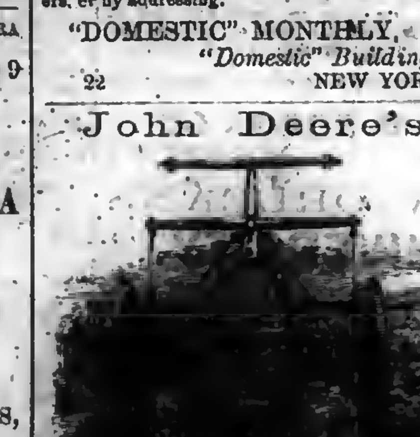

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Columbus Delano, Sec'y Int,	Rev J E Cookman, N Y
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PHILADELPHIA, June, 28 18[illegible]

SETH S. HANCE—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summonded, but he could give me no relief from the medicine he prescribed. I then consulted another physician, but I seemed to grow worse. I again returned to my family physician, was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever occupied with, and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your pills. I had only two attacks afterword. With the blessing of Providence, your medicine was made the instrument by which I was cured of that distressing affliction. I think that the pills and their good effects should be made known throughout the world, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third street, Philadelphia, Pa.

WM. ELDER.

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Grenada, Yalabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY, OR FALLING FITS, BY "HANCE'S EPILEPTIC PILLS."

MONTGOMERY, TEXAS, June 20, [illegible]

SETH S. HANCE—A person in my [illegible] had been afflicted with Fits or Epilepsy for thirteen years; he had these attacks at intervals from two to four weeks, [illegible] oftentimes several in quick succession, [illegible] times continuing for two or three [illegible]. On several occasions they continued [illegible] mind appeared totally deranged, [illegible] condition he would continue for [illegible] two after the Fits had ceased. I [illegible] several remedies prescribed by our physicians, but without any success. [illegible] ing seen your advertisement, I [illegible] would try your remedy. I o[illegible] boxes of your Pills, and gave [illegible] ing to directions, and they e[illegible] manent cure. The person is [illegible] healthy man, and is about th[illegible] age, and has not had a fit since he commenced taking your medicine, which was ten years since. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

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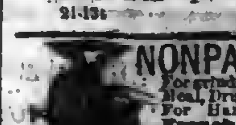

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Southwestern Advocate.

VOLUME X. NEW ORLEANS, LA., THURSDAY, DECEMBER 30, 1875. NUMBER 26.

THE

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☞ *Address all communications to Rev. J. C. HARTZELL, Lock Box "B," New Orleans, La.*

Poetry.

The Truest One.

It was a grand day in the old chivalric time, the wine circling around the board in a noble hall, and the sculptured walls rang with sentiment and song. The lady of each knightly heart was pledged by name, and many a syllable significent of liveliness had been uttered, until it came to St. Leon's turn, when lifting the sparkling cup on high,

"I drink to one," he said,
"Whose image never may depart,
Deep graven on a grateful heart,
Till memory is dead.

"To one, whose love for me shall last
When lighter passions long have passed,
So holy 't is and true;
To one whose love hath longer dwelt,
More deeply fixed, more [illegible] felt,
Than any pledged by [illegible]

Each guest upstarted at the word,
And laid a hand upon his sword,
With fiery, flashing eye;
And Stanley said, "We crave the name,
Proud knight, of this most peerless dame,
Whose love you count so high."

St. Leon paused, as if he would
Not breathe her name in careless mood,
Thus lightly to another;
Then bowed his noble head, as though
To give that word the reverence due,
And gently said, "My mother!"

—*Christian Weekly.*

[illegible] Church Extension Work—Disbursements.

BY REV. A. J. KYNETT, D. D.

In former articles on our Church Extension work we have considered the organization, the objects, and the collections: in this we consider disbursements. The methods prescribed by the Discipline for the disbursement of church extension funds, have not been clearly understood by all, and out of misapprehensions at this point has arisen some confusion and dissatisfaction. Many have supposed that the "appropriations *authorized*" by the General Committee of Church Extension for use within the conferences severally, have been, as in the case of the General Missionary Committee, actual appropriations.

This is not the case, and, in the nature of the work, cannot be.

When, at the session of an annual conference, a mission is established and a missionary is chosen, the amount needed for his support is easily determined, and that the money will be needed is certainly known.

The appropriation therefore, can and should be made for his support [illegible] contingency, but this is not the case in reference to appropriations for the aid of churches. Definite [illegible] in reference to the [illegible], the grounds, the corporate [illegible] and the authority of the [illegible], the ability of the people [illegible], the size, style, and [illegible] of the building, etc., is [illegible] intelligent action. The [illegible] provides (paragraph [illegible]) that "all applications for aid [illegible] in accordance with [illegible] to be furnished by the [illegible] and shall give the definite [illegible] required, and that [illegible] for aid shall [illegible] to the Conference [illegible] Extension, and said [illegible] thereon [illegible] aid shall be [illegible] action [illegible] and Church [illegible] to this [illegible], the [illegible] "the [illegible] funds [illegible] general [illegible] application [illegible]

[illegible]

of appropriations to a given amount by the General Committee of Church Extension, simply fixes the limit within which the Conference and Parent Boards *may make appropriations* on application made as the Discipline prescribes, within each Conference, and is intended to secure equity of disbursements among the various annual Conferences.

It should be observed that the definite figures representing the "*amounts authorized*" can be reached fully by donations only in case the "*amount asked*" for the Conferences severally, shall be received, inasmuch as the board can disburse only what it receives. The utmost amount that can be disbursed with any conference, for any given year, can be known only when the total receipts shall be ascertained. In connection with determining the "*amount asked*" and the "*amount authorized*" for the Conferences severally, the General Committee authorizes the Board to vary the figures representing the amounts authorized to correspond with the variation in the amounts actually received. Some uncertainty therefore exists within the Conferences severally at the beginning of the year, as to the amount that may be expected, because of the uncertainty as to the amount the Board will receive. But in the office at Philadelphia the state of the accounts with all the Conferences is always known, and the Board having authority to determined appropriations, can tell at any time the limits within which it may act. If, by some means, the various pastoral charges and Conferences can be led to contribute the amount asked of each, all can know definitely *at the beginning of the year*, the amount that Churches within the Conferences severally may receive.

But besides limiting appropriations within definite sums in the Conferences severally, the General Committee prescribes limitations of a more general character, as follows:

1. The Board shall grant no donation or loan to a church costing over $10,000, "unless the Church shall have consulted the Board of Church Extension before commencing to build," and shall in no case grant either a donation or loan to any church costing over $20,000.

2. "Except in the most extraordinary cases no demand should be made upon the Board for aid in the older communities, nor

3. For the payment of Church debts, unless to avert imminent and otherwise inevitable disaster in the loss of Church property."

In addition to these restrictions the Conference Boards are to apply most rigidly the rule for their government, and recommend only such as are found to be truly needy and meritorious, and the Parent Board to regard its responsibility "inseparable from its ultimate authority in granting appropriations, to the end that the funds of the Board may be most wisely administered."

From the foregoing it will be seen

1. That the General Committee of Church Extension makes no appropriations, but only determines to limit within which appropriations *may be made*.

2. That appropriations are made only on the written application of particular Churches, setting forth all the facts in the case, and by the concurrent action of the Conference and Parent Boards.

3. That when an application is made in due form, the Conference Board may refuse to recommend it, or the Parent Board may refuse to grant it, and that they should so refuse, if the amount authorized for the Conference has been used for other Churches; or, if the Church for which aid is asked costs over $10,000; or, if the Church be located in the older communities where aid from the people in its immediate vicinity is accessible; or, if the aid be asked to pay a debt, unless necessary "to avert imminent and otherwise inevitable disaster in the loss of property;" or, if the case in the judgment of the Board be not both needy and deserving.

These methods of disbursement are in substantial harmony with those adopted by the Wesleyans in Great Britain, and by our sister Churches in this country, and an experience of ten years, first with methods more lax, and afterward with those above indicated, has satisfied the Board of their wisdom and necessity. That there should be some clamor for less rigid methods is not surprising; but we fully believe that all cases that should receive aid from a Connectional fund, will cheerfully submit to these tests, and that the careful and thorough inquiry made into each and every case, will, when understood by the Church, commend this cause to greatly enlarged liberality.

Cheering a Departing Missionary.

Among the passengers on the steamer City of Havana, which sailed from this port for Vera Cruz, was Miss Ogden, of Springfield, Ohio, who goes to labor as a missionary in the City of Mexico, under the direction of the Woman's Foreign Missionary Society of the Methodist [illegible] Church. She will be associated with Miss [illegible] [illegible] well known to many in this city. Dr. William Butler is superintendent of the Methodist Episcopal mission in Mexico.

Miss Ogden spent a week in New Orleans awaiting the departure of the steamer, and the members and friends of the Methodist Episcopal Church in this city took occasion to show their appreciation of her and her work. On Wednesday Miss Ogden spent the evening with Rev. and Mrs. J. C. Hartzell, at their residence, corner of St. Charles and Bordeaux streets. Over sixty guests were present, and after an hour of pleasant social intercourse, enlivened with music, Rev. Dr. Godman, president of the New Orleans University was called upon and spoke substantially as follows:

"MISS OGDEN:—We are here as friends of Jesus to greet you on your way to your appointed field of self-denying labor. It is pleasant for strangers to become acquainted. Those who are brothers and sisters in the spiritual household scarce need an introduction. The spirit indirectly goes before the forms that pronounce our names and hand in our cards. The Master, who appoints our work, makes our paths meet and cross. All the lands are His vineyard. All the work that is done is His work. All the destruction that is wrought He converts into life. Like the Apostle, we say, "Our conversation is in Heaven." Whithersoever we go, Heaven goes with us. Since Jesus came hither, Heaven has been on earth. In the harvest field we toil, and yet we are in Heaven. We sing amid our labors, and angels join the strain. If they envy at all, they envy us who have Jesus' work to do.

This precious work is the same in Mexico and in the States; in Africa and in the islands of the sea. The message is everywhere, "Come to Jesus." The song in all climes is, "Hallelujah to God and the Lamb." We greet you as a sister in the Lord. The Church will enroll your name with those of Priscilla and Phebe. You have loved friends and enjoyed home. The voices of the loved have been music in your ears. The melody of those voices you carry with you—an imperishable memorial of those whom eyes may not see again. Elegant society and influences of culture have spread their charms around your path. But you have seen a purer light than they all can give. The sacrifice of self for Christ's sake is the highest culture, though never made for culture's sake. There is a melody sweeter than all the flutes that breathe in Tempe's vale. You have listened to it, and you are following it to tropical Mexico—to the land of the mysterious Aztecs. In the track of the old sun-worship you carry the light of the Sun of righteousness. Oh, glorious privilege. We envy you, sister. We are not here to condole with you on the loss of home and opportunities but to congratulate you on the highest privilege given to mortals, and the acquisition of greater opportunities than lie along the flowery paths of luxurious and cultured society. We rejoice in the example you set us of heroism and zeal in the Master's service.

One thing we would not overlook. You represent the Woman's Foreign Missionary Society. You carry the standard of your sex in the army of Immanuel. Your presence among the benighted objects of your Christian labors will be a perpetual memorial of the fact that, in "these last days," as never before, *woman* is represented in the work of Jesus. Not now individual Marys, but regiments of women—nay woman herself—rises to claim the glory of working and dying for Jesus. We welcome you to the ranks of missionary toilers. We commend you to the care and preservation of Him who rules the waves. We pray for your success, and expect to hear of the gracious harvest you shall reap. We bespeak for ourselves an interest in your prayers. Through you we send our greetings to your fellow-toilers. Bid them know that they are remembered at the Throne. May the great Giver of all graces hasten the time when

Jesus shall reign where'er the sun
Doth his successive journeys run."

He was followed by General Cyrus Bussey, who, after speaking of his experience in missionary life in the West as the son of a Methodist preacher, spoke of the missionary cause in its relation to the commerce of the world, and especially of our duty to aid in Christianizing Mexico.

The time was near at hand when we would be within forty-eight hours of the capital.

Dr. Daily followed with some remarks, and Miss Ogden expressed her hearty appreciation of the kind words and sympathies of her friends.

The company then repaired to the dining room and partook of supper liberally provided by the host and hostess. After supper Miss Cora Bussey in a few well chosen words, in behalf of four or five ladies, presented Miss Ogden with thirty dolls, elegantly dressed, as a Christmas present to the orphan children under the charge of the Mexican mission.—*N. O. Republican*, Dec. 19.

The Catholic Attitude in Louisiana.

BY EMERSON BENTLEY.

If there are sincere and thoughtful men who still doubt the possibility of a religious conflict of a serious nature, extending to the political arena, and threatening our civil liberties, it is time to arouse them from their hopeful feeling of safety, and to prepare them for action. It is not necessary to proceed beyond the borders of Louisiana for facts upon which to sound the alarm. No sane man dares to allow his zealous feelings as a church member for the sole purpose of the propagation of his creed, to blind him to a proper regard for the rights, or appreciation of the virtues of his opponents. On no such ground is opposition to Catholic aggression contemplated, but planting themselves firmly upon the doctrines underlying our civil government, Protestants must assume the defensive, strike boldly or go to the wall. This is the teaching of history, extending over a period of centuries, and exemplified in all quarters of the globe.

We find in Louisiana a political party opposed to obedience to the national laws governing and securing the equal rights of citizens, ready to use the rifle and the shot gun, or fraudulent ballots to acquire power and perpetuating scenes of violence and disorder until their schemes shall become successful. It gave us the riots of 1868, the 14th of September, and heartily applauds the success of the armed rebellion in the neighboring State of Mississippi, where a large majority was made to succumb to a minority. This party so prominent as the receptacle of all elements threatening the dissolution or the peace of the nation, is the one which appears to be the chosen ally of Roman Catholics in the pursuance of their warfare against "godless" or public schools, the aggrandizement of their church from the public treasury and the transference of their allegiance from the heads of civil government to an infallible Pope. In Ohio, New York, and Louisiana, the party chosen does not vary, except in the latter, where its aggressive power is strongest.

When it is considered that the white Protestants are a feeble minority in Louisiana compared with the Catholics, and the negroes, being inclined to Protestentism from birth and teaching, constitute the great majority of the Protestant voting population, it is at once apparent that any policy to break down the negro vote or dominate it to the whites—a majority of whom are Catholics—should meet with favor from the leaders of the Roman Church. Hence, we find that the *Morning Star* is strongly Democratic or Confederate in its political counsel to the Catholics of this diocese, of which it is the official organ; and we are told by the *German Gazette*, of New Orleans, a journal of conservative tendencies, that in all probability: "At elections, on every political question, the influence and weight of the Catholic Church will always be found with the Democratic party." What the open policy of the Catholic Church is we need not describe, because these leading facts have sufficiently demonstrated it. But this open policy is not the sole reliance of that Church. We are called upon to meet it, simultaneously in another field, armed with a power equally dangerous.

In all the churches and chapels of the diocese the negro is treated on an equality with the whites in worship, communion and burial. It apparently occupies an invincible position on the color question in these practices. It stoops to conquer by peaceful arts and in the chapel, while the powerful arm of a political party protects and fosters it in the civil arena. It makes an odious comparison with the Protestant churches as keen as a Damascus blade; for, alas, we are forced to acknowledge that the sects of Protestants too often close their doors and repel the negro sinner who is seeking after righteousness at the same throne with themselves. It is not surprising, therefore, to be told that the Catholic Church is annually increasing its conversions among the negroes. It aims at a vulnerable part and strikes deep.

Can we form too high an estimate of this center and flank movement against Protestantism? We know that it opposes public schools, and may cripple or crush them by the full exercise of its present powers. It has formally demanded a separation of the school fund already too meagre for the support of our schools, and which would surely result in their annihilation. Its doctrines of allegiance to the Pope above our civil authorities unlooses the ties binding us, a republican people, while that of infallibility places the individual conscience in the keeping of the priest.

The Catholic attitude in Louisiana is eminently dangerous to Protestantism, and the work of the hour should be to prepare the people for defense against. In the destruction of the negro vote, by alliance with White League efforts, it takes from Protestants the power to hold the legislature of the State against a separation of the school fund, non-taxation of church property, the distribution of public monies to religious corporations, nunneries and asylums, and other abuses which the enlightened age demands should be corrected.

Boston Letter.

"The Methodists have again taken the city." Dr. Vincent (the *futurus esse* Sabbath-school Bishop) with his luminaries have but recently closed the seminary of the Sunday-School Union and Tract Society. When the great Fair in Music Hall, for the benefit of the Boston Missionary Society and North End Mission opens like an enchanted scene. One needs not Aladdin's Lamp, or the *Open Sesame*, but only to gaze upon the Fairy Land and judge how many nimble fingers have been at work, in order to give to the poor, how all these things expand our hearts, and give us a broader charity.

While the home work seems to progress with unabated zeal we do not forget the foreign. It seems to be the business of the New England Branch of the Woman's Foreign Missionary Society to send out missionaries. Miss Campbell was sent to Peking in October to supply Miss Brown's place. At the last meeting in December Miss Green, M. D., was given a welcome, and farewell, before her departure for India, to relieve Miss Swain whose health is giving way under her arduous labors.

The meeting was one of uncommon interest. Miss Aimee Oliver, of the Boston Theological Seminary, gave us an address on the preparation needed for efficient workers, and woman's work more especially, many women have it in their hearts to do excellent work, but have it not in their heads, and how true this is all over our land. Yet women are progressing and coming up to their normal condition, proving this to be the "Woman's Century."

Rev. Olinger, of the Foo Chow Mission, gave us some interesting items about our work there, their needs and the good that was being accomplished for Pagan China. He seemed to be in a quandary whether the Woman's Foreign Mission Society or the Parent Board were accomplishing the most for the elevation of that benighted race. Bishop Thomson once said: "Satan needed not to trouble himself about Adam after he had captured Eve." And so the Church need not trouble herself about the conversion of the heathen men if she can accomplish the conversion of the heathen women.

It seems to be women's mission wherever she sees a cup of bitterness administered to a human being to infuse into it some ingredients of consolation. It is an admitted fact that "Heaven has strung in woman's heart a chord that vibrates quickly and deeply to the notes of sorrow." It would seem as if the women of our America were being aroused and the mantle of Elizabeth Fry, the "female Howard," had fallen upon many of her daughters.

Miss Taplin, the untiring Secretary, was presented with a gold watch and she in turn presented Dr. Green with another equally elegant chronometer.

The tears, the "God bless you," the, "we will pray for you" we believe will leave a green spot in the memory of this noble missionary as she is carried over the wide waste of waters.

While all these things are being done for our dusky sisters of heathendom, our duskier sisters of this country are not forgotten. There is now quite an agitation about changing the constitution of this society in order to send missionaries into the homes of the freedwomen all through our own South, and we are of the opinion a vigorous effort should be made to secure this change. If our northern women could realize the necessity of the work to be achieved, could they go with some of the teachers laboring under the Freedman's Aid Society into many desolate homes, methinks their would be a renewing of diligence, and a unanimous vote in the affirmative. How often we wish we had a thousand heads and hearts to be given for the lifting up of our fallen humanity. Oh! that we were all alive to the importance of laboring in this vineyard, remembering we go this way but once and what we do must be done quickly, and if we have the *bona fide* love of Christ in our hearts how *can* we keep still? Let us work with an unfaltering trust. "A Moriah faith—a rugged, robust, broad-shouldered faith, that carries into deeds great weights of human impossibilities, that it may prove God's word, like Himself, to be far above human measuring." Oft' calling to mind—

"When the Lord, at the close of the harvest,
Shall gather the golden grain,
And award to each workman his hire,
Shall my time have been spent in vain?

He requireth the diligent effort,
The carefully gathered sheaves;
Then how can I enter His presence
With naught in my hands but leaves?"

ANNA F. BEILER.

BOSTON, December 14, 1875.

—It costs a man no small matter to be grateful.—*Seneca.*

Foreign Letter.

The burial question; interchange of pulpits between the clergy of the Established Church and the clergy of Dissent; educantion, and a triumvir of cardinals in London, are the engrossing topics of the times. The established clergy have sole possession of the graveyards, and whom they will, they bury, and whom they will not, must be buried without religious ceremony, or else be content—of course ceremony or no ceremony does not effect the dead—with a prayer and an exhortation outside the gate. The clergy will yield nothing, but public opinion is stronger than the will and obstinacy of the clergy, buttressed and strengthened though they be in high and exclusive sacerdotal pretentions, and as the matter rests with Parliament the graveyards will be opened to Nonconformists who may then bury their dead in them as they please without let or hindrance. So may it be.

Certain London clerical magnates are discussing the advantages of an interchange of pulpits between the Anglican and Dissenting ministers to illustrate to the world the oneness of christians. A few of the Anglican clergy are in favor of it, and if the legal impediments in the way were removed, might invite Dissenting ministers to their pulpits, and might themselves preach in Nonconformist churches, but only a very small number. Indeed the claims of the established clergy seem to become more arrogant, an Nonconformity increases both in number and in influence. They yield nothing, abate nothing. And here time alone can produce such an interchange of pulpit amenities as is advocated for by a few.

The Romanists desire to have entire control of the education of their people. Sectarian schools supported out of the National treasury. Do they not demand a similar concession in your country? If such a concession be recognized, it will be suicidal to the government that is unwise enough to do so. Popery is the foe of civil and religious liberty the world over, all the ages through, and never was its hostility thereto more determined than now.

But what in the meeting of the cardinals? I see nothing in it only the meeting of three red-hatted men, claiming to be princes of "the church." Some timid Protestants apprehend much evil from their appearance in London. But what can they do. Times were when such personages commanded the reverence of nations and the homage of kings. If a red hat was then a symbol of something more than gaudy emptiness, it was associated with a ghastly authority before which Protestants trembled. Manning, Cullen, McCloskey, what an embodiment of craft, learning, imperious priestliness, do these names represent! Ireland was honored first. Why not. It is an island of saints, St. Patrick made it so, and Romanists honor *Sint Pathrick*. I see nothing in the meeting of the cardinals.

The Holiness movement is a prominent feature of the present time. Conventions in aid of it or rather to promote it are being held throughout the country in the principal towns of England and Ireland. In London the convention extended over three days, and was a time which will never be forgotten by those who attended it—pre-eminently, in truth a good time. The addresses were excellent, and in the conversations and exercises edifying and enlightening to the spiritual man. The presence of Christ was felt by all, and all renewed their pledge and allegiance to Him who bought them with his blood and who requires their best and constant services. Holiness is internal and external—in the heart first, then in the life.

Stanley, the New Yorker who followed the lamented Livingstone to Africa, gives a graphic picture of a certain king and his subjects, then implores the missionary societies to send out missionaries among them, if they do, great and marvellous results will immediately follow, and £5000 were promised at a meeting of the Church Mission on the day after his letter appeared. It is possible that Livingstone's, and now Stanley's course through Africa may be the immediate precursor of its civilization and conversion to Christianity.

MONTAGUE.

LONDON, Nov. 23d, 1875.

Report to the Board of Education.

During the calender year, 1875 the Board of Education has expended $9,170 for the assistance of students, distributed among the three theological schools, twenty-four colleges and nine academies. The number of students aided is one hundred and seventy. The average sum loaned each student is $53.94. Three of the number were young women, the rest young men. The most of them have declared their intention to enter the ministry, or to become teachers in our missionary field of labor. Many of them have already a license to preach, and all have been recommended either by a Quarterly Conference or by the preacher in charge and the Superintendent of the Sunday School, and by the President of the Institution at which they study. The aid is tendered in the form of a loan, to be repaid at the earliest convenience, without interest, after the school education is finished. None have received more than a hundred dollars apiece, some only ten dollars.

During the year several annual conferences have organized Education Societies auxiliary to the Board of Education nominally adopting the form of constitution which we recommend; but these societies select their own beneficiaries and distribute their own funds, and neglect to send to the Board reports of their proceedings.

If they would send me reports I would gladly give a summary of their work, which would be interesting and instructive, but my information is so incomplete that I can not use it.

"Children's Day" the second Sunday in June, has been observed by a few Sunday Schools, and small collections have been taken and sent to us, which has constituted our receipts in addition to the interest on our fund. Our fund now amounts to $102,000. Two thousand dollars have been added to it during this year. The Board of Education is paying no salary, and is at no expense, except the slight and actual traveling expenses of its members to attend the meetings, and the cost of stationary, postage, and printing, amounting, I think, to between two and three hundred dollars this year.

During the year I have heard of three parties who expressed their determination to remember the Board of Education in making wills, and it is believed that many will choose the Board as the almoner of a part of their bounty, when they come to understand how great the demand is for the aid of needy students, and how economically and impartially its funds are used; and also how permanent and safe this Board of Education must be. It represents the whole Church and must be perpetual. Some of our Colleges have established local funds for the same purpose, and therefore the work of the Board represents but a part, probably indeed but a small part, of what is actually done.

It should be remembered that the Board of Education does not profess nor aim to help schools. It confines its attention to the assistance of students. It cannot loan its capital.

It uses only its income. Often too, help has been asked for the children of ministers, or needy church members, or orphans, without reference particularly to their character or purposes. These petitions it has been compelled to disregard, basing all its actions on the purpose to assist needy students for the ministry or for missionary labor.

The Board of Education must be regarded as yet in its early stages, and it hopes to win the attention and favor of the community, so as steadily and constantly to increase in influence, and to accomplish a work more commensurate with the magnitude of the demand and the ability of the Church.

E. O. HAVEN,
Corresponding Secretary.

A Deeper Work of Grace.

BY REV. A. B. LEONARD.

It is not unusual to hear Christian people express a desire when relating their experience or when engaged in prayer, for a "deeper work of grace" in their hearts. Where such a desire really exists, there is good reason to hope, that a better religious condition will soon be attained. But we cannot resist the conviction, that with many, this phase means little or nothing. It is quite too common for professed Christians to cry out in prayer: "Lord deepen and revive Thy work in our hearts!" when there is really no definite purpose to forsake all sin, or desire to be cleansed from all impurity. Such prayers amount to nothing. They simply make up parts of formal performances supposed, improperly, to constitute acts of worship. If we pray for a deeper work of grace, we should ask ourselves, *how deep* shall that work be? If it means that the work shall go only a little below what we have already experienced, while the *depths* of our heart are to remain unreached, then our prayers will never be answered. To suppose that such prayers will be answered, is to proceed upon the presumption that God is ready to make a compromise with us, in which he allows us to retain sin in our hearts. Our prayers must be more definite. The "deeper work of grace" for which we pray, must reach the *bottom* of our hearts,—that is heart purity. When the Holy Ghost reveals sin in us, our prayers must be offered for *immediate* and *entire* deliverance, and if offered in faith, "quick as spark from smitten steel," will the prayer be answered. There is nothing the Holy Ghost so much desires to do as to cleanse us from all sin. Our prayer should be,

Refining fire go *through* my heart,
Illuminate my soul;
Scatter thy light *through every part*,
And sanctify the whole.

—*Christian* [illegible]

[illegible]outhwestern.

New Orleans, Dec. 30, 1875.

J. C. HARTZELL, D. D., ...Editor

The Southwestern.

This issue closes the third volume of this paper under its present name. It was published as the *New Orleans Advocate* for a number of years, but had suspended. We began with nothing but the united conviction of a few men in the Southwest, that our church interests demanded a paper. The result has proven that the conviction was well founded. Our circulation is 3000, although we print more now for use in the canvass. We send to *six hundred different post offices, some of which are in every State and territory of the Union.* The Louisiana, Mississippi, Texas and West Texas conferences are a unit in sustaining this paper, and will unite in asking the General Conference to make it an official church organ. Financially we close the year with assetts enough to cover our liabilities. With God's blessing our next volume will be better in every way than any of the preceeding.

Your Last Paper.

January first is at hand when the year of a large number of subscribers to the SOUTHWESTERN ends. Ministers please take notice of this and send in your lists of subscribers for 1876.

To Our Ministers.

Brethren the success of the SOUTHWESTERN depends upon you. Have you collected all subscriptions for last year? Do not keep the money until conference, but send it by next mail. Have you asked all old subscribers to renew? Please do so at once and let your rule be—all who took the paper in 1875 must take it in 1876. And the list shall be larger next year than this.

A Sewing Machine Cheap.

We have in this office a perfectly new Sewing Machine worth $65.00 having folding leaves, four drawers and walnut cover. It has never been unpacked, but will be shipped just as received from the factory in New York, to any one who will send us $45. cash.

Louisiana Conference.

The Louisiana Conference meets in Wesley Chapel, New Orleans, January 5, 1876, at 10 A. M. The ministers will all report at the church where Dr. Gould, the pastor, will meet them and assign them to their homes. The Committees for the examining committees will meet at the church on Tuesday, when they want to meet the different classes.

Southwestern Conferences.

Bishop Haven presides at the [illegible] Conference, which meets in Wesley Chapel at New Orleans, January 5, and also at the Mississippi Conference, which meets in Granada, January 12. Bishop Andrews presides at the Texas Conference, which meets in [illegible], January 5; at the West Texas, which meets in Austin, January 20, and at the Southern German Conference which meets at Brenham, January 13.

The Lay Electoral Conferences of each of the Annual Conferences will meet at same places, on the third day of each session.

Mississippi Conference.

This Conference meets at Granada Jan. 13, Bishop Haven presides. The New Orleans St Louis & Chicago Rail Road will sell tickets at one and one-fifth fare for the round trip. The sale of tickets will begin Jan. [illegible].

The New Orleans & Mobile Rail Road will return persons attending the Mississippi Conference, from New Orleans to the station from whence they start, free on presentation of certificate signed by the Secretary of the Conference.

[illegible] M. Church.

We call special attention to the [illegible] in another column, [illegible] Agricultural [illegible] to be held [illegible] February [illegible] [illegible]

1876.

Our present issue closes up the year and chronicles the fact that '76 is upon. The very numerical expression of the Centennial of American liberty naturally associates itself in our minds with all that is patriotic and inspiring. Our breasts will swell again at the recital of the sufferings and struggles, and triumphs of the long ago. Already the chimes which usher in the new year have awakened echoes of the stirring tones that announced the dawn of a new day to a new race, a day whose sun is yet in the full noontide of his meridian height, and which is, we trust, yet to witness greater triumphs looking to the betterment and elevation of our race than have graced the annals of our past history. But there is a liberty that is broader and fuller than can be begotten of the travail of war or prove the sequel to physical struggle—a liberty whose coming is heralded by The Chimes of Heaven, and that thrills the pulses and quickens the thought for a life as ample as eternity. That the year of 1876 may witness the breaking of the bands of sin, and the sundering of the fetters of unrighteousness from the hearts of the sinful is our earnest prayer. It is worth our while at the threshold of the New Year to make a new consecration of all to Christ, and map out a course of action that shall have direct reference to the salvation of man.

The furtherance of Christ's Kingdom calls for patriots whose bravery is as unflinching as ever led the soldier to the cannon's mouth. We are surrounded with secret enemies, while the foe presents an unbroken phalanx in front, and the King of Tories is working to demoralize all our plans with a [illegible] and constancy utterly incompatible.

Men of God gird the armor for a yet fiercer conflict. If you follow your captain you may be led to the very gates of hell, but certainly to victory. If the spirit which strengthened the heart and steeled the arm of our fathers be in you, this, The Centennial will witness a struggle and a success that shall honor the splendor of your opportunities, and enroll your names with those who were counted worthy of an admittance into everlasting habitations.

Fraternity Declined.

Our Southern Methodist brethren of the Southwest have, in a number of ways, pointedly and persistently declined to extend to our ministers and churches fraternal courtesies. We have not mentioned the many cases which have come within our knowledge, simply because we did not care to, even seemingly do anything to increase dissension. We have not even cared to reply to the occasional unkind and sometimes false representations made concerning us personally, and our work in general, by the Southern Methodist *Advocate* of this city. We depart from our custom for once, because there are many [illegible] our leadings men, including perhaps some of the Bishops, who seem to think that no amity [illegible] the lack of fraternal relations between ourselves and Southern Methodism is due to a lack of prudence and a conciliatory policy by our ministers and people. This sentiment has of late been greatly increased by the New York *Methodist.* That paper, with all its excellencies in other respects, has on the subject of "fraternity," misrepresented the spirit of the leading men of our Church in the South, and has utterly failed to comprehend the sentiment of the great body of the Southern Methodist Church. We defy the *Methodist* to give us a single instance in which our ministers or churches have failed to extend the hand of friendship to our Southern brethren when opportunity offered, or to refuse to reciprocate when the offer came from them. The simple truth in this matter is, that the Bishops and ministers, and churches of the Methodist Episcopal Church South, with but rare exceptions, have over and over, and over again declined, and sometimes pleasantly, and at other times with rudeness, to have anything to do with our ministers or churches, as such. And this persistent policy stands out more prominently, because, in many cases, business or personal acquaintance has [illegible] intercourse that has been mutually profitable. But so [illegible] that latter course means the expression of friendship to the Methodist Episcopal Church, it ends.

The *New Orleans Christian Advocate* during our six years stay in this city has not made mention of our work only to ridicule it, and, that too, in face of the fact that we have nearly [illegible] thousand members in this city, and have raised more money, built more churches, organized more Sunday [illegible] and are instructing more [illegible] the Southern Methodist [illegible] be said that only four of our churches are white and that the larger part of our work is among the colored people, that part ought to be to our credit, because they need help the most. Several of the chief men of our church visit this city every year. We have lectures and concerts, and festivals, and revivals and dedications. We are doing a great work in this city and the whole South as a church, among people who welcome us and appreciate what we do; but of none of these things has our city contemporary presided over by Dr. Parker as editor, a single world to say, only an occasional slur upon some of our men or their work. Just so with the Galveston *Christian Advocate.* All news concerning our church is taken from the North, and when a few weeks since in answer to its appeal to all lovers of Christ, to aid in this battle against sin and the devil in Texas, we extended the right hand of fellowship in the name of our three Texas conferences with a membership of twenty thousand, no response is heard. Last Summer our Southern brethren held their annual camp-meeting at Bibloxi on the Gulf shore. Some of our pastors visited the grounds and were treated as coldly as if they had some contagious disease. One of them a most able minister was the guest of a principal trustee of the ground. Rev. James Morrow, pastor of Ames Church, asked the Louisiana Conference of the M. E. Church South, to fill his pulpit a week ago last Sabbath. The Conference with Bishop McTyiere presiding, refused. This case is the more pointed because Mr. Morrow had only been in this country a short time before assuming the pastorate of Ames Church, and has taken very special pains to avoid all matters of conflict between the churches, had married with a Southern Methodist family, and has many personal friends in the Church South. Mr. Morrow could without difficulty have arranged privately to have had his pulpit filled by members of the conference, but he rightly refused to do so, because of the action of the Committee representing the Conference.

We are not arguing the question of paternity, but are simply putting the case that the Southern Methodist Church pointedly and persistently declines it. There are men in their own ranks who disapprove of their course, but they are for the time being in a hopeless minority.

Our New Orleans German Churches.

We have three German Churches in this city, of which Revs L. Allonger, J. L. J. Barth and J. Kienle are the pastors. We have just held their fourth quarterly conferences and are able to report them as in excellent condition. Financially the second church is embarrassed but will go through. In the matter of congregations, religious interest, harmony, and successful church work these churches are a great credit and strength to the Master's cause. Especially are the Sunday Schools excellent. Each held a Christmas festival, when the houses were literally packed with people, and the delight of the children seemed to know no bounds. In each case literary exercises were held, followed by distribution of presents. Mr. Allinger of the First church, reported his school as numbering 160 scholars, 35 teachers and officers. Mr. Barth's school in the Second church is nearly as large, while Mr. Kienle's school in the Third church numbers altogether about a hundred. In the three schools *are over four hundred youths* under the training of the church. This fact speaks volumes for the future of our German Methodism in this city. The *Nashville Christian Advocate* and most of the Southern Methodist papers have an annual growl over our missionary appropriations to the South, and persist in asserting the false statement that this money is used simply to supplant Southern Methodism. Nothing could be more untrue, as is illustrated by a remark to us by Hon. J. H. Keller, one of the very leading Southern German Methodists of this city. We were listening to the exercises of our First German Sunday School. He stated that the school of his church a few blocks away was larger than before ours was organized, so that taking the schools together more than as many more children were in Sunday School since there were two schools Our presence in the South is a benefit rather than an injury to Southern Methodism. The people we reach *it cannot.*

New Orleans University.

We are glad to be able to speak favorably of the New Orleans University, as it closes up the first term of the current year. Over one hundred have been in attendance, and the scholarship and general grade of the school is fully up to that of any previous term. The Christmas festivals were held on the evening of the 23d and 24th. The first being chiefly given up to literary exercises, and social intercourse with the addition of refreshments. Among the distinguished visitors was Lieut. Gov. Antoine who addressed the students in some earnest and encouraging remarks.

The second evening was more especially in honor of Santa Claus, and since he deigned to grace the occasion with his presence, we infer that he appreciated the respect tendered. Every thing possibly was done to make the occasion a happy hour for all. Mr. Brown State Supt. of Pub. Instruction was present and made some remarks.

Judging from their faces we concluded that all had been remembered by the generous dispenser of the hour, and we are sure that for the time sorrow and sadness were ostracised. The faculty is very earnest and devoted in its work. Dr. and Mrs. Godman evinced a most thorough consecration of heart and hand to the cause, and Professors Collins, Salt and Bennett are all doing nobly. We be speak for them increased success and usefullness, and may God's richest blessing rest on the work of their hands.

Pray Brethern.

That Boston flurry turns out to be as we stated before, "a fair example of demagogue sensationism in the newspaper line." We received Bishop Haven's letter to the New York Tribune, too late for this issue. He spoke eighteen minutes with his overcoat on, standing by the alter railing after most of the audinence had left. His only reference to Grant was to endorse heartily his policy and call upon the brethern to pray for his reelection. He spoke as an individual to a promiscuous audience. A vote of thanks was extended to him and the minister who put the vote says he had no thought of the "third term" when he put the motion. How many agree with Bishop Haven in his opinion that Grant ought to be re-elected no one can tell. That he had a perfect right to say what he did, no unprejudiced man will deny. That he in any way compromises the church, except as his remark was the occasion of that lying report sent to the *Philadelphia Item* and that six line dispatch sent over the country, no sensible man will for a moment think. We much prefer to see some other true republican nominated to succeed Grant, but Bishop Haven suggests the nation to pray over the matter, and we commend the suggestion as most sensible. A little more prayer and less whisky and bribery in American politics would do as well. Pray brethern that the Republican party may nominate the right man for our next President.

Do you want the Southwestern next year? Say so to your pastor and give him a dollar.

Missionaries for Mexico.

We print elsewhere an account of a good bye meeting held for Miss Ogden, who spent a few days in our city on her way to Mexico under appointment from the Woman's Foreign Missionary Society. While in the city she was the guest of Rev. Dr. Daily. The monthly missionary prayer meeting held in Ames Church during her stay was quite interesting. The pastor, Miss Ogden and others spoke, and a letter from Miss Warner, now in Mexico and who was formerly a member of Ames Church, was read.

We are in receipt of a letter from Dr. Dashiel, of our Mission Rooms, requesting us to secure passage for Rev. S. P. Craver and his wife on the steamer to sail next Sunday for Vera Cruz. These also go to join our missionary band laboring in Mexico. God bless our missionaries!

Ames Church in this city held its annual festival last week. The first was somewhat unique in its character. The pastor Rev. James Morrow gave a lecture on Tennyson, and at intervals during its delivery some of the poets choicest pieces were either recited or sung. Miss Ludivig sang "The Brook" with fine effect. Col. J. R. G. Pitkin gave "The Charge of the Light Brigade," and Miss Emma Beach recited "The May Queen." After the lecture a festival was given in the session room. The attendance was large and the whole affair was a decided success.

On Christmas eve the Sunday School Christmas festival was held, when the children had a joyous time. The church was handsomely decorated and in front of the alter stood a large Christmas tree ladened with presents. "Santa Claus" arrived just in time to distribute gifts to all.

Mr. Morrow is closing his term of three years in Ames Church, respected as a diligent pastor and acceptable preacher, and has gathered about him a large circle of personal friends in the city. He has received an invitation to become the pastor of Grace Church in Philadelphia, and Bishop Haven has already been requested to arrange for his transfer.

The letter of Rev. H. R. Revels D. D. of Mississippi on the political situation in that state and addressed to President Grant, surprised us in some particulars. We were espically interested lest the Good Doctor would again allow himself to enter the political arena. As the first colored man who ever sat in the United States Senate in the Republic he has received in all probability the highest honor any political party can bestow upon him. His record in that position was an honorable one, and standing as he does, as a minister of culture and pulpit power in the South we want no hindrance in his way to his gaeatest possible usefulness.

All fears in this regard are set at rest by a letter from the Doctor in which he says: "Great inducements have been held out to me, to accept a political position, but I declined. I am in the work of the gospel ministry forever. In it I intend to spend the remainder of my life. Only this I desire,—the mere support of my family, not one cent to lay up."

The Graduating exercices of the Lower Girls High School took place at the Central High School building Wendesday Dec. 22. The graduates numbered ten, and did themselves great honor in all the duties of the hour.

Miss Simmons the principal was the recipient of a beautiful locket at the hands of the senior class. Mr. Boothby addressed the class briefly and Rev. Mr. Hartzell presented the young ladies their diplomas at the close of the exercises. The closing exercises of the Upper Girls High School occurred on the evening of Dec. 23, and reflected great credit to the graduating class which numbered forty-one.

The valedictory address by Miss Ada Benedick was especially worthy of praise.

Miss Emma Beach of the Junior class, won laurels in the rendition of two solos, and indeed the entire programme is pronounced a decided success. Just before the fare well song the diplomas were presented in a few well chosen words by Rev. Mr. Hartzell chairman of the committee on high schools.

Rev. Drs. Dashiel and Ried, Missionary Secretaries, 805 Broadway, New Rork, request the Secretaries of the following conferences to furnish them by return mail a copy of their latest minutes:

Alabama, Arkansas, Baltimore, Central German, Central New York, Chicago German, Cincinnati, Delaware, Des Moines, Detroit, East German, East Oregon & Washington, Erie, Georgia, Holston, Iowa, Lexington, Maine, Minnesota, Mississippi, New England, New Hampshire, New Jersey, Northwest German, Northwest Iowa, Oregon, Pittsburg, Rocky Mountain, Southern German, Southern Illinois, Southwestern German, Tennessee, Texas, Upper Iowa, Washington, Western New York, West Texas, Wisconsin, Wyoming.

We have received from Bro. Carhart, a photograph of the new M. E. Church in process of erection at Dallas, Texas, where Bro. C., has been working for the last two years.

The Church is a substantial brick structure, gothic style, 48x81 ft. in dimension. It is expected to be completed by March 1st. These photographs are being sent to the friends of the work as an earnest of the success to which they are earnestly asked to contribute a mite. The unquestioned future of Northern Texas makes this point one of the most important in the South, and while commending Bro. Carhart for his untiring zeal and devotion we commend this cause to our friends as one most worthy of their prayers and assistance.

The Eight Anniversary of the Freedman Aid Society was held at the Metropolitan Church in Washington on the Evening of December 2d.

Dr. Newman presided and opened the meeting with a stirring address. Dr. Bush, Dr. Lowsend of Boston and Dr. Walden of Cincinnati all delivered addresses.

We give reports in full in our next issue.

Colorado Conference has five church papers. Good for Colorado! Small to be sure but each represents its individual church or district and does good. The last received is the *Pueblo Church Record*, edited by Rev. W. A. Dotson, From it we clip the following: Rev. Dr. Crary, our esteemed and worthy presiding elder, brings very gratifying reports of the progress of Methodism throughout the bounds of his district. And what bounds, covering an area of 65,000 square miles! Only think of it ye presiding elders who talk of hardship and exposure in your little pent up Uticas! Come to Colorado and read the history of the heroic days of McKendree and his cotemporaries.

While the Louisiana Conference of the M. E. Church South, is refusing to fill the pulpit of one of our prominent churches. We are glad to see the following which so well expresses the uniform and the nobler spirit which has characterized the action of our church and people toward that body. Its representative, Bishop Kavanaugh, says in the Nashville *Advocate:* As I landed (at Portland, Oregon,) on the wharf I had the pleasure of meeting Rev. Robert Bentley, who is now the pastor of the M. E. Church of that city. He gave me a cordial greeting, and invited me to the hospitalities of his house, and if I had time, to the occupancy of his pulpit.

Bishop Harris at the Missionary meeting in New York, spoke of the christian generosity of the Baptist trustees in Columbus in giving the West Texas Conference the use of their church last winter, in spite of the protest of unfraternal and less christian church people who found fault with them. The New York *Methodist* speaking of the matter says "some one ought to say a good word for those trustees." That is just what the *Southwestern* did at the time it occured. We make it a rule to publish every christian act of courtesy we hear of among christians of southern or northern sentiments.

The fifty-sixth anniversary of the Missionary Society was held in Indianapolis Dec. 5th. We are in receipt of very enthusiastic reports of the proceedings. Bishop Harris and Dr's. Reid and Dashiel delivered addresses and Rev. M. L. Brakeman by special request spoke on the *Southern work* as a paying investment, Dr. Hoyt of the *Western* and Bro. Edwards of the *Northwestern* were present. We would gladly give sketches of the addresses did space permit. They are pronounced fine and the meeting as a whole success.

The price of ten cigars at ten cents a piece will pay for the "Southwestern" one year.

The *Northern Advocate* says: Bishop Gilbert Haven spent his last Sabbath in Syracuse, preaching at the University Avenue Church in the morning, and giving an address in the evening at the same place, on the Gospel in Mexico. Both the sermon, and the address gave great satisfaction.

Both were comprehensive in scope, vigorous in thought, clear in statement, and impressive in delivery.

He was greeted by fine audiences of attentive listeners, who will remember with gratitude the instruction and edification they received in his visit.

Hahnville Church Dedication.

MR. EDITOR—Hahnville is a town of which our esteemed friend Gov. Hahn is the proprietor, and the moving spirit of enterprise, energy and activity, which gives character to the thrifty village and its prosperous business. It is beautifully located on the bank of the Mississippi river, in St. Charles Parish, some twenty miles from the city. The town is new, and has sprung up, almost as by magic—is wide awake, and has before it a bright future. It supports a good weekly paper, stores, mechanics, lawyers, an ex-Governor, a State Senator, a Major, a Judge, &c., &c., and is a first class village.

Here, by the aid of our Church Extension Board, and the still more munificent donations of our friend Gov. Hahn, (who has not forgotten his Sunday-school training, when as a boy, he attended my Sunday-school more than thirty years ago), and the liberal help of other friends, we have erected a most beautiful church in Hahnville. The style of architecture is semi-Gothic, and the whole finish is artistic and complete, with cupola and steeple. It is large, commodious and beautiful—an ornament to the village, an honor to the Church and to the community, through whose liberality it has been erected. It is located on two lots, inclosed by a good fence, and is regularly deeded to the Methodist E. Church.

I had the honor of dedicating this beautiful sanctuary to the worship of Almighty God, according to the Ritual of our Church on the 19th instant, assisted by Rev. Stephen Priestly, Rev. Addison Moore, and Rev. James Henderson, the pastor of the church. It was a grand occasion to us all. Of the dedication sermon I cannot speak as I preached it myself—suffice it to say, I did my best, and the Lord greatly blessed me, and blessed the people. We were all happy together. All were glad that we had found a habitation for our God in St. Charles Parish. It is not only the finest church in the parish, but the nicest Protestant church on oll the Coast between New Orleans and Baton Rouge. And a part of the glory of the whole enterprise is, that the congregation worshiping in it, is "without distinctions on account of race or color"—all one, before the altar of God. This we look upon as the beginning of good days, and still more glorious triumphs for our cause in this old Creole Parish of St. Charles. WM. M. DAILY.

New Orleans, La., Dec. 22, 1875.

Latest News.

PERSONAL.

—Rev. J. M. Vance has returned from an extended tour on his, the Opelousas, District, and comes to conference with good reports at all points.

—Rev. G. W. Honey, of Texas, is in Boston collecting money for the Freedman's Aid Society. Mr. Honey has been identified with our work in Texas since its organization and is well qualified to tell the people of the North of its wants, especially among the colored people. May great success attend his efforts.

GENERAL INTELLIGENCE.

—The Prince of Wales is reported to have bagged two Elephants while hunting in India.

—Boston is to have a statue of the late Charles Sumner, to be made by Thomas Ball.

—The new "Old South Church," the successor of the oldest orthodox Church in America, (1679.) was dedicated December 16. It is located on the corner of Boylston and Dartmouth-streets, and cost, including site, over $700,000.

—Christmas was generally observed by our city churches. Besides Ames and the German churches, which we mention elsewhere, First Street Church, Rev. E. Williams, pastor, had a Christmas Tree, at which two hundred presents were distributed.

—The *Advance* has exactly hit the centre of the question about the Bible in schools. It contends that there is no good reason why the Bible should be *singled out for exclusion* from our common schools. It further says: "That public institutions must be kept utterly free from the interference of sectarianism no one insists more strenuously than we do; but that, in order to this, we must *paganize* ourselves, and publicly disown the authority of God, and make the best of all books—the one to which as a nation we confessedly owe so much—a peculiar, *forbidden* book in our schools is what we deny."

—A correspondent in the Galveston *Christain Advocate* says that the East Texas Conference of the Colored M. E. Church in America lately met in Jacksonville Texas. Nearly 100 preachers were in attendance Bishop Holsey presided. The correspondent was surprised to see how well the conference conducted its business.

At Conference, in the White Southern Methodist Church, a goodly number of White Methodists worshiped with the colored people at night and heard what is pronounced an "edifying, doctrinal, spiritual and well delivered" sermon from the colored Bishop. The effects of the Conference are declared the correspondent Rev. E. P. Rogers, to have been that, "a favorable impression for good was made upon the community, the colored people were much edified, while Methodism took a deeper root and stronger hold upon their Judgment and affections."

Among our Letters.

PLAQUEMINE, LA., Dec. 15, 1875.

Rev. A. Spruce writes: That the church there has greatly improved during the year. The Sabbath schools are flourishing, and good work is being done.

SHREVEPORT, LA., Dec. 20, 1875.

Bro. Morant writes: The year has witnessed a hard struggle on my charge, but by God's grace we have more than met the many obstacles which have encompassed us. Our membership has increased from 52 to 66, and a new church has been built. The total amount raised during the year for all purposes is $1,115. We have been tried as by fire, but the Lord has blessed the work and we have more than triumphed over all our enemies.

STATE LINE, MISS., Dec. 15, 1875.

REV. G. W. Harris writes: We have had an exceedingly interesting quarterly meeting, Bro. Adams presiding. The work is in fine condition and we are finding success.

AUGUSTA, MISS. Rev. A. Cook writes of the the terrible political condition of things in Mississippi. Two colored men have been murdered on his work and nothing has ever been done to punish the transgressors. At the November election black men were chased from the polls with clubs and guns, and a general state of lawlessness pervades the community.

SEGUIN, TEXAS, Dec. 13, 1875. Rev. R. Norris writes: That despite the greatest poverty among the people, and the excessive hard times he has succeeded in getting a church lot and has some money on hand for building.

HEMPSTEAD, TEXAS, Dec., 1875. Rev. Jno. Tillery sends very encourrging reports of the condition of church matters on his charge. The new church is almost completed. Much sickness has been experienced.

MARSHALL, TEXAS, Dec. 1875. Rev. P. S. Meadows reports an interesting service at the fourth quarterly meeting at Marshall. The church is successful amid all discouragements and is accomplishing much good. Bro. Fayle preaches with great power and acceptability.

Literary Notices.

The Holiday number of *Wide Awake* puts in an early and welcome appearance. It is a fit accompaniment of this most joyous and happy part of all the year and we doubt not very many hearts will thank Santa Clause for a subscription to this splendid Youth's Monthly for 1876.

The Golden Home for January will not be cast aside carelessly for it is full of good things, including a fine story on the "Legend of Frogtown," which has lots of laugh in it. Send to Nelson & Phillips, New York.

The fact that Bayard Taylor and Edmund Eggleston with other writers of well known reputation are contributors to the Christmas number of *St. Nicholas* will assure every one of the unrivalled characaer of the issue. It is unequivocally first class, and will contribute in no small degree to the well merited popularity of this Journal.

Hand your pastor a dollar for the "Southwestern" next year!

From West Texas.

DEAR SOUTHWESTERN:—From these hesperian bounds of your vast parish we send you cheery greetings.

Your by-weekly visits are anticipated with great pleasure and received with much satisfaction. The reports you give us from time to time of the advances in our church enterprises are very valuable and inspiring to us.

Looking upon our own work *alone* we may at times realize a shade of disappointment at our lack of more pronounced success; a feeling of sorrow that our cause here is not winning more widely and grandly. But when the SOUTHWESTERN brings us glowing accounts of progressive movements all over this fair southland of deep revival interests of many happy conversions, of large accessions to our membership of great activity in church building, when from all parts of the country these glorious tidings greet us, we feel strengthened and animated with new zeal, we are happy in the assurance that however far our success may fall below our hopes, we belong to a grand army whose mighty tramp shakes all this continent, and on whose banners will [illegible] laurels of victory. May this day soon dawn upon us!

[illegible] the West Texas Conference we are able to report some degree of advancement. We have recently received a strong accession to our working force in the person of Rev. M. A. [illegible] lately transferred to us from [illegible] Conference. Bro. D. is now supplying the church at [illegible]. He was formerly financial agent of [illegible] College, Mich., he is a man of fine pulpit ability, of popular address and of rare financial tact. [illegible] and permanent [illegible] connection with us. [illegible] is pushing [illegible], a new church edifice [illegible], it will be a fine [illegible], with Sunday [illegible] in the rear [illegible]. A [illegible] Bro. [illegible] and in one [illegible]

[illegible]

sustained, and that the money the church has so generously poured into the field to raise and evangelize this people, will be returned into her treasury with large interest and that, too in a very short time. Dr. Brush P. E. of Austin Dirtrict, expects to report at the next session of our Conference *ten or twelve* church buildings erected and over *one thousand* accessions to our membership during the past year. Such a showing evinces earnest consecrated labor on the part of every minister of the District. Surely the work is marching on even in Texas, and with a fuller equipments of men and means the grandest results would follow. You would doubtless have noticed that we have the same missionary appropriated as far last year, we very much regret that the amount was not increased but to hold our own in the general cutting-down of appropriations is a certain proof that the church cordially endorses our work here and would gladly have devised more liberal things for us had it been possible. O that our wealthy members whose coffers are overflowing would out of their abundance pour into the treasury of the Church the means wherewith to prosecute her enterprises vigerously and successfully.

The next question of fraternity seems to make no progress here. If the editor of the New York *Methodist* and all the rest of Northern ultra fraterna'ists who know nothing about the question concerning gush so spontaneously were located in some of our cities and were obliged to remain here, methinks there would be a mighty revolution in their ideas, a widening of thir mental horizon and a terrible but effection sparkening of their perceptions. They would then learn that honied effusiveness and drivling palaver only render themselves and their efforts ridiculous and disgusting. The cause of genuine fraternity can never be promoted in any such manner. The Southern people can not be won by flattery and fawning, and we would heartily despire them if they could. Bishop Bowman recently struck the true key note in this matter when he said in substance that "that whenever our church in the South is weak and struggling there we are tabooed and ostracised, but where we have gained a firm foothold and are able not only to support ourselves but to act on the aggressive there we are recognized and respected." Where we can stand in a community and command the respect and confidence of the people we shall then have no more trouble about fraternity. The Southern Church will not then dare to place themselves in opposition to the prevailing sentiment they are politic, and when it becomes their policy to recognize us they will do it, and never before.

ALAMO.

AUSTIN, TEXAS, Dec. 15, 1875.

The Sunday-School.

FOURTH YEAR, 1876.

FIRST QUARTER—TWELVE LESSONS IN THE LIFE OF DAVID.

LESSON I.

JANUARY 2, 1876.

SAUL REJECTED.
1 Sam., 15-10-23.

Golden Text: "When he would have inherited the blessing, he was rejected." Heb. 12, 17.

Topic: Blessings forfeited by the Sin of Man.

HOME READINGS:

M. 1 Sam. 15. 10-23.
T. 1 Sam. 8. 1-25.
W. 1 Sam. 9. 15-24.
T. 1 Sam. 10. 17-25.
F. 1 Sam. 15. 1-9.
S. John 11. 45-54.
S. 1 Sam. 15. 24-35.

LESSON II.

JANUARY 9, 1876.

DAVID ANNOINTED.
1 Sam. 16. 1-13.

Golden Text: "And the spirit of the Lord came upon David from that day forward." 1 Sam. 16-13.

Topic: Blessings bestowed by the grace of God.

HOME READINGS:

M. 1 Sam. 16. 1-13.
T. 1 Sam. 16. 14-23.
W. Psa. 2. 1-12.
T. Jno. 14. 1-14.
F. 1 Sam. 17. 12-27.
S. Matt. 4. 1-11.
S. Psa. 23. 1-6.

Our Centennial Prayer Song.

"Our fathers' God, to Thee,
Author of liberty,
To Thee we sing.
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

Sir William Napier one day met a poor child who was crying bitterly, because she had broken her bowl. Having no money with him, he promised to meet her in the same place and at the same hour next day, and give her money to buy another. Reaching home, he found an invitation to dine out with a gentleman whom he particularly wished to see; but he declined it on account of his pre-engagement with the child.

MARRIED:

At Bay St. Louis, Miss., Nov. 1, 1875, by Rev. [illegible] Thomas, Mr. W. M. RICHARD and Miss M. A. HARE[illegible]

[illegible]

Business Column.

Address all letters to REV. J. C. HARTZELL, Lock Box "B," New Orleans.

Send all money by Postoffice order, or registered letter. It costs *eight cents* in addition to the regular postage, to have a letter registered. Whenever you can, it is best to send money by Post office order. This costs five cents for any amount less than $10, ten cents for any amount between $10 and $20, etc.

Write plainly and give the name of your Postoffice, county and State.

The Southwestern for 1876.

Already the lists of new names are coming in for 1876. Now is the time for vigorous work by every minister. Brethren suffer a few words of exhortation. And, first, those who have not, please at once

Pay Your Bills.

Bills are sent to all the ministers who have any subscribers who have not paid for their paper. We need the money to-day, brethren. If you have collected part of it, send what you have. Don't keep it until Conference. Collect the rest and send as fast as you can.

Have Old Subscribers Renew.

Do not let those who have taken the paper for 1875 stop taking it. Make the appeal earnest and strong from the pulpit, and personally. One dollar a year is only two cents a week, and no father or mother can afford to stop taking their church paper for that small amount. *Have all old subscribers renew.*

Get New Subscribers.

Many brethren have written us saying, that some have promised to subscribe next year. See that their promise is fulfilled. Take the paper with you as you go visiting, and show it to the people and read something to them out of it. The discipline makes it the duty of the minister to circulate religious literature among his people. Push the work of getting new subscribers.

How it Pays You.

Working for the ADVOCATE pays a preacher, 1. because in doing so he is doing good, God will bless him. 2. He is giving intelligence to his people. 3. By letting his people know what the Lord is doing elsewhere, he will stir them up to work in their own church. 4. By putting the ADVOCATE among the people they see how other churches are supporting their preacher and they will be ashamed if your salary is not paid, and will go to work and pay it. 5. The ADVOCATE will help you preach.

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Remember to tell the people again and again, that the SOUTHWESTERN costs only *one dollar* a year. *Two cents a week* pays the bill for twelve months. Our terms are cash in advance, but when preachers will be personally responsible, we will send the paper as they order. Let the canvass begin and be pushed every day, and especially on the Sabbath from the pulpit.

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MARKET REPORTS.

☞ Correspondents should bear in mind that our qoutations represent prices for round lots, unless otherwise stated, and that in filling small orders higher prices must be paid.

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MOLASSES, Prime	48c	50c
" Strictly	48c	51c
FLOUR, Superfine	$ 5 50	$5 75
" Treble Extra	6 00	6 50
" Choice,	6 75	7 00
CORN,	70	73
OATS,	47	50
BRAN,	90	—
HAY,	23 00	25 00
COFFEE,	20	21½
PORK,	—	24 50
SHOULDERS,	10	—
SIDES,	—	14
LARD,	14	15½
HAMS,	16½	17½
CORN MEAL,	—	3 25
COWPEAS, Mixed,	—	—
BUTTER, Goshen,	33	36
" Choice Western	25	26
CHEESE,	12½	13
POULTRY, Grown Chickns	4 00	4 50
" Young	—	2 50
" Ducks	2 50	3 00
" Geese	6 00	7 00
" Turkeys	10 00	12 00
EGGS, Western	20	25
" Louisiana	27	30
POTATOES, Western and Northern,	—	—
" Louisiana	1 25	1 75
ONIONS, "	3 00	3 25
CABBAGE, " ℔ hd	5 00	7 00
BEANS,	2½	3
MOSS, Black	4½	5
" Gray	—	—
WOOL, Clear	26	30
" Burry,	—	—
SALT, Coarse ℔ sack	1 02	1 05
" Fine "	1 40	1 50
COTTON SEED, ℔ ton	12 00	—
CRACKERS, Soda,	—	—
" Butter	—	—
HIDES, Of over 85lbs	9	10½
" 70@84lbs	9	—
RICE, Good	5½	6c
CALF SKINS, a piece	75	1 00
OX HORNS,	5	—
IRON COTTON TIES, 11 ft	—	nett
" " " 8ft 6"	—	—
" " " Beard & Bros per lb	—	5½c
BAGGING,	13½	14½
COOPERAGE, molass' bbls	1 45	1 50
" ½ " "	1 00	—
" Hogsheads	3 25	3 50
OAK STAVES, extra pipe	145 00	160 00
" " light "	100 00	—
" " Hogshead	120 00	125 00
COAL, ℔ bbl	55	—
" Hhd	$ 6 00	—

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God bless its every sod!
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Can earn an honest livelihood—
Can from the coarse and fertile soil
Win back a recompense for toil.

And may He bless the farmer's home,
Where peace and plenty reign;
No happier spot 'neath heaven's high dome
Doth this broad, beauteous earth contain,
Than where, secure from care and strife,
The farmer spends his peaceful life.

Unvexed by toil and tricks for gain,
He turns the fertile mold;
Then scatters on the golden grain,
Then reaps rewards an hundred fold
He dwells where grace and beauty charm
For God hath blessed his home and farm.
—*Colman's Rural World.*

Hollow-Horn and Murrain.

These names are used to designate the symptoms of a variety of diseases. They represent no particular disease, and are as indefinite as the term "sickness." The horn of an ox is filled with a highly sensitive and vascular core, which is a prolongation of the frontal bone, and serves as a support to the horn. The horn is composed of the same materials as the skin and hair, and is not sensitive. It may be removed, leaving the core in its place, and is then hollow, as we used to see it when separated from the head. These horncores are well supplied with arteries, veins and nerves, and whenever from any cause the bones of the head are inflamed or [illegible], the increased temperature of the parts is then felt in the [illegible] readily than elsewhere. [illegible] the contrary occurs, and [illegible] or excitement elsewhere, [illegible] of blood to the head is di[illegible], the loss of heat is felt first [illegible] horns, and they are cold. [illegible] generally the case when an [illegible] to be affected by "horn-[illegible] hollow-horn." Then the [illegible] recommends the horns to be [illegible] gimlet, and pepper or [illegible] to be injected or turpentine [illegible] upon the poll. [illegible] irritation and inflammation of the parts, restoring the heat, [illegible] the case and the [illegible]. The remedy ought to be [illegible] restoring the condition [illegible], by such medicine or [illegible] of the case call for. [illegible] generally known [illegible] are splenic fever and carbuncular erysipelas.—*American Agriculturist.*

A Cheap Hard Soap.

Many housekeepers in the country know how difficult it is to obtain a good article of bar soap. The yellow soap [illegible] soft as cheese, [illegible] and unless [illegible] a box of soap at a time, [illegible] it up in stacks in [illegible] dry place, the year [illegible] show a good sum paid [illegible] by the bar. [illegible] receipt will prove a [illegible] economy: [illegible] of yellow soap; two [illegible] three ounces bo[illegible] ammonia. [illegible] in thin slices, put [illegible] of soft water (rain [illegible]. When the soap [illegible] the borax [illegible] till all is melted. [illegible] a large tub or shallow [illegible] add the am[illegible] well. Let it [illegible] then cut it into [illegible] and dry in a warm [illegible] better soap can be made [illegible] washing clothes, calicoes, and [illegible]. It is excellent for all [illegible] purposes. It costs [illegible] and is made [illegible]. This re[illegible] for five dollars [illegible] to every family. [illegible]

[illegible] by the *Home* [illegible] following method [illegible] I put up my [illegible] an evaporating [illegible] [illegible]

At Home.

Changes.

Alas, how easily things go wrong!
A word too much or a kiss too long,
And there falleth a mist or a blinding rain
And life is never the same again.

The Pumpkin.

Little folks are much beholden
To the pumpkin, fair and golden,
Who, within a pumpkin shell,
Put his wife and kept her well!
Peter, Peter was the man:
Catch the fellow, if you can!
Cinderella, for her carriage,
Cinderella, for her marriage,
To the pumpkin owed a debt;
Has she paid it, think you yet?
Jack-o'-Lantern is beholden
To the pumpkin, fair and golden;
But the shell is his alone,
For the pudding is our own;
And, if we the stalk can take,
We a pipe to play on make.
—*The Nursery.*

—No trait of character is more valuable in a woman than a sweet temper. Home can never be made happy without it. It is like a flower that springs up in our pathway, reviving and cheering us. Let a man go home at night wearied by the toils of the day, and how soothing is a word dictated by a good disposition? It is sunshine falling on his heart. Study, then, to acquire and retain a sweet temper; it is more valuable than gold; it captivates more than beauty, and retains all freshness and power.

Some Queer Railway Builders.—There were workmen on the Pacific Railway even more curious than the Irish or Chinese navvies. During the summer of 1868, the Laramie River became very low, much to the distress of a contractor who had cut a great many thousand crossties—the timbers on which the rails are laid—and which he expected to float down to the point where the railroad was to cross. He was at first at a loss to know what to do, but resolved, finally, to build dams across the river at various points, and, when the stream was thus made high enough, set his rafts afloat. Large parties of men, therefore, went to work building the dams. No sooner would the men leave off work at night than thousands of beavers would begin, and work hard at the dam during the whole night.

Water is always as necessary to the comfort of beavers as on this occasion it was to the welfare of the contractor; and it was probably for this reason, and not because they wished to see the railroad finished, that the beaver community joined in the labor of building the dams.—*St. Nicholas for Dec.*

It seems proper that the local celebrations of the Fourth of July, 1876, which will be held throughout the land, should be made to contribute to a permanent historical memorial of the centennial celebration. In each county provision should be made for the delivery of an address tracing the history of that particular community for the past century, or from the time of its settlement, and including a sketch of its growth, its resources, industries, prospects, &c. These addresses should be published in a uniform size,—that of the Congressional documents, for instance,—in order that they may be bound together by States. To competent persons the preparation of such addresses would not be an unduly burdensome task; but in the aggregate they would constitute an invaluable historical [illegible] such as no nation has [illegible] the opportunity to collect. [illegible] of the historians [illegible] made without delay, in order that they may have time to accomplish the [illegible]. It is to be hoped that the press will give general circulation to the project, and that each journal will see to its consummation in its own locality, and that the slight expense involved be assumed by the county or town authorities.

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Yesterday's [illegible]

[illegible] Ointment [illegible] When Mr. J. [illegible] tried. [illegible] D.

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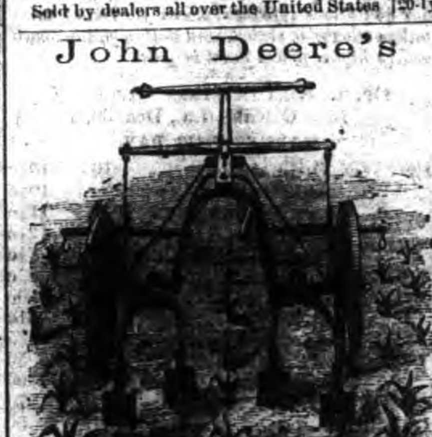

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FITS! FITS!! FITS!!!

CURE OF EPILEPSY, OR FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find "Hance's Epileptic Pills" to be the only remedy ever discovered for curing Epilepsy or Falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true; and should they be read by any one who is not afflicted himself, it he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

PHILADELPHIA, June, 28 1867

SETH S. HANCE—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summonded, but could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever occupied with, and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your pills. I had only two attacks afterward. With the blessing of Providence, your medicine was made the instrument by which I was cured of that distressing affliction. I think that the pills and their good effects should be made known throughout the world, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third street, Philadelphia, Pa.

WM. ELDER.

IS THERE A CURE FOR EPILEPSY?

SETH S. HANCE—Dear Sir: You will find enclosed $5, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since. It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect, have they failed to cure. Yours, C. H. GUY.

Grenada, Yalabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY, OR FALLING FITS, BY "HANCE'S EPILEPTIC PILLS."

MONTGOMERY, TEXAS, June 20, 1867.

SETH S. HANCE—A person in my employ had been afflicted with Fits or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged, in which condition he would continue for a day or two after the Fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age, and has not had a fit since he commenced taking your medicine, which was ten years since. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. DE FREESE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Miss.:

SETH S. HANCE—Dear Sir—I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills, he had them very often and quite severe, prostrating him, mind and body. His mind had suffered seriously, but now, I am happy to say, he is cured. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them.

Yours, respectfully, etc.,
W. P. LIGON.

Sent to any part of the country, by mail free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore street, Baltimore, Md. Price, one box $3; two, $5; twelve, $27.

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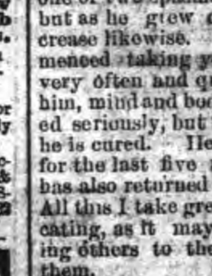

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